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Vol. 32. No. 1.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

PRICE, $1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

JANUARY, 1910.

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Edwards and Broughton Printing Co., Raleigh.

The Gospel Messenger

JANUARY, 1910.

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TO WHOM IT MAY CONCERN.

I have suffered with Tetter on my hands for six years and have tried *Home-made Remedies*, *Patent Medicines*, and Doctors' Prescriptions. Two months ago I tried Dr. Gulledge's Eczema Cure, and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease. NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1908.

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 32. Williamston, N. C., January, 1910. No. 1

CHRIST OUR PORTION.

"The Lord is my Portion, saith my soul."—Lam. 3:24.

From pole to pole let others roam,
And search in vain for bliss;
My soul is satisfied at home—
The Lord my portion is.

Jesus, who on His glorious throne,
Rules heaven and earth and sea,
Is pleased to claim me for His own,
And give Himself to me.

His person fixes all my love,
His blood removes my fear;
And while He pleads for me above,
His arm preserves me here.

His word of promise is my food,
His Spirit is my Guide;
Thus daily is my strength renewed,
And all my wants supplied.

For Him I count as gain each loss;
Disgrace for Him, renown;
Well may I glory in His cross,
While He prepares my crown.

Let worldlings, then, indulge their boast,
How much they gain or spend;
Their joys must soon give up the ghost,
But mine shall know no end.

William Cowper (1779).

TAKING HEED TO OURSELVES AND THE DOCTRINE, AND SAVING OURSELVES AND THEM THAT HEAR US.

DEAR BROTHER HASSELL: I feel like offering you some thoughts on 1st Timothy, 4th chapter, and 16th verse.

Paul is writing by the authority of the Holy Ghost, and no man thus inspired says anything unnecessarily. The word is, therefore, profitable to him to whom it is sent. There is no intimation in the Scriptures that Timothy's conduct was bad at any time; yet, knowing the weakness of human nature, Paul thought it well to say to him, "Take heed to thyself." I think that we are to understand from this that Timothy was to watch himself, and be careful concerning his conduct, so that his deportment should become the blessed doctrine he preached. If he should be found preaching one thing and practicing another, it would destroy him, for "If ye live after the flesh ye shall die"; and so he would become a castaway. "But if ye, through the Spirit, mortify the deeds of the body, ye shall live." Now what was true of Timothy is true of gospel ministers to-day; and that which was needful for him to do is needful for us who preach the gospel. Timothy was not only a subject of grace, but saving grace had already been manifested to him, and he was preaching that gospel which is the power of God unto salvation. And Paul tells him that in continually taking heed unto himself he shall save himself. How save himself? or from what? Why from being a castaway, from many hurtful snares, sleepless nights, and an aching heart. How terrible must be the sufferings of one who has the grace of God in his heart, yet who has suffered the weakness of his flesh to destroy his spiritual comfort and separate him from the fellowship of the saints! How necessary then that we take heed to ourselves, that we may have a conscience void of offense toward God and toward man! And at the same time that we are taking heed unto ourselves, we should take heed also unto the doctrine of the Bible; see to it that we teach others according thereto; study

its connections, so that we shall not wrest Scripture from its proper connection, and make it appear to mean that which the writer never intended. It does not matter what I think, "to the Law and to the testimony; if they speak not according to this word, it is because there is no light in them." If I should declare that which appeals to my carnal reason, instead of what the Scriptures teach; instead of being a benefit to the church I shall be an injury; for all false doctrine is injurious to the Lord's people and tends to destroy them so far as their identity is concerned. Then let us lay aside every fleshly ambition, and seek the truth as it is in Jesus, at the same time keeping our own garments unspotted from the world. In the continuance of this course we shall save both ourselves and them that hear us, and we shall be as perfectly joined together as the salt and the meat, dwelling together in unity which is both good and pleasant. But how hurtful to the Lord's people when their ministers fail to walk uprightly, or when we come together for the worship of our blessed Lord, we hear things that have their origin in the carnal mind of some would-be leader, and not sustained by the word of God! Such things will surely hurt, scatter, and, if persisted in, will likely destroy the comfort of many of the Lord's dear children. "Woe to the shepherds that scatter the sheep of My pasture!" saith the Lord. Let us search the Scriptures, and pray for understanding and frame all our words according to them, and then shall we, and those who hear us, have peace in our souls and prosperity in our churches. Let us leave out any and all things for which we can not give a "thus saith the Lord." I feel that, when I speak to the people, I am responsible to them and to my God, to give them the word of the Lord as my authority for whatever I may say to them. And when I feel sure that I have the word of God on my side I am not afraid of the face or arguments of men. May God give us grace whereby we may serve Him acceptably with reverence and godly fear.

Your brother, I trust, in the love of the truth,

JOSHUA T. ROWE,
Baltimore, Md.

Nov. 24th, 1909.

CULLODEN, GA., Oct. 28th, 1909.

DEAR BROTHER HASSELL: Our Association (the Echeconnee) held her annual session this year at Providence Church in the town of Roberta. We had a very pleasant, and I think, a profitable meeting. There were a number of ministers with us who preached with the power of the Spirit—Eld. T. S. Dalton, of Va.; J. S. Newman, of Texas; R. J. Grover, of Fla., and a number from different parts of Georgia. The town and surrounding community cared for the large assemblies, and many visitors in a very hospitable manner, and all seemed to enjoy the meeting, for all of which we desire to thank and praise the good Lord. We have had some sweet meetings at the churches I serve since the Association. I have baptized three willing subjects since that time. I also attended Eld. Henderson's Association in Alabama, where we had a sweet meeting. I enjoyed the company of Eld. Henderson, Eld. A. L. Ray and others very much. It is a great pleasure to me to be with the old soldiers of my Master who have passed through so many trials, and find them still contending earnestly for the faith once delivered to the saints, feeling that soon they will be delivered from the burdens of this life, and carried up higher to receive a crown of righteousness which the Lord has prepared for those that love Him. We behold the goodness of God in preparing young men like Eld. A. L. Ray and others to contend for the same faith and order when we older ones are gone. It is comforting to feel that our God will perpetuate the cause we so much love, and is not dependent upon man.

I hope you are well and that God will continue to give you health and strength to preach His word, and to continue to write for the comfort of His people through THE MESSENGER. It is a source of comfort and instruction to many. Our people seem to be in good spirits and much encouraged through this section; they seem to feel that the clouds of winter have passed, and the time for the singing of the birds has come. May the God of all grace continue to bless us, and keep us from evil.

Wife joins me in love to you.

Your Brother in hope, S. T. BENTLEY.

EDITORIAL.

EDITORS:

SYLVESTER HASSELL, WILLIAMSTON, N. C.
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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

BEGINNING OF VOLUME XXXII.

With this number begins the 32d volume of THE GOSPEL MESSENGER, which was consolidated in December, 1909, with the FOOTPRINTS OF THE FLOCK, formerly published by Eld. J. W. Fairchild, at Green Forest, Arkansas.

By the Divine blessing I hope to make the course of the combined papers scriptural and yet conciliatory, firm and yet gentle, and carefully to exclude all offensive personalities from our pages. I beg the prayers of all our praying readers that the Lord will enable me so to conduct the MESSENGER AND FOOTPRINTS as to glorify

His holy name and edify His dear people in love. I desire to publish substantially "the truth, the whole truth, and nothing but the truth"; and I hope that all our editors and contributors will always endeavor to write the truth in humility and love. If any mistakes are made, I will be glad to be informed of them and to correct them. If any numbers of the paper are not received by our subscribers by the 15th of each month, please let me know by a postal card, and I will be glad to send them another copy. The paper is generally mailed the first of each month, so that the most of our subscribers ought to receive it by the tenth of the month.

The remittances for the FOOTPRINTS, as well as for THE MESSENGER, should be sent to me, as I have to pay all the expenses of the publication. S. HASSELL.

STRIFES OF PERSONS AND WORDS.

In THE GOSPEL MESSENGER, when published by Eld. J. R. Respess, his Associate Editor, Eld. W. M. Mitchell, used to warn the Primitive Baptists against strifes of persons and words. I do not think that the Primitive Baptists of the United States ever had any wiser ministers than Elders Respess and Mitchell. Their counsel against personal and verbal strifes were in exact accordance with the teachings of the inspired Scriptures, such as Gen. 13:8; Prov. 10:12, 15:18, 29:22, 16:28, 17:19, 20:3, 22:10, 26:20, 21, 28:25; Luke 22:24-27; Rom. 13:13; 1 Cor. 3:3; Gal. 5:20; Philip 2:3; James 3:13-18. The Apostle Paul tells Timothy to charge the people of God not to strive about words to no profit, but to the subverting of the hearers; and he says: "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." (2 Tim. 2:14, 24-26). If our brethren, especially our ministers and editors, would observe this wise and heavenly exhortation, there would be much less bitterness and division among our people. S. H.

WE ARE NOT TO LORD OVER GOD'S HERITAGE.

In 1 Peter 5:1-7 the Apostle Peter exhorts the elders of the church to "feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He careth for you." And the greatest, wisest, and best man that ever lived, the God-man, said to His disciples:—"The kings of the Gentiles exercise lordship over them; but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." (Luke 22:25-27). And again He said to them: "Whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.' (Matt. 20:27-28). And at the last Supper, He laid aside His outer garment, and took a towel, and girded Himself, and poured water into a basin, and washed the feet of His poor and sinful disciples, and said to them, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." (John 13:1-17).

Neither one member nor set of members, neither one church nor set of churches, can lord it over the other

members and churches. Christ is the only Head and Master of His people, who are His body; and we will be more obedient to Him; and more happy ourselves, and more useful to His people, if, instead of endeavoring to exercise a proud and hateful authority over them, we try, in His strength, to engage in humble and loving service to our brethren. As in the case of baptism and the Lord's Supper, literal feet-washing, without the Spirit of Christ, is a dead formality. I believe in and practice the literal washing of the feet of my brethren; but I also believe that the Spirit of humility and love is essential to its true and acceptable observance.

S. H.

CAUSES FOR THANKSGIVING.

In a daily paper of Nov. 25, 1909, published in Raleigh, N. C., I was incorrectly reported as having written to the editor as follows: "Our thanks are due our Heavenly Father that he has given us health and prosperity with progress in religion and education, and honest State government." What I did write was as follows: "We should thank the Father of all our mercies for the preservation of life and health and strength, for our civil and religious liberties, and for the gift of His Son and Spirit for our salvation."

As for so-called "progress in religion," I believe that it has been downward and backward ever since the death of the last Apostle, John, about 100 A. D., except an occasional slight and temporary return to the principles and practices of the Apostolic Age; and, in regard to a "progress in education," I think that, while it has been more widely spread, it is more superficial and infidelistic than ever before during my time.

SYLVESTER HASSELL.

THE COMMON SALVATION.

The Apostle Paul tells us, Rom. xi:26, that all Israel shall be saved, referring, no doubt, to the elect people of God out of every nation for whom Christ died; and also

referring to everlasting salvation from sin. This is the salvation spoken of by Jude, 3d verse; for since it is common, or alike bestowed upon all, it is common to all, and not one of God's chosen people can by any means come short of it, because it is the legitimate effect and final result of eternal redemption which Christ has obtained for them. It is a common deliverance in the sense that it is applied to them all alike and shared by them in common, as in Acts ii:44. "And all that believed were together, and had all things common," not all common things, but they enjoyed what they had in common as a family enjoys the comforts of home, which belongs to each and all alike. Eternal salvation is common to God's elect in the sense that they will obtain it jointly, according to divine appointment, 1 Thess. v:9. The idea is prevalent among our people (the Primitive Baptists) that Jude has reference to ordinary temporal or time salvation, or deliverance from temporal sufferings, afflictions, and losses as the effect and result of disobedience of the commandments of Christ, and that the children of God may escape the judgments of God by the obedience of faith, thus working out their own salvation, saving themselves from the result of willful sin. But I think he has reference to eternal salvation, the word *common* signifying that all of the elect will enjoy it in common, equally and alike.

Paul, the Apostle, speaks of the common faith, Titus i:4, which we all understand to be the one faith mentioned in Eph. iv:5, "one Lord, one faith," etc., and now if we are to enjoy a temporal, ordinary salvation, we must obtain it by observing the admonition of Jude contained in the third verse, by earnestly contending for the faith; i. e., the doctrine of faith, and practice of the work of faith, and labor of love and patience of hope in the Lord Jesus Christ, 1 Thess. i:3, thus showing our faith by our works, James ii:18.

The faith is common in the sense that it is the gift of God to each and every one of the children of God; common to them all, and in the same sense Jesus Christ is our common Lord and Saviour, and we have one common inheritance reserved in heaven, 1 Pet., i:4.

I do not mean by the above remarks to antagonize the views of my brethren who believe that there is a tem-

poral salvation provided for the children of God which comes to them through faithful obedience to the commandments of Christ, for this is clearly taught in the Holy Scriptures, and without such active obedience on their part as commanded in the law of Christ, I believe they come short of the rest which Jesus promises to those who bear His yoke.

It is the grace of God which brings salvation, whether temporal or eternal, and grace teaches the children of God to live right in this present world, Tit. ii:11, 12. Works without faith do not please God, Heb. xi:6, and faith without works is dead, James ii:17. The children of God are passive in the reception of divine life, and faith, and hope, and they are active in the obedience of faith. The office of faith and the comfort of hope are temporal, but that final inheritance which these principles embrace is eternal. These gifts qualify us for active obedience to God who gives them, and with such sacrifices as are required of us God is well pleased, Phil. iv:18; Heb. xiii, 16, and he will not disregard the faithful works of his children, Heb. vi:10; for such obedience has a saving effect, 1 Tim. iv:16; while the lack of active obedience brings on fearful results, 2 Pet. i:9; Heb. x:27, 31; ii:3.

The above cited Scriptures should not be overlooked nor disregarded, for they certainly teach that much temporal good comes to us through the observance of the duties required of us, and also salvation from terrible temporal judgments which result from disobedience.

J. E. W. H.

STRANGERS.

The first epistle of Peter is addressed to strangers, Jewish Christians who had become scattered among the several Roman provinces named in the opening of the epistle. They were strangers in a twofold sense, literally, they were not natives of the country in which they resided, and spiritually they were separate from the people among whom they lived in religious sentiment. They were strangers and foreigners to the idola-

trous worship of the Romans. The Apostle styles them "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Thus they were set apart by the Holy Spirit through the application of the merit of the blood of Jesus Christ which was shed for them and for all the chosen people of God in every nation, kindred, tongue, and people. Rev., 5:9.

The Jews, as a type, were the chosen people of God and served as such under the legal covenant; but these strangers were Jews, not outwardly, but inwardly, and their circumcision was of the heart in the spirit and not in the letter. Rom., 2:28. They were strangers, not as the Gentiles had been, from the commonwealth of Israel, and from the covenant of promise, Eph., 2:12; but they were strangers in the sense that they were circumcised in heart, cut off from the old covenant of works and grafted into the new covenant of grace wherein Christ had made them free. Gal., 5:1. Yet they were scattered, here and there, all over the Roman Empire, so much so that they could not have the benefit of the society and preaching of the apostles, and the Apostle Peter was moved by the Holy Ghost to write these epistles for their instruction and comfort; for they had need of such teaching as would tend to wean them from their traditional religious customs which had been taught them under the ceremonial law, which had now been abolished or done away in Christ.

After invoking Heaven's choice benediction upon those scattered sheep of the gospel kingdom, the apostle breaks forth in strains of joy and praise to God for the blessings of a lively hope by the resurrection of Jesus Christ from the dead, to a better and more glorious and ever enduring inheritance reserved in heaven for the elect of God, which could not be attained unto by the works of the law, but was bequeathed to them in Jesus Christ by the will of God the eternal Father in the covenant of grace before the world began.

Such people, so divinely blessed with hope of such a glorious and everlasting abode in heaven can well afford to endure for a moment the light affliction that works for them this exceeding and eternal weight of glory. 2 Cor.

4:17, 18; for they are kept preserved unto final salvation by the power of God, through faith which works by love, purifies the heart and overcomes the world. Gal., 5:6; 1 John, 5:4.

The effect of this faith and hope in Jesus Christ is great joy (verse 6) although the subjects are often in heaviness through manifold temptations for the trial of their faith, as gold is tried by fire, it is found to the praise and honor of its Author at His appearing (verse 7).

The power of revealed faith in Jesus puts the believer in love with Him whom they have not seen, and produces joy unspeakable and full of glory; because it brings to view the glorious event embraced by faith, even the salvation of the soul (verses 8, 9). This salvation by grace is the wonder and inquiring theme of the prophets and the admiration of the holy angels. The Spirit of Christ was the witness in the prophets of His approaching advent and sufferings and of the glorious results of the same; but it was revealed unto them that they should not live to enjoy the blessings of the gospel dispensation; but they ministered prophetically the things which are reported to the church by the ministers of the gospel whose testimony is given under the influence and power of "the Holy Ghost sent down from heaven, which things the angels desire to look into."

The above are some of the things which the scattered strangers of the fold of Christ need to hear and to be instructed in, and to this end the apostles wrote and preached, and for this cause the faithful ministers of the gospel speak and write until this day; for God has put His love in their hearts and caused them to love Him and to love the people for whom He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. J. E. W. H.

MAN SINS, BUT GOD SAVES HIM FROM SIN.

I had a conversation with the President of the Indiana University years ago; he was an old-school Presbyterian; as I left his room he called to me and said, "There are two things that every true Christian knows,

first, that if he is ever saved in heaven, it will be the mercy of God alone; and, second, that if he is lost at last, it will be for his sins and just. He needs no wise man to tell him these things; he knows them."

He also said that the "doctrine of grace, free, unmerited grace, is perfectly in harmony with the accountability of man." He illustrated the matter by saying "these two principles of truth are like two great mountains, lofty mountains, that separate at the base but unite above the clouds and beyond the reach of mortal vision."

But few minds can grasp this matter as a theory. There are but few humble Christians that can tolerate any view that so explains the matter as to apologize for sin—perhaps none. Experience is a teacher indeed. In it we certainly feel the guilt of sin, and we certainly learn that "If I am saved it is mercy, and if I am damned it is just." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." These two sentences furnish food for reflection. If death is ours, it will be *wages;* if life, it will be a *gift;* and the experience of every one supports this view. The decrees of God do not furnish the ground of condemnation; and if man's overthrow at last be a matter of decree, yet this decree respects them as sinners, and damns them for their sins. "Depart from Me, ye workers of iniquity." "I was an hungered and ye gave Me no meat; I was thirsty and ye gave Me no drink." "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." In these places ruin is traced to their sins. It is not a repulsive thought, that, of the multitudes of sinful men, God should extend mercy to some unworthy ones, and withhold it from others equally as deserving. This thought may seem repulsive to some; but who of us can assign one reason why we are blest of the Lord? If we decide that God extends mercy to some for reasons He sees in them, and withholds it from those less deserving, then we should be able to see in ourselves good qualities not to be found in others; but in our experiences we learned that we had no such qualities, and this view we know can not be true.

If we explain the matter that the Lord makes some men to be evil and then damns them for this quality, this disagrees with the lessons of experience, and it is shocking to the sense of right and wrong with which God has endowed us. There is not one instance on record in the Bible where God ever made one man to be evil—*not one.* It is said He hardened the heart of Sihon, King of Heshbon, and made it obstinate (Deut. 2:30); but this was an evil man before the Lord did this. There is not one instance in which God has ever made one man to be evil; but there are many instances of His making bad men to be good. We concede that God could have prevented sin. For a man to fail to relieve his fellow or to prevent him from falling into distress would be sinful; but that God could have prevented sin will be admitted by all, and yet sin has a place in the earth. God is not bound by this rule that is just and salutary in its regulations of the actions of men, one to another; God could have prevented the ruin of those unfortunate miners at Cherry, Ill., but did not. Had I been situated to prevent it, I should have been bound to do so; but the great God is not bound by this rule. He could have prevented the entrance of sin at the beginning, but did not do so. As we see the subject it seems wonderful that He did not bar it from this world and save the race, the creatures of His hand, from ruin; but, could we see as God sees, we might see all His ways are just and right, and that in this as in everything else He acted with wisdom. God did not hinder sin's entrance into the world; of this we are sure, for, had He hindered it, it would not be. We are told that "by one man sin entered into the world." If this one man was good, how can it be that sin entered by him? *Whence the real cause for his sinning* when he was good? We might ask, Was he able to keep the law? Paul at one time said, "O, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out!"

I have often felt that it is impossible for us to understand all about the subject in hand. I feel my incompetence to fathom so great a matter myself; and surely

I ought not to make my views of this matter a test of fellowship. It seems plain to me that God permitted it, if the word permit means *not to hinder it.* I could tolerate this word *permit* in regard to it, but the use of the word *permit* itself denies that God causes it. It leaves the *efficacious cause* out and unaccounted for, to say *God did not hinder it.* If there be things too deep for us, what ought we to do about it? We ought not to be surprised. It is difficult for me to understand what is the real cause of cold—what *it is*, and what is the cause of it. I confess I do not feel able to explain all about it. I believe I could subscribe to the sentiment that there is a cause for everything, and maybe there is a cause for cold. I know what will remove or overcome or destroy cold. The sun will do this; when it shines in its strength, cold will trouble no one. So of darkness; what is it? whence is it? and what its cause? Here are questions I can't fully answer. We may say sin is the transgression of the law; but we might ask, what causes one that is good to go astray? and here a list of hard questions might be presented.

The sun, the great luminary of the day, is the great remedy for darkness and for cold. Darkness comes not from the sun. I am sure the sun has never once chilled the earth, nor once enveloped it in darkness. To us "the Lord God is a sun and shield." "In Him is no darkness at all." When we are cold and left in the dark, we are sure it is not because of His presence. These things do not come from God, because in "His presence is fullness of joy." It would be blasphemy to trace sin and evil to God as its cause.

O how often I could say "I am chilled with the cold, and in darkness I go"; but I never once ascribe it to the Lord. "O Lord, Thou never changest; it is because I stray." Where the sun acts persistently and efficaciously, we find heat and light; so where the Lord deals with men, acts upon them, and in them, it is for their good; but when He forsakes them, it results in ruin. But I confess this does not seem to me to explain all about the matter in hand. We must not think of man as a mere machine that is moved by the strongest power or a continent for which darkness is forever warring

with the light. Man is a moral being, not a machine. I admit that the principle of causation exists in the moral universe; but I am free to admit that I am not able to understand all these things, and it is perhaps best not to make a "hobby" of the subject.

The fall and ruin of man was known of God before time, and a Saviour was provided for him before the fall.

It is sweet to hope that we are interested in the remedy for sin; that the Lord has blest us with hearts to hate sin and love His holy name. I hope I do love the Lord and His dear people too well to do them harm. That God made man and gave him a law is plain; and that He neither forced him to keep it or violate it seems safe to me. Much has been said as to his being able to keep it. Had he kept it, much might have been said as to his being able to violate it. J. H. O.

CONDITIONALITY IN THE LIVES OF GOD'S PEOPLE.

"Oh that my people had hearkened unto me, and Israel had walked in my ways!"

"I should soon have subdued their enemies, and turned my hand against their adversaries."—Ps. lxxxi: 13, 14.

Dr. Gill on Psalm lxxxi 13, 14, "Cause of God and Truth," says: "The words are not to be understood of the internal work of grace and conversion, but of an external obedience to God's commands, which would have been followed with temporal favors, such as subduing their enemies under them, feeding them with the finest of the wheat, and satisfying them with honey out of the rock; in the same sense we understand the words in Isaiah 48: 18, which usually go in company with those under examination, and are also to be read conditionally, 'If thou hadst hearkened to my commandments, then had thy peace been as a river.'"

Note the word, "conditionally." In a number of places Gill uses the word. Same page, "Neither the one nor the other regard the spiritual welfare of God's people but the temporal; nor do they contain a wish for that, but a declaration of it on condition of their obedience to God's commands."

Page 23, on Ezekiel 18:24, he says: "It is no proof of a possibility of his turning away from his righteousness and sinning so as to be finally lost and perish, only so as to be afflicted or suffer in a general calamity; besides, the words are delivered in a conditional form, 'If the righteous man turneth away from his righteousness.'"

I think Dr. Gill clearly held the view that God's government of His people is disciplinary and attended with conditionality. He insists that in regeneration we are passive, but in obedience the case is different, we are active and voluntary. The new birth is not "of the will of man," but not so the obedience of God's people.

J. H. O.

And yet our obedience is of grace, so that God deserves and will receive all the glory (Isa. 26:12; John 14:4, 5; Philip. 2:12, 13; Psalm 115:1). S. H.

CHRIST'S SECOND COMING.

Will Christ come to earth again? Most assuredly He will. While in spirit we experience His love visits daily, yet we believe that He will come to earth a second time without sin unto salvation to gather all of His precious jewels to Himself. He has been here and redeemed His people from under the law and its curse, and made complete reconciliation for the sins of all His people. He was delivered for our offenses and raised again for our justification. After His resurrection He taught His disciples a most wonderful lesson, and then was taken up; and a cloud received Him out of their sight. And "while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Yes, this same Jesus shall come again. His disciples said, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Jesus told them of false Christs that should

come, and of the many they will deceive. "And ye shall hear of wars and rumors of wars; see that ye be not troubled: all these must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." (Matt. 24:3-12.) While doubtless He was speaking of the destruction of Jerusalem, which we believe to represent His personal coming to judge the world, we see now the very things being fulfilled that He said should come in the end of the world. The Lord's people are experiencing some of those things right now. Just think of the wars and rumors of wars literally and spiritually. Think of the deep soul trouble of God's faithful few. Think how they are seeking the lives of the faithful people and how they are betraying one another. Jesus says: "And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." (Luke 21:16.) Do we not see the world getting worse and more wicked? Crime is on the increase just like it was before the flood. These are all evidences that the end is near. Think of the perilous times that are upon us now! How many of God's people possess that true zeal and spirituality they once did? But, thank God, unto them that are looking for Him by faith will He appear the second time without sin unto salvation. There is a crown of righteousness laid up for all that love His appearing. The people of God who truly have the cause at heart speak often one to another, and there is a book of remembrance kept, and also of them that think upon His name; they shall be His when He comes to gather all of His jewels to Himself. He is coming to raise the dead, and change our vile bodies from natural to spiritual bodies. He will put all His chosen vessels of mercy whom He afore

prepared unto glory upon the right and the wicked upon the left. He will say to the righteous, "Come in, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." I have long had that sweet hope that I would be among that number by the sovereign grace of God. Upon my bed of afflictions of late I lay not knowing that I should ever recover, but I trust in a great measure I was resigned to God's will and felt that this earth is not my home. I felt like I wanted to go home and be at rest. Much of the time I was praying and then praising God continuously with the words of David: "Bless the Lord, oh my soul, and all that is within me bless His holy name." I felt willing to meet my blessed Jesus upon the principles for which I in weakness have tried to contend. I feel that He gave me those truths and made me love them and told me to teach them, which I have tried in love to do, but imperfectly. I am now able to sit up, but very weak mentally and physically. I trust my poor heart is full of love for the precious cause of Jesus. My hope is that I shall be saved in heaven wholly by the grace of God. May the Lord bless all of His poor and afflicted children, and may they ever be truly loyal to Him and serve Him in love. L. H.

COMFORT FOR THE FAITHFUL PEOPLE OF GOD.

"Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Acts 27: 25.

Paul was one of the most eminent and faithful servants of the Lord God, made so by the purpose, power, wisdom, and grace of God.

Believing in God and the power of His holy and everlasting salvation, and content with the simplicity that is in Christ and the high order of God's house, the church, he firmly and persistently resisted every false way and uncompromisingly opposed all innovation upon the ordination of the Most High. His firmness and faithfulness to God, and his refusal to conform to that which was popular and to the religious schemes and inventions of men, brought down upon him the most

severe and blood-thirsty persecution which constrained him to appeal to Cæsar, and this appeal carried him to Rome a prisoner and in chains.

It was a long and dangerous voyage to Rome, and of the dangers attending it Paul warned them, but his advice and warning were disregarded, the centurion believing the master and the owner of the ship more than those things which were spoken by Paul, and because the place or outward appearances were not encouraging for wintering there, the "more part" were against Paul's admonition and advice, and so they sailed on, and so it is down to this day, the men of this world believe the men of the world more than they do the things which Paul by divine inspiration has taught us, and because outward show and appearances are against Paul's teachings the "more part" will go against him; but, as subsequent events proved the correctness of Paul's counsel, so what is soon to follow our day will prove how fatal to the moral, political and spiritual well-being of this nation it is to disregard and ignore his teachings now. Those ancient people, seamen, and others, by disregarding the warnings and admonitions of Paul, were soon caught upon the briny and tempestuous deep in an awful storm, which raged day and night for several, or "many days," and neither sun nor stars appeared, and all hope that they should be saved was taken away. It was in the midst of this gloom, despair, and death that the man whose faithful admonitions they had disregarded, after long abstinence, stood forth in their midst and declared their salvation from the sea, which God had kindly revealed to him, and he said: "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Ah! my brother, my sister, my friend, what a glorious triumph of faith is here exhibited in Paul's case! a faith, it seems to me, which equaled that which stopped the mouths of lions and quenched the violence of fire.

How beautiful! how sublime! to feel at ease, to feel content, confident and cheerful under such trying circumstances—circumstances the most *dismal*, the most *terrifying*, harrowing, dreadful—just because God had told him they should be delivered and he *believed God*—

believed that it should be even as God had said, and so it came to pass. So brother, sister, friend, though the storms of persecution and tempests of doctrines rage around us, let us believe in God, who tells His people that He will never leave nor forsake them—let us believe that it shall be even as God has said.

When discouraged, cast down, and apparently forsaken, perhaps of God and men, on account of a felt sense of imperfections, sinfulness, and unworthiness—when the storm of indwelling sin and unbelief is raging, let us be content and cheerful and *believe God*, who tells us that our righteousness is of Him, and that Christ is our righteousness, sanctification, and redemption, and that we are complete in *Him*. Though a cyclone of idolatry sweep the land, and a whirlwind of innovation threaten to demolish the grand old church of Christ—though brethren forsake us and formerly loved ones deride us—though carnality and worldly conformity cause distress and desolation around us, let us *believe in God*, and by His grace, contend *earnestly* for the faith once delivered to the saints, and be content with the good old Way, Christ, and the fatness—the high and holy order of his house, the church.

And let us hope, through Christ, to at last reach the eternal shore, where strife, division, and confusion will be no more. G. W. STEWART.

DESTRUCTION IS NOT ANNIHILATION.

If by "destruction" is meant "annihilation" or reduction to nothingness, then it can be proved, from the Scriptures, that not only the people of God but also Jesus Christ, the Divine Messiah, will be annihilated. See such Scriptures as the following: Gen. 18:23; Deut. 9:19; 28:63; Job 19:26; 2 Sam. 1:14; Psalm 90:3; Jer. 23:1; 15:7; Hos. 4:6; 13:9; Prov. 16:18; Lam. 2:11; 3:47; Matt. 2:13; 27:20; John 2:19. It is absolutely certain, from these passages, that, in the Scriptures, destruction does not mean annihilation.

S. H.

QUESTIONS AND ANSWERS.

1. Q. From whom did the negro spring? A. From Adam and Eve, probably through Ham, the younger son of Noah, the word Ham meaning "hot" of "black," and Ham's posterity settling in Africa—Egypt being called "the land of Ham" (Psalm 105:23, 27; 106:22). Ham was the father of Canaan, who was especially cursed to be a servant of servants unto his brethren (Gen. 9:22, 25-27). The Hebrew word *Adam* means *Man*, and includes woman, who was taken from man (Gen. 2:21-24; 5:2), and all Adam's posterity, or all mankind, who are scattered over the world (Deut. 32:8). Adam was the first man (1 Cor. 15:45, 47), so that there could have been no man before him. God "made of one blood all nations of men to dwell on all the face of the earth" (Acts 17:26). All mankind sinned and died in Adam (1 Cor. 15:22; Rom. 5:12). And Christ "redeemed His people by His blood out of every kindred and tongue and people and nation" (Rev. 5:9, 10). David said that "Ethiopia (the land of black-faced people) shall soon stretch out her hands unto God" (Psalm 68:31); and the Ethiopian eunuch was converted under Philip's preaching (Acts 8:26-39). Differences of complexion are caused, in both men and animals by differences of temperature and moisture and exposure. Some negroes are white and are called albinos. The number of subspecies of the human race is estimated, by different ethnologists, from two to sixty-five, the complexion varying from the fairest white to the darkest black, due to thousands of years of differences of climate and habits.

2. Q. In what way may the disciples of Jesus lay up for themselves treasures in heaven (Matt. 6:20)? A. By lovingly, faithfully, and unselfishly serving Him and His people—thus evidencing that they are His elect, redeemed, and regenerated ones, who follow Him, and will finally and graciously reign with Him in glory (Luke 12:33, 34; 1 Tim. 6:19; Matt. 16:24; 25:31-40; Rev. 14:4, 13).

3. Q. Were the twelve disciples occasionally sepa-

rated from the Saviour? A. Yes; when He went up into a mountain apart to pray, they were overtaken by the storm on the Sea of Galilee (Matt. 14:22-25); and when He sat wearied about the sixth hour on Jacob's well, near Sychar, a city of Samaria, while His disciples had gone into the city to buy food, and while He talked with the sinful woman, whom He saved (John 4:5-42); and when all His disciples forsook Him and fled upon His arrest by Judas and the Roman soldiers in the garden of Gethsemane (Math. 26:56).

4. Q. What is the meaning of the Scripture, "Be ye angry, and sin not" (Ephes. 4:26)? A. That we should be angry with wrong in ourselves and in others, but not, by our words and acts, indulge in anger against others, especially our brethren, bitterly, maliciously, and continually (Eph. 4:31, 32).

5. Q. The first Baptist Association in the United States was the Philadelphia, which was organized in 1707; when and where were any Baptist Associations organized before that time? A. The first Baptist Association ever formed was organized in Wales in 1651; and the Somerset Association was organized at Wells, England, in 1653; and the Midland Association of Particular Baptists was organized at Warwick, England, in 1655 (see Thomas Armitage's History of the Baptists, pages 249 and 207).

6. Q. If a brother gets drunk, and confesses his wrong, and is forgiven by his church, how many times should he be allowed to repeat the sin and be forgiven? A. Only once, and then the church should withdraw from him (1 Cor. 5:11, 13; 2 Thess. 3:6). Strict discipline is for the good of the offender and the church, and for the glory of God.

7. Q. Should we exclude from our fellowship an otherwise sound and orderly church that uses an organ in her song service, but does not not urge its use upon others? A. Nearly all Primitive Baptists think that we should, as Christ and His Apostles did not use instrumental music in divine worship, and such a practice seems a return to the ceremonial law. S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

THE CREW OF THE POLARIS.

The following is one of the most wonderful providences of the nineteenth century, and reminds the Bible reader of Gen. 18:23-32, and 19:21, 22. For the sake of the godly, the Lord gives natural blessings to the ungodly:

Do you remember the extraordinary experience of those eighteen persons composing a part of the crew of the *Polaris*, dispatched by the U. S. Government in the summer of 1871 on a trip to discover the North Pole? How they were strangely separated from the ship on October 15, 1871, high up in latitude 81° 38″, longitude 61° 44″, and thrown with a few provisions, some guns, ammunition, and a small boat upon the ice, and where, less than 500 miles from the Pole, they commenced one of the strangest voyages ever taken by man?—a trip on a "God-made raft," as their leader styled it. Just how it happened, and how they fared; the suffering, the peril by ice, cold, and hunger; the hair-breadth escapes, and final deliverance, were related by Capt. George E. Tyson in thrilling words.

They were on an ice floe twenty or thirty feet in thickness, but constantly thinning, for a period of 187 days, from October 15th till April 30th; right through the rigors of an Arctic winter and the gloom of an Arctic night, with the thermometer from 20° to 40° below zero, and so down to the freezing of the mercury; no sun for months, no fire, no light save a little burning seal oil, no fuel, no bed but the ice and the few skins of animals they killed; no houses but huts of snow, no compass, the winds blowing with hurricane fury, the ice cracking around them and often right under their frail huts, tossed from floe to floe, tormented with fear and anxiety, nearly starving often for food, compelled to live on frozen seal and bear meat eaten raw, and the hungry men tempted to cannibalism; still drifting, drifting, drifting down southwards through Baffin's Bay, fifty or one hundred miles distant from land, past desolate, inhospitable shores, during six and a half months of dreary days and nights a distance of 1500 miles until rescued April 30, 1872.

The astonishment of the civilized world when this strange voyage was heralded knew no bounds. Old experts in Arctic adventure were incredulous. They declared it "impossible," "ridiculous." Hundreds flocked to see the party on their return to the United States. People could hardly be convinced of the truth of the marvelous story. The company had increased to nineteen when Captain Bartlett of the seal ship *Tigress* took them off the ice; for, strange to say, there were several women and children in the group, and a babe was born on the voyage! "The misery of that fearful drift," says Tyson, "will haunt me as long as memory endures.",

But how did they subsist? It seems nothing less than miraculous. Captain Tyson appears to have been a Christian—perhaps the only one present—as well as a brave, cool, hardy, resolute man. Had it not been for his wise leadership and the Divine blessing, all would have perished. Again and again in his narrative he puts his faith on record thus—"I trust in God to bring us through." God surely did. In the very auroras he saw the flashes of a divine power, and caught hope from their strange fires. "Our little ice craft," he once wrote, "is plowing its way through the sea without any other guide than the Great Being above." Hundreds of huge icebergs were often all about them; once they dashed against their frail ice craft, threatening instant destruction. They escaped and drifted on and on. They would get nearly out of food when Providence would send them, just in time, a few seals, or birds, or a bear, which was perhaps eaten raw, and the warm blood drunk as a luxury. "Thank God," the Captain would exclaim, and put his grateful words on record. When their piece of ice was broken up so that but a single acre remained, he wrote, "A kind and merciful God has thus far protected us, and will, I trust, yet deliver us."

During the last month the ice would crack, and grind, and roar like an earthquake, filling all with sleeplessness and alarm. The sea would rage, the winds were terrific. "God alone knows what we suffer," wrote the Captain; "no pen can describe it. God's will be done!"

Their trust was rewarded at last. As one ice cake would break up, they would traverse the tossed sea in their boat to another. Only made to carry eight persons, these eighteen souls were often launched in that blessed boat. On its preservation life depended. Sometimes the ice would snap and move asunder, leaving them on separate pieces. Gales swept furiously, the sea ran high, they were wet, cold, and getting weak and worn out. The night of April 19-20 beggars all one's imagination of supreme icy horrors. The elements raged in their might. From 9 p. m. to 7 a. m. the men stood and held the boat from washing away from their now little piece of ice; cold waves dashed chunks of ice against their limbs; darkness and gloom reigned through the awful hours. None spoke a word. Morning broke. "Man can never believe, nor pen describe, the scene we passed through; surely we are saved by the will of God alone," wrote the believing leader.

But now there was no food. The merciless sea had swallowed all. They were bruised, wet, weary, hungry. "God will send us some food," wrote Tyson. In the afternoon while starvation stared all the party in the face, an Arctic bear, much farther south than usually seen, and totally unlooked for in that low latitude, roamed towards the unfortunates, was discovered, and instantly shot. They shouted with joy. "God has sent us food," says Tyson.

In one week more they were rescued by the *Tigress*. Once on board and safe, a gale of three days' duration, exceeding in savage fury all that had been previously experienced, swept over that cold sea. All on board the vessel were of opinion that had this sorrowful company then been on their ice floe they would have gone down before its power, with no survivor to tell this strange story. Says our Christian hero, "He that guided us so far was still all-powerful to save!"

D. T. TAYLOR.

The above authentic narrative was published in *The Christian*, of Boston, Mass., of March, 1909, and of October, 1909. S. H.

EXTRACTS.

R. 1, KENNEDY, ALA., Nov. 7, 1909.

Eld. S. Hassell—

DEAR BROTHER:—I feel like this morning I want to write to the household of faith. I do not know that this desire is of God or not, and I do not know that what I write will be worthy the attention of the Lord's people, or not. I will leave it with you to be the judge. It seems that there is a great lacking of faithfulness among the Primitive Baptists to-day. Paul said: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed Him, as also Moses was faithful in all his house." The Primitive Baptists are not faithful with each other as they ought to be. They ought to exhort one another daily while it is called to-day, lest any of them be hardened through the deceitfulness of sin. But instead of the brethren exhorting one another daily, some of them are seeking to destroy one another. Oh! dear brethren, just stop and consider how hurtful this is to the cause that we should love and cherish above everything else on this earth. "Oh, Jerusalem, Jerusalem! how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" We know that Jerusalem is not gathered together and living in peace and union to-day; for where there are war and fightings there is no peace and union. We hear and read of brethren saying hard things about one another, and digging pits for one another to fall in. Dear brethren, all that are doing these evil things are using carnal weapons, and those weapons are the wisdom that descendeth not from above, but is earthly, sensual and devilish. For whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Oh! brethren, stop and consider and lay aside all malice and all guile and envy and evil speaking, and be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake has forgiven you. Be ye, therefore, followers of God as dear children, and walk in love as Christ also hath loved us. You are not followers of God when you are backbiting and devouring one another, but you are following the dictates of the flesh and Satan. Our lives are too short to be spent in this unpleasant and unholy war; for they are like the mist before the morning sun; we soon pass away, and are known no more in the walks of men. Let me say to all the faithful under-shepherds, take unto you the whole armor of God, that ye may be able to withstand in the evil day, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; and take the helmet of salvation and the sword of the Spirit, which is the word of God. When the Lord has thus blessed His under-shepherds, they should cry aloud and spare not, "lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins." All the true under-shepherds ought to be faithful as Paul was. He ceased not to warn every one night and day with tears. I know that all the faithful ministers of God's word have a hard battle to fight, but the Lord has promised to be with the chosen and faithful, and He will overcome all of His enemies, for He is Lord of lords and King of kings. The Lord said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joy of thy Lord." When you faithful servants have

fought your last battles on this earth, you can say with Paul, "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." That will be enough. What more could one ask or desire than a sweet home in heaven and to ever be with the blessed Lord who suffered and died for us? Oh, blessed thought! will I be there?

Your little sister, I hope, (MRS.) B. A. CRAWLEY.

BUENA VISTA, GA., Oct. 31, 1909.

Elder Hassell—

MY DEAR BROTHER:—I want to let you know how much I appreciate THE MESSENGER, but am unable to know how to express myself. I will say (to me) it is most excellent, and can not be improved on. It is all good and sound, so far as I know—just my sentiment and belief. May our Heavenly Master bless and keep us all from the errors that surround the church here in Georgia. Come to see us whenever you can. I am glad to hear of your coming. If I don't get to hear you preach, I know we have your love and fellowship. May all of your contributors continue to write, and by that means help you, and thus strengthen and feed such weak and hungry souls as I am. May the Lord bless each and all of the editors, for all are sound and not afraid to contend for the truth. You can, if not too much trouble, send me two or three sample copies; I want to get you some subscribers.

Your sister in Christ, I hope, CORNELIA LOWE.

BENTLEY, ILL., Nov. 11, 1909.

Eld. S. Hassell—

DEAR FRIEND (AND I HOPE BROTHER IN THE GREAT SALVATION):—I desire this dark, stormy night to write a few lines, and in a feeble way express again my thanks for your sending me THE MESSENGER. My health at present is very poor. I have been barely able to be up to-day—have something like la grippe or nearer symptoms of typhoid. I have earned a little more than I lived up this summer and sold some garden stuff: 4 bushels potatoes, $2.50; field corn, $2.75; beans, $2.25; 75 cents worth of sweet corn; and $1.00 worth of tomatoes. I am enclosing $1.00 bill, not to apply on subscription, but to enable you that much more to send THE MESSENGER to some other poor "wayfarer." It is so good, after living under the sound of "do and live-ism" for a month to get THE MESSENGER, and get something that has some substance to it. Everything of a religious kind seems dead and lifeless here, but comes again the precious assurance, "If we deny Him, He is faithful, He can not deny Himself." I feel more and more as the years pass, that it is ALL grace. Poor, puny man! all his good resolutions come to naught, and but for an all-powerful and all-merciful God, all, all would be lost. I feel so thankful that I am satisfied to trust my destiny entirely to Him, and beg that I might cease to murmur or repine at His providences. Pray to your Father and mine that I may be reconciled to His dealings with me, a sinner.

Respectfully yours, BERT GOAD.

BENSON, N. C., Nov. 12, 1909.

Elder Sylvester Hassell—

DEAR BROTHER:—As my subscription is out, please find enclosed one dollar to pay for the dear, good MESSENGER another year. It is a source of great joy and comfort to me to read its dear pages laden with

good news from the dear brethren and sisters proclaiming salvation by grace alone, as the truth is in Christ Jesus. I find so much love existing, and truth, and all speak the same thing, though we are many miles apart; but we have the same hearts to be led by the Spirit of the Lord, ever looking unto Him for all things.

Your unworthy sister in Christ, I hope,

CORNELIA A. JERNIGAN.

COMANCHE, TEXAS, Nov. 13, 1909.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN THE LORD, IF I SHOULD BE PERMITTED TO THUS ADDRESS YOU:—I am now stopping in Comanche, and likely to be here for the next year; so you will please change my paper from Holder, Texas, to Comanche, Texas, and give notice of the change in the next paper. The Baptists in this part are in peace, with some ingathering, for which we desire to bless the God of Israel. We have never raised any bars in our Association, and are trying to preach Jesus and Him crucified, and exhort God's children to obedience. May God bless you, my old brother. I am old myself, and it grieves me to see our people so divided; but the Lord's will and not mine be done.

W. B. SIKES.

TRINITY, TEXAS, Nov. 12, 1909.

DEAR BRO. HASSELL:—At the request of my mother, I am enclosing you a postal money order for $1.00 for THE MESSENGER. There is nothing we appreciate more than THE GOSPEL MESSENGER. There are in our family eight who read and appreciate the paper. Thanking you for many favors and wishing you and yours much joy, I am,

Yours upon calling, D. F. STANDLEY.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

JAMES T. WILLIAMS.

He was a brother of the late Elder Jesse Williams, of Georgia, and a brother of M. H. Williams, of Chambers County, Alabama. He was born March 1, 1838, and died September 24, 1909. He was married to Miss Anna Lambert, February 3, 1872. Soon after his marriage he had a stroke of paralysis in the right side of his face and was never well any more. He joined the church of Christ on August 28, 1882, and was baptized by Elder John L. Lambert, of Tallapoosa County, Alabama. In 1891 he was elected clerk of his church, and in all relations of life he was a most faithful and humble servant, a kind husband, a good neighbor, a true church member, and beloved by all who knew him. He was laid to rest in the cemetery of Macedonia church, Clay County, Alabama, after an able discourse by Elder Goodman in the presence of a large sympathizing congregation. "Blessed are the dead who die in the Lord." May God bless his bereaved and aged companion, and all relations, is our prayer. Written by request from a brief sketch furnished the writer. J. T. SATTERWHITE.

November 13, 1909.

J. R. BENTLEY.

It becomes our sad duty (as per request of the bereaved family) to record the death of our cousin and beloved brother in Christ, J. R. Bentley. His father died when he was quite small, leaving his mother a widow with three little children, of whom he was the eldest. Through the struggles of his mother for maintenance for herself and little ones, John was a faithful and dutiful son. Through his devotion to his mother, and his fidelity to the principles of right, he grew to manhood beloved by all who knew him. He was quiet and unassuming as a child, and in his manhood. Such was his character that none who knew him doubted his integrity. On the day of his burial, I heard the expression from a number of persons, "A good man is gone." This speaks volumes for one who has met the trials of this life and passed to the great beyond. He entered this life August the 25th, 1849, and passed out July 19, 1909. He was married to Julia A. White, May 8, 1873, and they lived happily together until his demise. To this union were born seven children, four sons and three daughters, three of whom preceded him to the grave, one son and two daughters. In early life God, who had sustained him in his orphanage, gave him a good hope through grace; but, like many others, feeling his unworthiness, and hoping for brighter evidence of his acceptance with God, he postponed the putting on of Christ by open profession until September 17, 1889, when he was baptized into the fellowship of Mt. Carmel church by the writer; after which time he proved a faithful and useful member to the time of his death, ever attending the meetings (unless providentially hindered), ready to discharge any duty pointed out for him to do. His earnest prayers and faithful admonitions will not be forgotten, though he is gone. We greatly miss him. We know that our God is able to supply any place in the church that He makes vacant, and we trust that He will supply the place of usefulness occupied by Brother Bentley. The goodness of God to this faithful servant was manifested in a very striking manner just before his departure. We have often heard him pray earnestly for his children, and seemed especially interested for his baby boy, having expressed himself a short time before his death that if he could see him a member of the church, he would be willing to die. On Sunday morning this son was baptized. On Monday morning, thereafter, the father knowing of it, and realizing that his prayer had been answered, expressed himself as ready to go, saying he wanted to go home. The Lord's ear was open to this petition also, and He took him home to rest from his labors and afflictions. The bereaved wife and three of his children are members of the church he so much loved; and to the other son we feel that God has given a good hope through grace, and we trust he will be given strength to obey the Lord, and join with the rest of the family in the service of his father's and mother's God, and find that rest of soul promised to the children of God in obedience. After an effort by the writer and Elder G. W. White to speak words of comfort to the bereaved family and many sorrowing relatives and friends, the body was laid to rest in the Elam cemetery, to await the call of our Lord in the morning of the resurrection, when it will arise to meet the Lord in the air, with all the redeemed, to ever be with the Lord. May God visit our sister and the children with His richest blessings.

S. T. BENTLEY.

Culloden, Ga.

MRS. FLORIDA E. BENTLEY.

In memory of Mrs. Florida E. Bentley, *nee* Robertson. This dear aunt and sister was born February 25, 1830; was married to Daniel W. Bentley, October, 1848; was baptized into the fellowship of Ebenezer

church, July 29, 1852, by Elder John Dickey, and remained a faithful member until she was called to go home. She was left a widow in early life with three little children, two sons and one daughter. One son died in childhood. Her daughter was married to R. White, and was the mother of nine sons, two of whom preceded the mother to the grave. The mother was taken away, leaving the seven sons to the care of the father and the grandmother. Perhaps her life shone as brightly in her loving ministrations to these children as in anything else she ever did in this life; and in her old age how tenderly those noble boys loved her all who know them can testify. The writer has never known such devotion to any one by grandchildren. She lived to see four of them married and settled in life as useful citizens. But her labors on earth are done, and she has entered into the joys of a better life than this. We do not wish to eulogize the life of this dear sister; the good she has done will be a memorial to her. May the mantle of her noble life fall upon those who are mourning her translation, which occurred December 11, 1907. Her body was laid to rest at Elam cemetery, there to await the resurrection morn. Elder S. T. Bentley and Elder G. W. White spoke words of comfort to sorrowing relatives and friends. "There is a vacant seat at the table, at the fireside an empty chair; we list for the sound of a footstep we never again shall hear."

Culloden, Ga. MRS. S. T. BENTLEY.

JOHN POST.

Brother Post was born December 6, 1832, and died at his residence in Troy, Pike County, Alabama, September 28, 1909. I first met him in October, 1875. He and I were attending a meeting of the Conecuh River Primitive Baptist Association at Paran meeting-house in Pike County, Alabama. He was then in possession of a precious hope in Christ, but had not united with the church by profession. After hearing me preach on Sunday, the second day of the meeting, he came to the speaker's stand and introduced himself to me and said that he had enjoyed the discourse very much, and asked me if I would preach that night in the town of Troy, where he then resided, if he would arrange for the services, and I agreed to do so, and met the appointment at the Missionary meeting-house. My home at that time was in Tallapoosa County, Alabama, a hundred or more miles away. To my surprise, a few days after my return home, I received a letter over the signature of John Post, stating that he had decided to publish a monthly periodical at Troy, Alabama, in the interest of the Primitive Baptist cause, provided I would edit the same. Replying to said letter, I invited him to meet me at Notasulga, Alabama, on a certain day, which he did, and we discussed the matter and agreed to undertake the enterprise; and on the first day of January, 1876, the first copy of *The Primitive Pathway* was issued, and continued for ten years. During this period I became intimately acquainted with Brother Post and his precious family, and the attachment formed on our first meeting grew stronger until it ripened into a mutual feeling of brotherly love. He joined the church and I baptized him, together with his precious wife, into fellowship with the church at Beulah, Troy, Alabama, date not remembered. Brother Post began to study and practice the art of printing when a youth, and followed that vocation until he became too old and feeble to work. His character is as stainless as that of any man of my acquaintance, and his life was beautiful. Those who knew him best loved and respected him most. I believe that God loved him, and that he loved God and His people; and, therefore, I doubt not but that he

will be one among the glorified millions of whom Jesus will ultimately say, "Behold, I and the children which God hath given Me." He is survived by his wife, who loved him most dearly, and eight children, three sons and five daughters, all of whom were present at his death. An immense crowd of people attended the funeral services at the family residence and followed the remains to the Oakwood Cemetery, where the body was laid to rest, there to wait the glorious dawn of the resurrection day; for we believe that Jesus died and rose again, and that all who sleep in Jesus, God will bring with Him.

"We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn."

With this blessed hope, and with much sympathy for the grief-stricken family, I submit this humble tribute to the memory of my long-loved friend and Christian brother, deceased. J. E. W. HENDERSON.

CHANGE OF ADDRESS.

Eld. W. B. Sikes has removed from Holder, Texas, to Comanche, Texas.

CHRISTIAN SCIENCE AND THE LAW.

Because of continued information received respecting the injury being done by Christian Science, even among our dear Baptist people, I have tried in my weak way to expose this rank delusion from a new standpoint—from several standpoints, including that of necromancy. Those not aware of recent developments at the headquarters of Christian Science will be astonished almost to the point of doubting well-proven facts. I will mail *two* copies of this little work for Ten Cents, or *one* copy, and one copy of "Christian Science and the Bible" for Ten Cents (silver preferred). This price is not for profit, but to meet the bare cost. Hundreds of the first pamphlet were given away, and others placed where many could read them. If any good results from this unpretending effort, the credit will be due our kind magazines and papers for calling attention to it.

I remain, as I hope, in love of the truth.

Crawfordsville, Indiana. S. B. LUCKETT.

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Vol. 32 No. 2.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

PRICE, $1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

FEBRUARY, 1910.

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The Gospel Messenger

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

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CRUCIFIXION OF CHRIST.

"Behold the man."—John 19:5.

Ye that pass by, behold the *Man,*
The man of griefs, condemned for you,
The Lamb of God, for sinners slain,
Weeping to Calvary, pursue.

See there! His temples crowned with thorns,
His bleeding hands extended wide,
His streaming feet transfixed and torn,
The fountain gushing from his side.

Oh, Thou dear suffering Son of God,
How does Thy heart to sinners move?
Help us to catch Thy precious blood,
Help us to taste Thy dying love.

The earth could to her center quake,
Convulsed while her Creator died!
O may our inmost nature shake,
And bow with Jesus crucified.

The earth could feel Thy powerful death,
And tremble, and asunder part;
O rend with Thy expiring breath
The harder marble of our heart!

Charles Wesley (1742.)

Baltimore, Md., 704 Linwood Ave.,
Station L, Dec. 10, 1909.

Dear Brother Hassell:—I find the Dec. *Messenger* very interesting, especially your article headed "Omniscience, Omnipotence, Sovereignty, and Holiness of God."

I have read it the second time and find it full of comfort. It is strong because scripturally true, and I feel to say who could worship and adore any other God—the almighty, ever-loving, and merciful God, who hates sin, which is declared and revealed not only in the Scriptures but in Christian experience. An experience of the grace of God makes us know that He is not the author of sin or "of confusion, but of peace, as in all the churches of the saints." May all His dear people be content to accept and believe the plain simple statements of the Bible, and then there will be no cause for disturbance. I am, as I hope, your brother in the love of the truth.

J. T. ROWE.

SARON, TEX., Dec. 7, 1909.

Elder S. Hassell—

DEAR BROTHER IN CHRIST:—I have just read THE MESSENGER for this month, and can not well express my satisfaction with regard to your editorial on "the Omniscience, Omnipotence, Sovereignty, and Holiness of God," both as to the spirit and matter of it. The "explanation" also given for me is satisfactory—much appreciated, rather.

You say THE GOSPEL MESSENGER will, by Divine grace, be exactly as heretofore, strictly conformed to the Scriptures and conciliatory towards all sound and orderly Primitive Baptists, just as was the *Church History* written by your father and yourself, and occupying the same ground as the great majority of Primitive Baptists occupy to-day." This will satisfy your readers, no doubt. I trust, too ,that those of our people who have been confused and misled by extreme and ambitious factionists will be led to see their error, repent, and return to their "first love" for the dear old MESSENGER, and thus give it enlargement of circulation and reading matter.

Yours in humble hope, J. C. DENTON.

LURAY, VA., December 7, 1909.

Elder S. Hassell—

MY DEAR BROTHER:—Enclosed find my check for $1.00 to pay another year's subscription to the MESSENGER. I

highly prize your writings, and have often said if any man could lead me astray you were that man, for I have such confidence in you and so firmly believe you are led by the Spirit of God in your writings and preaching. May God long sustain you to edit and publish the Messenger and to preach His everlasting gospel. With continued love,

Your brother, R. H. Pittman.

Oxford, Miss., December 13, 1909.

Elder S. Hassell—

Dear Brother:—The Gospel Messenger comes to us regularly, richly laden with messages of love from the household of faith scattered abroad. The general tenor of their epistles of love is commendable, instructive and edifying. We ought not to expect perfection of our brethren in this life. We are all fettered with fleshly weakness and are liable to make an unguarded expression; but we should not make a brother an offender for a word. It is more Christlike to have fervent charity towards our brethren, though we may feel somewhat different about the subject in hand to what they do. But let us "see that we love one another, with a pure heart fervently." With the kindest feeling for your success in your labors in the Master's cause, A. B. Morris.

AN ADDRESS TO A NEWLY FORMED CHURCH OF CHRIST.

By Wm. Huntington, S. S. (Sinner Saved).

Beloved in the Lord Jesus Christ, as you have covenanted to walk together as a Church of Christ, in obedience to His commands, suffer the word of exhortation. You profess to be Christians, and if ye are so indeed, you possess "the Spirit of Christ," for "if any man have not the Spirit of Christ he is none of His." You are called "the light of the world"; "the salt of the earth"; "the epistles of Christ"; "the temples of the Holy Ghost"; "the children of the living God." You have a relation to God, and a relation to man. You are bound to glorify

God in your body and in your spirit which are God's; and you are commanded to "do good unto all men, especially unto them which are of the household of faith"; to "give no offense to any man, neither to the Jew, nor to the Greek, nor to the Church of God." You are united to Jesus, whose fullness is opened to supply you, and who is exalted at God's right hand to bless you. You are united to one another, and have "one Lord, one faith, one baptism"; and have pledged yourselves to seek each other's good. You profess to seek the glory of God, your own edification, and the extension of the Redeemer's kingdom, by this union; ever keep these things in mind, for your peace, prosperity and comfort in a great measure depend thereon.

Jesus bids you love one another; even as He has loved you. Indulge no evil surmisings in reference to each other; charity thinketh no evil. Beware lest you encourage a spirit of jealousy or envy, it will disturb your peace and destroy your usefulness. Guard against speaking evil one of another. Brethren, the Lord says, "Speak evil of no man." Watch against an unforgiving spirit, but as "God for Christ's sake has forgiven you, so also do ye." Be ever ready to assist one another, according as God has given you ability, both in temporal and spiritual things. Avoid a censorious, caviling, captious turn of mind; it is the bane of spirituality, and a pestilence in a church.

Jesus bids you strive together. Strive together in prayer to God for your officers and fellow-members. Strive together to support and extend the cause of God. Strive to exhibit the Christian character, and to show forth His praises who hath called you by His grace. Cleave to one another and to the Lord, with full purpose of heart; and provoke one another to love and to good works. Guard against a spirit of pride and self-consequence, it will render you miserable, useless, and barren; you will be uncomfortable in yourselves and a plague to all about you. Endeavor by all means, at all times, to "keep the unity of the Spirit in the bond of peace" Never allow yourselves to carry into the world the concerns of the Church; carry them to the Lord in prayer, but never tell them to any other.

Do all things to edification. When you meet at your houses, or in the house of God, always aim to edify one another. You do one another good or evil every time you meet; therefore let the word of Christ dwell in you richly in all wisdom, that you may be able to comfort, admonish, and advise one another. Be present, if possible, when your brethren meet together for prayer and praise, and never absent yourself from any ordinance except lawfully detained.

Let all your things be done with charity. Never put a bad construction on an action if you can put a good one. "Bear ye one another's burdens, and so fullfil the law of Christ." "Exhort one another daily." Imitate Christ as dear children. "Be clothed with humility." "Let each esteem other better than himself." Put on "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." "Be ye kindly affectioned one to another, with brotherly love," giving honor one to another. "Let the same mind be in you which was also in Christ Jesus." Consider one another as compassed with infirmities, exposed to temptations, and possessing like passions with yourselves.

"Receive ye one another as Christ also received you to the glory of God." "Those who are weak in the faith receive ye." You are not at liberty to reject the lambs of the flock; those who through timidity say least, often wear the best. A knowledge of self, faith in Jesus, and a willingness to observe His commands, is all you can consistently require in order to membership with you. Never set your standard too high, or think the Lord will work by your rule; He is a sovereign, and doeth according to His will, requiring you to walk according to His word.

Submit to the discipline described in God's word; never wish to keep any in the church whose spirit and conduct say they ought to be out of it. Consult the honour of Christ and the good of the cause upon these matters, not your own feelings. Strive and pray that the Church may be kept pure, sound in doctrine and holy in practice.

Never make private difference public except it be absolutely necessary. Observe the rule given by the Sa-

viour, (Matt. xviii, 15-20.) Never report a quarrel until you have reproved and prayed for the offender. Be sure you never encourage any fellow-member who retails the saints' faults; the Lord tells you an angry countenance will drive away a backbiting tongue. If you refuse to receive they will soon leave off their practice. Make all due allowance for your brethren, remember you also have your infirmities, and are exposed to temptations. If you see a brother about to sin, reprove him; if he fall, pray for him; this is the way to convert him, and hide a "multitude of sins." (James v:18, 29). Never sanction sin in any, nor condemn rashly; strive against a party spirit, and study to be quiet. Always aim so to act in every place and under every circumstance, that observers may be obliged to say, that person is a Christian. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

Never be pert; God's word says you are not to answer again (Titus ii:9). Guard against eye-service; you are directed to act towards your masters, as you would towards the Lord Jesus Christ. (Ephes. vi:5-9).

Be particular as to the connections you form. If you are single, be very careful to whom you give up your company, or allow to entangle your affections; you are at liberty to marry, "only in the Lord." If you dare to unite with an unregenerate person, you despise the authority of God the Father, reject the command of the Lord Jesus Christ, grieve the Holy Spirit, and insure to yourselves misery and sorrow. Make God's word your guide, keep the Saviour's company, imitate the most holy of the saints, and keep yourselves unspotted from the world. Be upon the watch for opportunities to do good. Always speak truth, never lie on any account. Punctually perform your promises; never make positive, unconditional ones, but use caution in all your dealings, that you may preserve a conscience void of offense towards God and toward man. Reverence age and spirituality, pity weakness, and always loathe sin under every form.

Ever view yourself as the property of God, for His glory; as the property of the church, for her good. You are in debt to the church; she has a right to your pres-

ence, your prayers, your sympathies, and your influence. A Christian spirit is a public spirit; and a consistent Christian will always aim to lay himself out for the extension of the Redeemer's cause, and the glory of Jehovah's name.

View your pastor as God's servant, sent with the Lord's message to you; expect to receive from him not only comfort, but reproof, not only instruction, but exhortation. Never take offense at God's word as delivered by him; he must give an account of what he delivers, you of the use you make of it. Beware how you apply to others what belongs to yourself.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga., and Elder J. M. Murray, Ellaville, Ga.

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If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

THE CRUCIFIXION OF CHRIST.

The Scriptures, from beginning to end, do not set forth any way by which fallen human beings can be saved from sin and hell except by the atoning death of the holy and incarnate Son of God, and the regenerating power of His Spirit, in accordance with the eternal purpose and infinite love of the Divine Father. The prophecies and types of four thousand years, and the declarations of Christ and His Apostles, make certain this solemn fact, which is the very essence of the Christian religion. None but infidels deny it. The crucifixion of the spotless and incarnate Redeemer was the greatest sin of which human beings could ever be guilty; and yet, because it was necessary for the glory of God in the righteous punishment of the sins of His people which His Father laid upon Him, and necessary for the salvation of His people from their sins God purposed it from eternity—purposed to give Christ up into the wicked hands of Jews and Gentiles to be crucified and slain. On the day of Pentecost, when the Apostle Peter preached the gospel with the Holy Ghost sent down from heaven, he said (Acts 2:23), after briefly summing up the wonderful facts in the life of Jesus of Nazareth—"whom, being delivered (or given up) by the determinate (or determined, definite, fixed) counsel (or will or design or decree) and foreknowledge of God, ye having taken and crucified by wicked hands (or by the hands of the wicked or lawless) have slain."

Here we learn that God willed or decreed to give up His Son into the hands of wicked men, foreknowing that they would crucify and slay Him. And in Acts 4:27, 28, we are told that the assembled church of Christ in Jerusalem, in a united prayer to God, said: "Of a truth, against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, were gathered together to do whatsoever Thy hand and Thy counsel (or will or decree) determined before (or predestinated or foreordained) to be done." Taking these two passages in the Acts of the Apostles together, and numerous similar passages in both the Old and New Testaments, we learn that God predestinated to give up His

sinless but sin-bearing Son into the hands of wicked men, assuredly foreknowing that they would crucify and slay Him. And in no other way could poor hell-deserving sinners be saved, consistently with the law and justice and truth and holiness of God. Christ, their Head and Surety, was made a little lower than the angels, was made a human being, for the suffering of death, the death which they deserved to suffer; but, having conquered sin and death for them, He is now crowned with glory and honor, as all His sinful but sin-hating and redeemed people will at last also be. (Heb. 2:9; Phil. 3:20, 21; 2 Tim. 4:8; 1 John 3:2.)

Sin, in every form and being, is a transgression of God's holy law, and is enmity and rebellion against Him, and He perfectly hates, forbids, threatens, and punishes it; but, as He repeatedly declares in His holy word, He suffers, leaves, gives up, gives over some of His creatures sometimes to sin (2 Chron. 32:31; Psalm 81:12; Mark 1:34; 5:13; Luke 4:41; 8:32; Acts 2:23; 7:42; 13:18; 14:16; Rom. 1:24, 26, 28; 9:22). He does not permit sin in the sense of giving any one a license to sin (no one who ever used this expression ever meant it in this sense); but He does permit sin in the sense of not hindering or preventing it, as has been repeatedly explained in THE GOSPEL MESSENGER. And the great difficulty, to the feeble and darkened minds of men, is not so much in God's *predestination* to suffer sin, as in His *suffering* it, when He is, as we are assured, infinitely wise, holy, merciful, and powerful. No human mind, in the present state of existence, has ever been able to understand why He does; but we believe that we shall understand this and other great mysteries more fully in the clear and perfect light of heaven. (Prov. 4:18; John 13:7; 1 Cor. 13:9-12). Meanwhile let not brethren, the children of God, the members of the one body of Christ, fall out by the way and non-fellowship and unchristianize and misrepresent and hate and villify one another about deep matters that are beyond the comprehension of all of us; but, making the Old and New Testament Scriptures the only standard of our faith and practice, let us by the grace of God, "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, for-

bearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. For there is one body, and one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all." (Eph. 4:1-6). S. H.

CARNALITY AND FORMALITY.

These are the two distinctive features of the present, last, dangerous or grievous and trying times, as described in 2 Tim. 3:1-5. The first four verses describe the carnality, and the fifth verse the formality of these last days of the Christian dispensation. The Apostle Paul herein gives a startling but perfectly accurate photograph of the great majority of the professing, white-washed, heathen, nominal Christians of the twentieth century, some of whom, we fear are in the churches of the saints or true believers. These marks of carnality, as the original words really mean, are—selfishness (the root-principle of all sin); covetousness, the predominant love of money; pride, and contempt of others; railing, evil-speaking, the abuse of others; impatience of proper restraint; unthankfulness for favors; profanity; immorality; disregard for the nearest relatives; implacability; revengefulness; slander, devilishness; passionateness, intemperance of speech or act; fierceness, violence, savagery; hatred of good and of those who are made good or Christlike by the grace of God; betrayal of solemn obligations; obstinacy; self-importance; love of sinful pleasure, dissipation, sensuality; hatred of God. These are the forms of carnality that are common now in so-called Christendom, even among professing Christians, many of whom pose as great philanthropists, great advocates of all the modern self-styled benevolent institutions at home and abroad, and yet who do not give one-thousandth part of their possessions in charity. The second and blackest feature in this divinely-sketched picture of the present dark and evil times is the formality, ritualism, hypocrisy of these pretended Christians, who belie, in their carnal lives, the profession of Christianity.

If any of the children of God have been overcome by

these strong and ruinous allurements of the flesh, the world, and Satan, may the Lord deliver them by His almighty power, and deeply impress them with the solemn fact that the natural and temperal are of infinitely less importance than the spiritual and eternal. No creature can serve God and any idol. S. H.

SEEN AND NOT SEEN.

I am to-day, Dec. 26th, looking at the things which are seen, and yet trying with my might and main to lose sight of some things of this nature that are painful to my mental vision. Chiefly among the things I would like to forget is that which the blessed Lord says that He will remember no more forever, a hateful and hated catalogue of sins; sins which are my own, and not those of other men, constitutes my most grievous burden at this time.

Painful as it is, I have to confess that I am justly chargeable with forging a solid chain of sin and folly as long as my memory reaches back from the present time; for all of which I feel the sting of shame and remorse. This sad truth is not only seen or held in the folds of memory, but it is also felt, and while I would naturally wish to class every evil act and thought with the things which are temporal (2 Cor. 8:14) and confine them in all their effect to the narrow limit of time, yet I feel the conviction that sin has its bearing upon the future and eternal destiny of man; and in connection with this fact is my hope of redemption by the blood of Christ, which is called "eternal redemption." (Heb. 9:12).

This allusion to eternal things seems to switch my mind on to the main line, and I desire to make my survey of all this sidetracking as short as possible, and divert the reader's mind from the things which are seen, which sight is ever fraught with pain, and sorrow, and makes the burdens of human life so ponderous and heavy. For it is while we are viewing, weighing, measuring and summing up the past and present events of time, that our afflictions seem so great and of such long duration; for," says Paul, "I reckon that the sufferings of this present

time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18.

Our attention is daily and hourly called to our conditions and circumstances of this present life, and these are never satisfying to the mind.

But when the merciful Father is pleased to lift our thoughts above these temporal things and give us a travel of mind upon things above, when eternity drops down and breaks the chain of carnal meditation, the eye of faith takes in the heavenly presentation, and our fears are quelled, our cares are softened, and our sorrows so tempered that they are all but nothing and but for a moment, when compared to eternal things.

Man, being "of the earth, earthy," when left to himself without any degree of heavenly inspiration, will ever find it impossible to rise above his native element, or to divert his mind and thoughts from the things of this kingdom of nature.

December 27th.

While engaged, yesterday, in preparing the above article for the February GOSPEL MESSENGER, my attention was called to a funeral procession passing our gate, and presently I was notified that my ministerial services were requested at the New Providence Cemetery, near by. A young man, about 18 years old, had been accidentally shot and killed on the day before. He was the youngest son of brother Britton, deceased. He and two other boys had gone out in the fields or forest to shoot birds, and while gathered together in a group, a gun in the hands of one of his comrades was accidentally discharged, killing him instantly. This, of course, involved the two families in terrible grief and sorrow, and it was truly affecting to witness the scene at the burial and to hear the lamentations of the parties immediately concerned. Here were some of the things which are seen, and some of the effects of painful experiences of temporal things. What a blessing that such things are temporal and not eternal. I have been informed of several other like painful incidents that occurred on the same day, and unavoidably my mind has been riveted on such things.

But oh! wondrous truth, the children of God are not

perpetually bound to brood over these sorrowful and heart-sickening things; no, they are afforded the eye of faith to discern the land of promise, the house not made with hands, eternal in the heavens, and when this sublime view is present their affliction is light and but for a moment, comparatively.

May the Lord give faith to His dear people to "direct their prayers unto Him, and to look up."

J. E. W. H.

"IF GOD BE FOR US WHO CAN BE AGAINST US?"

Paul had just said: "All things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28-31. Their being called according to His purpose has something to do with it. The fact that God had called them, proves they were embraced for good in His purpose, and all must at last end well with those who are embraced in His purpose. If His purposes were changeable, this would not be. If we could have a place in His purposes for good to-day, and then tomorrow not, then it would not be "a strong consolation"; but, if God be unchangeable, then those who are called according to His purpose are secure—there is no power that can take them out of His purpose. So for one to be called according to this purpose is certain proof that their eternal salvation is sure. Those embraced in God's purpose were foreknown, that is, they were known in a sense peculiar to them; they were predestinated to be conformed to His image; and if God's predestination was immutable then they must at last be conformed to His image. This people were called and justified, and must at last be glorified. All this is set forth as the reason for the first statement, "All things work together for good to them that love God." They were called according to His purpose; they were foreknown in the covenant of His grace; they were predestinated to be conformed to His image; and they were called by His grace; and justified, and must at last be glorified. "Now what shall we say to these things? If God be for us." He is for us in His eternal purpose, and in His

foreknowledge, and in His predestination, and in calling, justifying and glorifying us, so we may say that God is for us in all His eternal perfections, His power, His wisdom, and in His immutability. "Now if God be for us, who can be against us?" If He be "on our side," who can be "on the other side?" True, we may have enemies, but we have a sure defense in the arm of the Lord. "He that spared not His own Son, how shall He not with Him also freely give us all things?" If God gave His son for us, He will not fail in anything for us. God is not only for us in his purpose, predestination, etc., but He gave His dear Son even to the death of the cross for us; now how can it be that He will ever lose interest in us? It can not be. "Who shall lay anything to the charge of God's elect? It is God that justifieth." Who can reverse this decision? God, who is the supreme judge of the universe, justifies this people, and there is no court above His Court to change or reverse His decision. Christ died for them, and rose for them, and is at the right hand of God for them, and He also makes intercession for them. A people for whom all this is done must be a secure people. Here are four things done for them. He died for them, is first; He rose for them, is the second; He is at the right hand of God for them, is the third; and the fourth is "He also maketh intercession for them them." If one of these should perish at last, then His death, resurrection, and intercession are not sufficient to save a sinner. Paul then proceeds to show that nothing can separate us from the love of God—"Tribulation, distress, persecution, famine, nakedness, peril, or sword," none of these shall ever separate one of God's people from His love, or take them from His eternal purpose to do them good. They were called by His grace and according to His purpose. His unchangeable purpose; so every perfection of God is pledged to do them good. "Neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God." We may see, from all this, why Paul said, "If God be for us." He is the secret of our security. God is for us, with every perfection that belongs to Him, with His power to

protect and bless. He is for us with His unchangeableness, and if all this does not secure His people, what will? what more is needed? J. H. O.

A GOSPEL MINISTER.

The calling of a minister of the gospel is the highest vocation upon earth. Each one to whom the Lord has imparted this great gift should feel under profound reverence to God, and should engage in this holy service with great gravity, humility, and solemnity, realizing his great weakness and imperfections to engage in this solemn service. A minister's life should be "blameless." His character and general deportment should be above reproach. He is an ensample to the flock of God, and as such should have a good report of them that are without as being an honest man—one that will pay his debts, or if he gets behind will make satisfaction with his creditors. The old Baptists have borne the name in the past of being a debt-paying people. This is a good report, but I fear they have been imposed upon by men who are slack with their contracts. Of all people that should be honest it is that man of God who is an example to his flock. He should be a lover of good men. If you see him seeking worldly company, telling smutty anecdotes, and that seems to be his delight, he bears but little of the characteristics of a true servant of God. He should never be found in drinking saloons or even standing looking on at games of chance. He should shun the very appearance of evil. It would be wrong for a servant of God to spend his money in shows, fairs, and places of worldly amusement. There is no light in such deportment. Gamblers, profane swearers, and outlaws follow up such places, and the example of a minister may cause weaker ones to go to those places and partake with them and have to be expelled. Had he not better give that money to the needy and spend that time trying to comfort some poor afflicted child of God? He should be vigilant—watching after the welfare of his flock. He should not be a hobby rider. Hobbies are dangerous. It is safe to be firm always for the right,

but not go forth as a regulator trying to force everybody else to come to his ideas—feeling like "if he takes snuff all the Baptists have got to sneeze." He can be firm for the right, but must and should ever speak the truth in love, with all tenderness, kindness, gentleness, forbearance, and forgiveness. He should never expect perfection in the church, for it is made up of imperfect creatures; yet he should ever labor in love to preserve order in the house of God. He should not try to force every one to adopt his expressions. Many times good brethren differ in expression when in sentiment there is no real difference. A minister should love peace, and ever strive for the things that make for peace. If he sees others forcing or pressing division on any point, it is better to be firm for the right, and beg his brethren in all tenderness and love to introduce nothing that will alienate God's people. We need each other. No minister should set himself up as a pope, or boss over the church of God. The minister of Christ should remember that he is but a servant. No preacher should feel like that if he were to die the old Baptist church would cease to exist. It existed before any one now living. It is good, too, for each minister to watch himself, and take a lesson from Peter's trying to attend to John's business. Let each of us feel that we are responsible to God for ourselves, and we should follow Him. The minister should go forth in a prayerful spirit, imploring the Lord to guide him aright and make him a useful servant in the vineyard of the Lord. Because brethren speak commendatory of one's preaching he should not conclude that he is all the preacher, for he will get many falls yet that he is not aware of now. It is safe for every minister when traveling through a country to attend to his own business and never take sides with expelled members or factions. Expelled members, while wrong, will always abuse the orderly ones who expelled them. It is better to go among the orderly; yet if erring ones want to get right and confess their own mistakes we should go to them in love and help them all we can. God's servants should beware of extremes, for they are dangerous. God's ministers can not serve God aright and be free from the censure of the ungodly and even the worldly

minded in the church. They should ever look to the Lord for deliverance. He will deliver them from the hands of the enemy. Let each servant of God preach by his daily walk and ever overcome evil with good. We need a living faith. "Faith without works is dead." He should preach the gospel because he loves the truths contained therein. He should feel it a sweet privilege to live near to God and encourage every humble Christian to follow the Saviour in love. He should be careful as to what he teaches to his flock. He should earnestly contend for gospel order. Let us all prove by our actions that we are God's servants, free from all malice, envy, evil-speaking, hypocrisy—feeding God's children on the sincere milk of the Word. L. H.

FOR TWO DOLLARS.

For $2.00 I will send THE GOSPEL MESSENGER one year to two new subscribers and a copy of my book, "Conflicts of a Poor Sinner, Doctrine and Practice of Apostolic Church," etc. Address,

LEE HANKS,
Macon, Ga.

HELP.

THE GOSPEL MESSENGER is the same to-day that it was when I first began reading it, nearly a quarter of a century ago, when the lamented Respess was its chief editor and proprietor. And when I say that THE GOSPEL MESSENGER is the same I mean that it advocates the same doctrine that it did twenty-five years ago—presents the same views of predestination, foreknowledge, election, grace, etc., and the same views of practice or order of the house of God concerning missions, theological and Sunday Schools, secret societies, protracted meetings, instrumental music in church services, and other matters. What I wish to say to you, brother, sister, or friend, is this: If you like these characteristics of THE GOSPEL MESSENGER, if you believe like I do, that it is advocating the unsullied, incorruptible and eternal

truth of the everlasting God, will you not show your love and appreciation of the paper and your love for its able, humble, painstaking, patiest, and laborious editor, by aiding him in his noble work and labor of love in any way that you can conveniently? Could you not call the attention of friends to it, show it to them, and encourage them to subscribe for it, and in that way help and encourage Brother Hassell? Friends could do much in this way to assist him if only they would think of it. I have known some who were abundantly blessed with this world's goods to contribute some to the noble brother to assist him in his labor of love. How kind! How noble, and how worthy of imitation by others in like circumstances! No doubt the firm stand taken by THE GOSPEL MESSENGER against all innovations among our people has been the cause of its losing some subscribers.

All that are in arrears with their subscriptions should kindly pay up as early as possible, for it is quite expensive to Brother Hassell to publish THE MESSENGER, and it takes the clean, ready cash to do it. Each subscriber's account may appear small and insiginficant to himself, but let each one remember that the sums are very important to him.

I write these lines of my own accord and without the knowledge of Brother Hassell. G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Who was the oldest man mentioned in the Bible? A. Methuselah, who lived to be 969 years of age (Gen. 5:21-27). It was not Melchizedek, for his age is not given. Melchizedek (king of righteousness) is mentioned in only three passages of the Scriptures—in Gen. 14:18-20; Psalm 110:4; and Heb. 7:1-21; he was king of Salem (Jerusalem), peace, and priest of the Most High God; and, when Abraham was returning from the conquest of the four northern kings who had conquered the five southern kings, Melchizedek brought forth bread and wine to Abraham, and blessed him, and Abraham gave him one-tenth of all his spoils. David speaks of

Christ as a king-priest forever after the order of Melchizedek. And when Paul says that Melchizedek was "without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abiding a priest continually," he means, as the Old Syriac Version of the Second Century translates the passage—"of whom neither his father nor his mother are written in the geneologies, nor the commencement of his days, nor the end of his life, but, after the likeness of the Son of God, his priesthood remaineth forever"; that is, Melchizedek was a type of Christ, both a king and a priest, without any predecessor or successor in his sacred office—Christ being the only and eternal High Priest and King of spiritual Israel.

2. Q. When did the Jews first establish synagogues (houses of meeting for religious worship)? A. Either during their captivity in Babylon, or between their return to Palestine and the birth of Christ; no human being now on earth knows exactly when. The object was to supply, in some degree, the place of the Temple.

3. Q. Did Christ and His disciples ever meet for worship in the Jewish synagogues? A. Yes; the New Testament shows that they were in the habit of doing so every Sabbath day when they had an opportunity.

4. Q. Is there any scriptural or divine authority for building houses in which to worship, or for having song or hymn books from which to sing? A. Yes; the temples and the synagogues were built, no doubt, by divine authority, and Christ and His apostles worshiped in them; and the five books of the Psalms were composed for and used in the tabernacle and synagogue worship, and some of them were used in the devotions of Christ and His apostles (Matt. 26:30; Mark 14:26; Eph. 5:19; Col. 3:16).

5. Q. Were the disciples of Christ divinely or humanly first called Christians at Antioch (Acts 11:26)? A. Humanly, by the Gentiles, either the Greeks or Romans; for the Jews, who did not believe that Jesus was the Christ or Messiah, would not have called His followers Christians. The followers of Christ in the first century generally called each other "brethren," "saints," or "dis-

ciples," or "the faithful in Christ Jesus"; and the unbelieving Jews called them Nazarenes, or followers of Jesus of Nazareth. As a denominational name, the followers of James O'Kelly, a native of Ireland who came to America about 1777, and lived for some years as a traveling Methodist preacher, withdrew, in 1793 in Virginia and North Carolina, from the Methodist Episcopal Church, on account of their objections to the government of bishops and the use of creeds and disciplines, and in 1794 called themselves "Christians"; they admit the validity of sprinkling or pouring, as well as immersion, for baptism. The followers of Thomas Campbell, of Ireland, and then of Pennsylvania, called themselves "Christians" in 1809; but he and his son, Alexander Campbell, were immersed, June 14, 1812, as members of the Brush Run Baptist Church, which belonged to the Redstone Baptist Association in Pennsylvania. In 1823 Alexander Campbell began publishing a paper called the *Christian Baptist;* and in 1827 he founded a separate denomination called the *Disciples of Christ;* but in recent years they have assumed the name Christians, but are generally called by other denominations Campbellites. They agree with the Baptists in considering immersion the only baptism, and that only believers should be baptized; but, in regard to the design of baptism, that it is essential to the remission of sins, their views are like those of Pedobaptists (those who baptize infants, and maintain the Catholic doctrine of baptismal regeneration).

6. Q. What are your views of 1 Tim. 2:4? A. The language of the Apostle Paul in 1 Tim. 2:3-6 is as follows: "For this (that is, praying and giving thanks for all men, for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty) is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time." The "all men" in the fourth verse is thus shown to be those of whom God is called the Saviour in the third verse, and those for whom Christ

is said, in the sixth verse, to have given Himself a ransom, to be testified to them in due time (by the Holy Spirit, as declared in John 16:7-14; 6:37-40, 63; 10:11, 14, 16, 27-30; 17:1-26; Matt. 11:25-27; 16:17; 1 Cor. 12:3; Rom. 8:9-17; Heb. 10:14-25; 1 John 2:27; 5:1-13).

7. Q. What is meant by speaking in an unknown tongue (1 Cor. 14:2, 4, 13, 14, 19, 27)? A. The word "unknown" is not in the original, nor in the oldest or latest translations of the Bible. In Acts 2:3-11 the speaking of the apostolic company with other tongues as the Spirit gave them utterance on the day of Pentecost was in different languages or dialects understood by Jewish or proselyte hearers of different nations, and it was a declaration of the wonderful works of God; it was glorifying to God, and edifying to man. But in 1 Cor. 14, the speaking in a tongue or with tongues seems to mean uttering inarticulate and unintelligible sounds, in an ecstasy of praise to God, but of no use to the hearers, unless the speaker or some other person interpreted the meaning of the sounds; and the Apostle Paul forbids such speaking in the church, without an interpretation, as tending to vanity and confusion instead of profitable edification. It is thought that the Montanists of the 2d, 3d, 4th, 5th, and 6th centuries, and the Irvingites of the 19th century indulged in such unintelligble and unprofitable utterances.

8. Q. Will we know each other in heaven? A. We will know as we are known (1 Cor. 13:12), that is, clearly and perfectly, and without any fleshly or sinful feelings, "God, Christ, angels, and glorified saints, and all truth, even as we are known of God, allowing for the difference between the Creator and the creature; that is, we will have as full and complete knowledge of persons and things as we are capable of, like, though not equal to the knowledge which God has of us, and attended with the strongest love and affection to the objects known, even as we are known and loved of God." This is John Gill's explanation of this text, and it seems to me to be correct. When Peter, James, and John saw Christ and Moses and Elijah in glory on the Mount of Transfiguration, they recognized not only Christ, but also Moses and

Elijah, though they had never seen Moses or Elijah before (Matt. 17:1-13; Mark 9:2-9; Luke 9:28-36). These glorified saints retained their personal identity; Moses was Moses, and Elijah was Elijah. The bodies of the saints that are living on earth at the last day, as well as the bodies of those who have died, will not be exchanged for other bodies, but will be the same bodies changed from a natural, mortal, and corruptible to a spiritual, immortal, and incorruptible condition (1 Cor. 15:12-58; Philip. 3:20, 21; 1 Thess. 4:13-18). In the pure and perfect light of heaven, and in the immediate presence and holy likeness of God, we shall be satisfied (Psalm 17:15; 1 John 3:2; Rev. 21 and 22).

S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

TRUSTING IN PROVIDENCE.

In early times, in the great Northwest, says Mr. H. L. Hastings in his "Tales of Trust," a young married couple, just starting out for themselves, with limited means, were reduced to absolute want, so that on one occasion both were so weak from sickness and a lack of nourishing food as to be wholly unable to leave the house. Being very far from neighbors, they could not inform any one of their condition. What were they to do under these painful circumstances? Must they starve in a land of plenty? The husband complained bitterly over their sad condition, and wondered much why they must be left to die of starvation, to say nothing of the sickness that kept them in doors. The husband, being skeptical, had no faith in asking help from on high, while the wife, being a devoted Christian, said to her husband, "We must trust in Providence for help in this, our time of need," and earnestly prayed—"Our Father, give us this day our daily bread."

About the time of the conversation above referred to, a well-to-do farmer had occasion to drive his team by a

grist-mill, and, halting it before the mill, said to the miller in a pleasant manner: "How much boot would you give me by exchanging hats with me, as my hat is better than yours?" "Oh," said the miller, "I think a sack of flour would make it about an even trade between us." "Agreed," said the farmer; though I have no need of the flour, I will stick to the bargain, as it was I who proposed the trade."

On his way home the farmer had to pass by the house of the sick people, and coming near, he halted his team, and instinctively carried the sack of flour to their door, and thus the Christian woman's prayer was fully answered, and from that hour the sick people's various needs were known to the public, and in after years the husband delighted to tell how he had learned an important lesson in "trusting in Providence." S. H.

IF IN ARREARS, PLEASE REMIT.

I earnestly request those of our subscribers who are in arrears to please send me, as soon as convenient, a dollar for another's year's renewal, and more if they owe it on past subscription. Money is scarce, as it generally is with the most of us; but the amount owed by each subscriber is small, while the total is a large sum to me. It takes a great deal of money to publish and mail THE MESSENGER, saying nothing about my careful and almost constant work upon it. I have to pay cash for all the expenses of THE MESSENGER, and I send it to hundreds of our poor and afflicted members without charge, many of whom say that it contains all the preaching that they get. I take periodicals and pay for them, and I am not mad but glad when a statement of account is sent to me. The soul as well as the body needs nourishment; and I would rather have less food and clothing than do without my informing and refining and strengthening religious literature. Few religious periodicals in the United States pay even their expenses; the latter are paid generally by advertisements or societies. But Old Baptists have no societies; and the advertisements published in our periodicals are published without charge.

S. HASSELL.

EXTRACTS.

ORDINATION.

COUNTY LINE CHURCH, JONES CO., GA., Dec. 3, 1909.

After preaching by Elders W. T. Everitt, of the Harmony Association, and J. H. Gresham, the church assembled in conference in the usual order, electing Eld. W. T. Everitt moderator and J. H. Mathews clerk. and proceeded with order of business, when the reference was called for. Then appointed Bro. J. W. Hardin mouth for the church, who satisfactorily answered all questions, when Bro. J. A. Adams was presented, and after fully answering all questions satisfactorily, the presbytery proceeded with laying on of hands and prayer by Eld. J. H. Gresham, after which the charge was deliverd in a very solemn manner. He was fully set apart to the gospel ministry by the following presbytery: Eld. W. T. Everitt, moderator; Eld. J. H. Gresham.

J. N. MATHEWS, *C. C.*

HAVANA, FLA., Dec. 8, 1909.

DEAR BROTHER HASSELL:—Please find enclosed money order for one dollar. I thank you very much for your kindness; you have sent me THE GOSPEL MESSENGER for the last four years, if not more than that. It has been a great comfort to me in my lonely hours. I am near 72 years old, and have lived with the Primitive Baptists ever since 1874. I am living now where I never get to any Baptist meetings, and scarcely ever see a Primitive Baptist. So I have one dollar that I can spare you; it is a pleasure to me to send it to you, and I beg an interest in your prayers. I have been a widow for twelve years. May the grace of our Heavenly Father be with you and yours, and may you contend for truth as it is in Christ Jesus as heretofore, and may you receive a crown of righteousness after death, is my prayer.

Yours in hope, M. J. ADAMS.

NEWNAN, GA., Dec. 7, 1909.

Elder S. Hassell—

BELOVED BROTHER IN THE LORD:—I enclose post-office order for one dollar to pay for another year's subscription. I am now living in the last year of my allotted time (70). I want to take THE GOSPEL MESSENGER as long as I can get the money to pay for it. I endorse your article in the last MESSENGER on the "Omniscience, Omnipotence, Sovereignty, and Holiness of God." I can't see why every true Primitive Baptist can not. I remain,

Your unworthy brother, A. M. KEITH.

"A CALL TO DUTY."

DEAR BROTHER CAYCE:—I send you a synopsis of a private letter received from Sister Dulin, of Lithonia, Ga., which explains itself. Will you kindly print it and request our Southern papers to copy, thus showing our dear people the sweet duty of helping these destitute sisters and others in like circumstances? As no Scripture is of private interpretation, it must be that Paul's command to the Corinthians and Galatians to take up collections for the poor saints at a distance is

binding on the churches to-day. And should not churches that have few, if any, destitute members come to the aid of those churches that are unable to care for their poor? It must be for the want of information that the favored State of Georgia with its 14,000 members has not ministered to the crying necessities of these children of the kingdom, but many church members are quite willing to aid the poor if some active brother appeals to them direct, but are not stirred to action without such appeal and unthinkingly put it off. We hope in this case the sister's letter will appeal directly to the heart of many a brother and sister, so that these worthy uncomplaining disciples may live comfortably their remaining days among us.

Yours in hope of a home where there will be no more sorrow,

Rockville, Md. L. R. HICKERSON.

THE LETTER.

DEAR BROTHER IN THE LORD:—Your kind letter came a few minutes ago. It came to our home in a time of need, and I assure you the help you send us will be used in the most saving way. It filled our hearts with humble gratitude to the Lord and to the dear ones that with you so kindly remembered us. Do please give them our sincere thanks. It seems wonderful to us that their hearts should be open to us, strangers that we are, and so far distant. We owe it first to the sweet mercy of Him who works in His children "to will and to do," and under Him we feel this kindness comes through your influence, but we would not dim in the least the Christian love of the others. O, dear loved ones in a blessed Saviour, we do thank you beyond expression. This kind, unlooked-for aid will enable us to get some winter clothing, which must be plain and cheap on account of other pinching wants. We live cheaply (which is no disgrace) for everything is so high. Fuel is expensive, then we pay a little each week for bringing the wood and water into our room, as we are unable to do that. It taxes our strength to make our fires and to prepare something to eat.

Please do not think we murmur at the dealings of Providence with us, but there is a measure of relief in confiding these things to a sympathizing friend. My long-continued sufferings have drawn my body forward and a little to my left side, so that I can not hold myself or walk erect, thus causing pressure on my lungs and shortness of breath, and when I am down it is double hard on my dear worn-out mother, now 82 years of age.

We have dear friends around us, but friends can not always be hands full, and there are others sick and needy. To me our future looks dark, oh, so dark. I can not now see how we are to get through the cold, dreary winter, so old and afflicted as we are, and so helpless. Only the dear Lord knows the heartaches, the trials and the embarrassments of our lonely and afflicted lives. It comforts us that the blessed Saviour knows the secret tears that so often fall, even though we want to be patient and trustful to the end. O, what a blessing to have such a friend, and to have grace that enables us to say from the heart, our afflictions are all right. Jesus was a sufferer, and we, too, must follow in His steps, but we are glad that we may feed upon His love, and by faith lean as the disciples did in person, upon His bosom. What an exceeding great comfort is the promise that in the good world to come, God will wipe away all our tears. He will not send a servant, nor even an angel, but Himself will do this, and every kind of suffering will be gone forever. We feel humiliated in talking of our sad condition, but I feel you have that kindness of heart that will excuse my confidential letter and make due allowance. May the kind Father reward for all your

lovingkindness to us, as we feel we can not thank you enough. In the best of all bonds, your poor, tired sisters,

MRS. AMANDA DULIN AND MOTHER.

Lithonia, Ga.

Other Primitive Baptist papers please copy.

TENNILLE, GA., NOV. 29, 1909.

DEAR BROTHER HASSELL:—You will please find enclosed a memorial of our much-beloved brother and deacon of Mt. Gilead church, J. H. Pulley, which you will please publish in THE GOSPEL MESSENGER. The MESSENGER comes to me regularly, ladened with the sweet truths of the gospel of our God and Saviour.

Brother Hassell, I never shall forget last May when I met you at Macon, Ga., and heard you preach the glad tidings of salvation by grace, and grace alone; but, dear brother, I am so much of the time in the dark, that I am made to fear what I have been claiming as evidences of God's love were only of the flesh, and that, when I am called to pass from time to an unbounded eternity, the little hope that I feel sometimes is mine will fade away and leave me still in darkness. It seems to me sometimes that I am too sinful to even call upon Him who doeth all things well, and for whom, I sometimes hope, my poor soul is hungering and thirsting. Oh, how glad my poor heart would be if I could only live as I ought, and cast out all sinful and wicked thoughts which are mine and with me so much of the time. Brother Hassell, pray for me, and I ask not only your prayers, but the prayers of all God's dear people everywhere that I may shun all evil temptations that I am so often subject to. I sometimes think, "What am I that the Lord should be mindful of me?" and why the Lord spares my unprofitable life is more than I can tell; but I believe that He has a purpose in all things, but unknown to us until it is fulfilled. I feel well assured that God's wisdom sees through all time, and that He fixed and made sure all His creation, for without Him was not anything made that was made, and by Him all things consist.

Your brother in hope in the crucified and risen Saviour,

JOHN W. BRASWELL.

ZORAYA, OKLA., NOV. 20, 1909.

Elder Sylvester Hassell—

VERY DEAR BROTHER, I HOPE:—You will find enclosed in this one dollar to pay up my subscription to THE GOSPEL MESSENGER from May 1, 1909, to May 1, 1910. I feel thankful to you for your kindness for it is all the preaching we get. If any Baptist who know themselves in good order at home and elsewhere with the Primitive Baptists see this and want to look at this country, write me at Zoraya, Oklahoma. We would like to have a lot of Primitive Baptists here. God is here the same as elsewhere. He is on the sea and on the land, on the mountains and in the valleys. He is everywhere. And I am glad to feel that there is a God that is so good and kind and watchful.

J. C. ROBBINS.

DALE, TEXAS, DEC. 5, 1909.

Elder Sylvester Hassell—

DEAR BROTHER:—As I am still numbered with the living, you will please find enclosed one dollar for the renewal of my subscription to THE GOSPEL MESSENGER another year. I guess this will be my last

renewal, as I think my race is about run. I am now in my 80th year; but I am in moderate health, and am able to do considerable work, for which I hope I feel thankful to the good Lord. If I live to see December, 1910, I expect to renew to THE MESSENGER again. I want to take it as long as I live. I love it for the truth's sake. May God's richest blessings ever abide with you, my dear brother, and may He spare your life many years yet to publish the good tidings of God's truths.

Farewell. Your brother in hope,

F. M. SCALLORN.

KENMORE, VA., Dec. 14, 1909.

Elder S. Hassell—

MY DEAR BROTHER:—I herewith enclose my check for four dollars for renewal to THE MESSENGER for myself, Mrs. Annie E. Leigh, Mrs. Octavia Swink, and my old uncle, A. M. Lewis. We all enjoy reading it so much, and hope you may be spared many years to publish the truth.

I have been sick for five weeks; am not able to go out of doors yet; am suffering with heart-weakness and bronchitis; have headache so much.

We all enjoyed your visit to our Association, and Bethel, so much. May the Lord open up the way for you to come again very soon. My family is usually well.

Your sister in a sweet hope,

LOU A. OLIVER.

SELECTION.

"CHRISTIAN SCIENCE" EXPOSED.

A remarkable exposure of Christian Science and the dangers attaching to the use of spiritual healing was made at the Church Congress at Swansea, Wales, by Stephen Paget, the famous surgeon. He especially singled out for attack the Society of Emmanuel, an Episcopal body in the West End of London, which, with the support of some local clergy, is steadily growing in numbers.

"Not long ago," said Mr. Paget, "I tabulated 200 consecutive so-called "testimonies of healing.' The vast majority were cases of indigestion, constipation, backache, tired feeling, weakness of vision, functional disabilities, downright imagination, and so forth.

"I inquired into the alleged healings of grave organic diseases. I found not one authentic case of any such healing. I found absolutely nothing that might not have got well 'of itself,' or got well, or at any rate better, under one or another of the many forms of mental treatment. The general style of these 200 testimonials was fantastical, vague, illiterate, and absolutely worthless.

"Christian Science does not publish her failures. So I wrote to some doctors and other friends asking them to tell me cases of the harm that she has done. I got back a long list of killed and wounded. I wish that it could be nailed to the doors of all her churches.

"To see the full iniquity of these cases the reader should be a doctor or should go over them with a doctor. But everybody, doctor or not, can feel the cruelty born of the fear of pain in some of these scientists, the downright madness threatening not a few of them, and the appalling self-will. They bully dying women, and let babies die in pain. They let cases of paralysis tumble about and hurt themselves, they rob the epileptic cases of their bromide, the agina cases of their amyl nitrite, and the heart cases of their digitalis.

"They let appendicitis go on to septic peritonitis, gastric ulcer to perforation of the stomach, nephritis to uræmic convulsions, and strangulated hernia to the miserere mei of gangrene.

"They watch day after day while a man or a woman slowly bleeds to death, they compel those who should be kept still to take exercise, and withhold from all cases of cancer all hope of cure.

"To these works of the devil they bring their one gift—willful and complete ignorance—and their 'nursing,' which would be a farce if it were not tragic. Such is the way of Christian Science face to face as she loves to be with bad cases of organic disease.

"Seeing the gross and shameful malpractices of Christian Science and the long trail of pain and of death that she leaves behind; her impudent concealment of all her failures and worse than failures; her notion that all diseases alike are mental, and none of them in reality there; her mad resolve never to examine a case or read a medical book; her frequent cruelty, especially to small children, and her brutal way of saying that her patients die of want of understanding what she tells them; seeing all these abominations, we ought to prevent even the faintest shadow of them from falling across our church [the Episcopal Church].

"We have not done that," Mr. Paget declared, with warmth. "In London the Society of Emmanuel is under her shadow, indeed, it is her shadow. It publishes miracles which never happened, it countenances exorcism, it denies pointblank that our Lord in the whole of his life was ever ill, it has reprinted the case of a man who was healed instantaneously in the last stages of what was described as consumption in the lower part of the body.

"Such a disease is as mythical as Mrs. Eddy's malignant tubercular diphtheria. Can you wonder that we doctors laugh at spiritual healing, if this be spiritual healing? Nothing has happened yet in spiritual healing which has not its counterpart in mesmerism, treatment by suggestion, or commonplace medical attendance."—*Messenger of Peace.*

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

J. H. PULLEY.

MEMORIAL.

WHEREAS, It has pleased Almighty God to take from earth our dearly beloved brother and deacon, J. H. Pulley, we desire to publish this memorial of him.

He was born in the State of Tennessee, June 4, 1836, and died July 1, 1909. When the Civil War between the States began, he enlisted in the Confederate Army in the 5th Arkansas regiment in 1861; was wounded at Jonesboro, Ga., and in September, 1864, was captured at Columbus, Ga., and paroled at Macon, Ga.

Brother Pulley experienced a hope in Jesus in North Carolina in the year 1866, came to Georgia in 1869, and united with the Primitive Baptists at Rutherford's Church, Washington County, Ga., the same year. He was baptized by Elder W. B. Carr. Soon after he united with the church he was chosen clerk of Rutherford's Church, and ordained as deacon in the year 1874, the Presbytery being composed of Elders H. Temples and W. B. Carr. The 3d day of November, 1881, he moved his membership to Mt. Gilead Church, Washington County, Ga., and moved

from Mt. Gilead to Union Church, October 27, 1883. The exact date he moved back to Mt. Gilead has not been ascertained, but we think it was some time between the years 1885 and 1890. The same year (1869) that Brother Pulley united with the church, he was married to Mrs. E. M. Smith. To this union were born four children, two of whom survive him, together with his widow, Sister Pulley.

Words can but slightly express what we feel in our hearts, neither can they do justice to so noble a life as was found in Brother Pulley. He was a man of sterling integrity, upright in heart, kind and generous; he was held in high esteem by all who knew him, and to know him was to love him. He lived a faithful and devoted life to the cause of Christ, which he dearly loved; was also a faithful and consistent member of the church, one who tried to fill his place in the church; his seat was seldom vacant, as he felt it his duty and esteemed it a pleasure to meet his brethren and sisters. Brother Pulley always seemed to enjoy the preaching of the gospel of Christ. He served Mt. Gilead Church as deacon for several years to the entire satisfaction of all. His home was always the home of his kindred in Christ, whose company he delighted to be in, and nothing gave him greater pleasure than to be of service to his brethren.

For several years Brother Pulley was afflicted with rheumatism, and for a few years with what was termed cancer of the lip; yet he felt resigned to his afflictions, feeling that it was the Lord's will, and he desired to be reconciled to the will of the Lord Brother Pulley was clear in doctrine, and well settled in the truth as it is in Jesus.

Resolved 1st, That we, as a church, do deeply feel our loss of so useful and devoted a brother as Brother Pulley, and are brought down in sorrow and mourning, yet the All-wise hand of Providence rules.

May God be with us in this sorrow as a church, and our prayers are that He will be with our sister, who has lost so kind and loving a husband, and the children so devoted a father.

Resolved 2d, That this notice be spread upon our church-book, and that a copy be tendered the family of our dearly beloved deceased brother.

Resolved 3d, That a copy be sent to the office of THE GOSPEL MESSENGER.

Submitted.

IVERSON LORD,
R. M. YOUNG, and
JOHN W. BRASWELL,
Committee.

(*Primitive Baptist please copy.*)

W. J. H. WILLIS.

Bro. William J. H. Willis was born August 27, 1849, in Fulton County, Ga., and departed this life August 28, 1909, making his stay on this earth 60 years and one day. He was married to Miss Nancy O. Ann Childress, November 1, 1877. There were born to them four girl children, all of whom are still living. His wife preceded him a few years to the grave. He joined the Primitive Baptist Church by experience, August 6, 1887, and was baptized by Elder John H. Cook the next day. He remained a member of Utoy Primitive Baptist Church until his death, when, as we hope, his ransomed and purified spirit passed into the immediate presence of God, and will be reunited, at the resurrection, with his redeemed body, to praise God's great and holy name in that perfect world that shall never end. We have met Brother Willis many times in our dear old church where, we believe, we have heard the pure and undefiled gospel of Jesus Christ preached to the comfort and edification of the redeemed of God; where we have

washed each other's feet, eaten the bread and drank the wine of the communion; sang praises to God's matchless name; shed tears of rejoicing; had a grand, good meeting; shaken hands; bid each other God speed, and say good-bye till we meet again. In a few months more we would meet again and have another meeting just as good. But alas! God saw fit to call him from our midst, and we shall meet him no more on earth; but we trust it is God's will for us to meet him again, one by one, in that sweet home prepared by God for all His dear children that it pleased Him to save eternally, in purpose, by His own grace and power before the foundation of the world.

Then what a meeting that will be,
In that sweet home from sin so free,
Where we shall meet each face to face,
All God's redeemed who're saved by grace.
There we can sing and praise God's name,
The weak and strong all just the same,
At home with God and His dear son,
In peace and love, yes, every one.

He was a strong believer in the saving of souls eternally alone by the power and grace of God and not by man's works. The funeral services were conducted by his much-loved pastor, Elder W. H. Smith, and his body was placed beneath the sod in the cemetery at Utoy Church, to decay and return to its mother dust and there remain till the morning of the resurrection.

S. B. LEE, M.D.,
For Utoy Church.

MISS ELIZA A. WHITE.

Sister Eliza A. White was born March 8, 1830, and departed this life August 6, 1909, making her stay on this earth 79 years, 4 months and 28 days. She was never married. She joined Utoy Primitive Baptist Church April 30, 1898, and was baptized next day by Elder S. H. Whatley. She lived a consistent member of that church till it pleased God to send the death angel for her spirit. She was very feeble for some time before her death, but was prompt to attend her meeting if possible, and contribute to her pastor. She was a strong believer in the Primitive Baptist doctrine, and was very much troubled if she heard of any discord among them at any time Her hope in Christ Jesus was sufficient to bear her up in all the trials of this life. Her faith was very strong in believing that God had all power in heaven and earth in the saving of souls eternally. She was ready at all times to give God all the honor, praise and glory for her salvation. She was a firm believer in salvation by grace, and she believed that God was righteous in all His ways. She died in the triumph of a living faith.

When God redeemed her soul from sin,
She saw herself in guilt and shame,
And yet rejoiced through God's free grace
To know that she was born again.

Redeemed of God, an heir of heaven,
By His free will He gave her birth;
To dwell with Him and His elect,
In heaven as well as here on earth.

All the praise for her salvation she will give to her Divine Redeemer.

S. B. LEE, M.D.,
For Utoy Church.

ELLISON LANEY.

Ellison Laney was born in South Carolina in 1824. He moved with his father to Harris County, Ga., in 1835; in 1839 he moved to Macon County, now Lee County, Alabama. In 1846 he was married to Miss Jane Rowell, and unto them were born two daughters and one son. She died September 15, 1851. He was married to Miss Elizabeth Hill, in 1852, with whom he lived happily until death. Unto this union were born eight children. He and his wife joined the Primitive Baptist Church at Bethlehem, Macon County, Alabama, in 1880, and were baptized by Elder J. S. Baxley. In 1887 he was ordained deacon, which office he filled faithfully till October 24, 1899, when death relieved him of all his labors. Brother Laney lived sixty years in one community, and raised a large family, and so faithful was he to every duty enjoined upon him that, when the end came, it was said by a life-long friend and neighbor that he had never known any one to speak aught against him. I saw him several times during his last illness; and I can truly say I never saw a more patient sufferer nor any one more resigned to the Lord's will. By his life he set a worthy example, and in his death he left us bright evidence of the glorious triumph of the Christian's faith in Christ our Saviour. His remains were interred in the cemetery at Bethlehem, Macon County, Alabama, where the writer conducted the burial services in the presence of a large congregation of sorrowing friends and relatives. "Blessed are the righteous that die in the Lord."

W. C. HANSON.

MRS. ELIZABETH LANEY.

Mrs. Elizabeth Laney, daughter of Greene and Fannie Hill, and wife of Ellison Laney, was born in Troup County, Ga., April 30, 1832. She moved with her parents to Tallapoosa County, Ala., in 1850, and was married to Ellison Laney, December 19, 1852, and departed this life May 30, 1909. Sister Laney was the mother of eight children, six daughters and two sons. She is survived by six children, forty-six grandchildren, and sixteen great-grandchildren. She joined the church at Bethlehem, near Notasulga, Ala., with her husband in 1880, and was baptized by Elder J. S. Baxley.

Truly Brother and Sister Laney lived consecrated lives. It was my pleasure to know them well in their latter years, and I never knew a couple who exemplified the life of Christ in them more than they. I never heard a complaint, nor an evil word, or harsh expression from them. Sister Laney made her home for several years with her son-in-law and daughter, Mr. and Mrs. J. M. Arant. She was confined to her bed for seven weeks: during that time her sufferings were great but she bore them with patience and fortitude, as becomes the saints of God. She often expressed a desire to depart and be at rest; she earnestly desired to be clothed upon with her house from heaven. We would say to the surviving children and grandchildren: Your parents left you no great estate to be divided among you, but a good name and worthy example, which will ever be a common legacy, which is better than gold and silver; and may you all, by the grace of God, be enabled to walk in their footsteps, and glorify God as did your excellent parents.

W. C. HANSON.

MISS LIZZIE LANEY.

Sister Lizzie Laney, daughter of Ellison and Jane Rowell Laney, was born December 4, 1848, and died November 16, 1908, lacking but 18

days of reaching her sixtieth year. She joined the Primitive Baptist Church at Bethlehem, Macon County, Ala., in 1879, and was baptized by Elder J. S. Baxley. She lived a consistent and devoted Christian until death. She suffered from a stroke of paralysis in the spring of 1903, from which she never fully recovered. The writer attended her in her last sickness, which lasted seven weeks, and her suffering was great, but she bore it with great fortitude. She was survived by several brothers and sisters and a stepmother, the latter having since followed her to her eternal rest. Her remains were laid to their last resting-place in the beautiful cemetery at Bethlehem, near Notasulga, Ala., where the writer tried to speak some word of comfort to a large congregation of sorrowing friends and relatives. Surely we mourn the departure of such loved ones, but not as those without hope, for we feel sure our loss is her eternal gain. W. C. HANSON.

CHRISTIAN SCIENCE AND THE LAW.

Because of continued information received respecting the injury being done by Christian Science, even among our dear Baptist people, I have tried in my weak way to expose this rank delusion from a new standpoint—from several standpoints, including that of necromancy. Those not aware of recent developments at the headquarters of Christian Science will be astonished almost to the point of doubting well-proven facts. I will mail *two* copies of this little work for Ten Cents, or *one* copy, and one copy of "Christian Science and the Bible" for Ten Cents (silver preferred). This price is not for profit, but to meet the bare cost. Hundreds of the first pamphlet were given away, and others placed where many could read them. If any good results from this unpretending effort, the credit will be due our kind magazines and papers for calling attention to it.

I remain, as I hope, in love of the truth.

Crawfordsville, Indiana. S. B. LUCKETT.

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This is the title of a little book now in the hands of the printer, containing the last five beautiful and richly experimental poems which my brother, James B. Durand, wrote during the last year of his life; also a memoir of his life, prepared by me; his experience of grace, and an account of his last hours, closing with an account of his wonderful return from apparent death, to tell of the exceeding love and glory of the dear Saviour which had broken in upon his soul.

I have been asked by friends to publish these poems in book form. I know the book will be of exceeding interest to those to whom I am addressing this notice. It will be neatly and attractively bound in cloth, and will likely be ready to send to subscribers early in February. The price will be 35 cents, sent by mail postpaid. I will be glad if those who wish to get the book will send me their orders as soon as convenient.

Address orders to SILAS H. DURAND.
Southampton, Pa.

TO WHOM IT MAY CONCERN.

I have suffered with Tetter on my hands for six years and have tried *Home-made Remedies, Patent Medicines,* and Doctors' Prescriptions. Two months ago I tried Dr. Gulledge's Eczema Cure and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease. NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1908.

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Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or $2.00 per dozen by express, or $2.25 by mail.

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NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and Gospel Messenger, price $1, both for $1.25. The Gospel Messenger is a good, solid old Baptist paper and I hope all the brethren will labor to circulate it. L. HANKS.

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Hymn and Tune Book in both shape and round notes, compiled by Elders Silas H. Durand and P. G. Lester. Price, 70 cents; sent by mail, $6.00 per dozen; sent at expense of purchaser.

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Elder W. S. Craig of Cozad, Nebraska, has published another edition of this work, in 13 chapters, 188 pages, being mainly an abridgment of the "Reign of Grace," published by Abraham Booth, of England (born 1734, died 1806). The original work is one of the ablest defenses of salvation by sovereign grace, but is out of print; and the first edition of Elder Craig's abridgment having been sold, he has now published a briefer abridgment, with alterations and improvements. Price 25 cents by mail. Send directly to him for the book.

S. HASSELL.

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BIOGRAPHICAL HISTORY OF PRIMITIVE OR OLD SCHOOL BAPTIST MINISTERS OF THE UNITED STATES.

This beautiful volume of 406 large pages, by Eld. R. H. Pittman, of Luray, Va., has been published. It is printed on clear, thick, white paper, and contains about 900 sketches of ministers, and more than 350 pictures of Primitive Baptist ministers and deacons and of some of our best-known sisters; and, in an Appendix, very instructive and important articles on the Scriptures, the marks of the Apostolic Church, short sketches of the various religious denominations, the Old School Address at the Black Rock Convention, Baptist Associations, Union Meetings, Missions, Sunday Schools, Secret Societies, Instrumental Music in Churches, John Gill, Joseph Charles Philpot, Soul and Spirit, Church Government, Family Worship, Crime Increasing, the Hireling, Melchizedek, the Negro, Federal Council of the Churches of Christ, Reverence, God is Not the Author of Sin, and Statistics of the Primitive Baptists in all the States. It is a book of great interest and permanent value, and should be in every Primitive Baptist home. Price, $2.00 per copy; or $1.90 each in clubs of ten. Send the money to the author, Elder R. H. Pittman, Luray, Va. S. HASSELL.

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This is an excellent monthly magazine of 32 pages, intended for the entertainment, instruction, and improvement of the young of both sexes. The price is fifty cents a year; or, in clubs of six, forty cents a year. Address all orders to the publishers, CAYCES & TURNER,
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I send the "Messenger" free to hundreds of our poor and afflicted ministers and members, and no date is written on their "Messengers." When a date is written on your "Messenger," that is a sign that you are charged for it. If you are in arrears and can pay for the "Messenger," please do so as soon as convenient, as it takes not only a great deal of time and work, but a great deal of money to publish the "Messenger." and as, according to the new postal regulation, it is very expensive and exceedingly troublesome to mail the "Messenger" to subscribers who are four months or more in arrears. I would gladly send the "Messenger" free to all who wish it, if I were able; but I am not able to do so. I would like, of course, to retain all my present subscribers, and also procure new ones to help me pay the heavy expenses of the publication of the "Messenger." Few religious periodicals pay even their expenses.

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A new revised and enlarged edition (305 pages) of my Christian Experience, and reasons for leaving the Missionary Baptists, and uniting with the Primitive Baptists, with an exposition of the issues dividing them, and other matters touching the Primitive faith and practice, and supplementary articles on Scriptural subjects. Address,

MRS. R. ANNA PHILLIPS,
Rural Mail Delivery No. 3, care of James Moore, Macon, Ga.

ELDER GEORGE ROBBINS' LOSS BY FIRE.

On December 22d Elder George Robbins, of Spring Hope, Nash County, N. C., one of our colored ministers who is in good standing and in fellowship with our white brethren, lost by fire nearly everything that he owned—dwelling house, furniture, clothing, books, kitchen, stock-house, and barn, worth about Twenty-eight Hundred Dollars. He had no insurance. He is 54 years old, and his wife is 67, and they feel to be nearly worn out. He asks for help to build a little house in which he and his wife can live while they remain on earth, and will be thankful for any assistance. SYLVESTER HASSELL.

Vol. 32. No. 3.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

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MARCH, 1910.

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Edwards and Broughton Printing Co., Raleigh.

The Gospel Messenger

MARCH, 1910.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 32. Williamston, N. C., March, 1910. No. 3

THE LORD IS KING!

The Lord is King! Lift up thy voice,
O earth, and all ye heavens, rejoice!
From world to world the joy shall ring,
The Lord Omnipotent is King!

The Lord is King! Who then shall dare
Resist His will, distrust His care,
Or murmur at His wise decrees,
Or doubt His royal promises?

The Lord is King! Child of the dust,
The Judge of all the earth is just;
Holy and true are all His ways;
Let every creature speak His praise.

He reigns! Ye saints, exalt your strains;
Your God is King, your Father reigns;
And He is at the Father's side,
The Man of Love, the Crucified.

Come, make your wants, your burdens known,
He will present them at the throne;
And angel bands are waiting there
His messages of love to bear.

Oh, when His wisdom can mistake,
His might decay, His love forsake,
Then may His children cease to sing,
The Lord Omnipotent is King!

Josiah Conder (1824).

CRAWFORDSVILLE, IND., January 8, 1910.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—The January MESSENGER has been received, and I can say truly you have opened the new year with a splendid number. I read it with much enjoyment when first received, and last evening I gave it a second reading from first to last. Each of the widely-separated writers must have had the same anointing, and it was almost marvelous to see how completely every letter centered in the Prince of Peace. Dear little MESSENGER, I thought, how full it is! And then I remembered the prophet's salutation to the Gentile church: "A little one shall become a thousand, and a small one a strong nation." Was there ever such a greeting? "Thou shalt know that I, the Lord, am thy Saviour and thy Redeemer, the mighty One of Jacob; violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down: neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light and the days of thy mourning shall be ended." And the last sentence is thrilling: "I the Lord will hasten it in His time." Pardon the long quotation—and why do we not enjoy singing, "Amazing grace" over and over again? The prospect and value of such favors from the Lord are so enrapturing they hold the uppermost place in our mind and affections, and they have given inspiration to the dear writers who have this time fed us on the finest of the wheat. May they be blessed to write again and again of these satisfying truths and themselves partake while ministering to others.

Your ever hungering brother,

S. B. LUCKETT.

MACOMB, ILL., December, 1909.

Elder Sylvester Hassell—

BELOVED BROTHER IN THE LORD:—I have much love for you, and value, very highly, your writings and that

of the other editors of THE GOSPEL MESSENGER, which I read and greatly appreciate. I would like to say through its columns that I have received Eld. R. H. Pittman's "Biographical History of Old School Baptist Ministers," and am very much pleased with it. I consider it a treasure, indeed. I have read the preface, the appendix, and most of the sketches, and was greatly interested in it from the very first. I wish every Old School Baptist could possess a copy. The pleasure and satisfaction one has in reading the sketches, and looking upon the faces of these ministers of Christ more than compensate for the price of the book. Every article in the Appendix contains valuable information, and is interesting and instructive to God's people. I hope Elder Pittman may dispose of enough of the books to pay him for time and labor. While gazing upon the countenances of these ministers of our Lord, and reading of the great sacrifices many of them have made for the cause of Christ, my eyes fill with tears, and I feel a love and fellowship for them in the gospel. How our hearts should swell in gratitude to God for His mercies to us. He has sent to Zion many able, true, and faithful ministers who are not ashamed of the gospel of Christ, but through great tribulation and persecution, they have gone, and are still going forth preaching Christ and Him crucified; seeking not the applause of men, but the honor of God, and the welfare of His church; with no alluring promises of earthly gain, trusting only in the Lord who has promised not to forsake them. Many have been called to lay their armor by, and are resting from their labors. But many others are still upon the walls of Zion, faithfully declaring that "God, Omnipotent, reigneth," and that "salvation is of the Lord." I have from my childhood had a reverence for God's true and faithful ministers. We look to them for an example, for counsel, for comfort, and for instruction. I have met and heard about one hundred Old School Baptist ministers during my life, and know or have known about fifty of those whose sketches appear in the book. Dear Elder Hassell, while looking at your picture, I think of how much I would love to hear you preach, and also the other editors of THE MESSENGER,

and dear Elders Chick, Kerr, Durand, and all who preach salvation by grace. May God bless and keep all who thus speak in His name; who are true to the cause; who are not tired of the good old way, or the Bible doctrine of grace. Dear brethren Stewart, Hanks, and Daily, how I would love to give you my hand in token of approval of the able stand you have taken in defense of the doctrines and principles of the dear Old Baptist church. How sad to see some getting tired of the "old way" and wanting something new. Christ, who is the Head of the church, who knew all things from the beginning, and who has all power in heaven and in earth, saw all its needs and provided laws and regulations for its government till the end of time. Then why should this be changed and a new order of things brought in? May we "speak the truth in love," as dear Elder Hassell says, yet, may we not be willing that the precious principles held dear and sacred by the Primitive Baptists be set aside for something more "progressive." Let us not be ashamed of being called "slow," "old-fashioned," or "behind the times." Christ built His church and said, "The gates of hell shall not prevail against it." No, dear trembling, fearful ones, all the institutions of the world, and enemies to the cause of Christ and truth, may fight against the church, and may cause much distress and sorrow, yet they shall not prevail or overthrow it. Some shall "depart from the faith," as the Scriptures foretell; and there shall be a "falling away," which seems to be verified at this present time; yet there is a "remnant according to the election of grace," who will not bow to Baal, that will be "kept by the power of God through faith unto salvation, ready to be revealed in the last time." "These are they who have come up out of great tribulation and whose robes are washed and made white in the blood of the Lamb." Then let us still take comfort, believing that God will keep His church, His chosen ones; though at times it must needs go through a "sifting," a "cleansing"; but when you are tried, dear ones, you shall come forth as gold. May we be satisfied, then, with the simple worship of our fathers, giving all honor and glory to God, which abases the works of man, making him humble and forgiving, with hearts of charity

towards the little faults and frailties of our brethren. Let us love each other with a pure heart fervently, remembering that "By this shall all men know that ye are My disciples," saith Christ, "if ye have love for one another." Let us manifest this love by living in peace and forgiving each other, as "God for Christ's sake hath forgiven us." Now, with kindest wishes and love to the editors and readers of THE MESSENGER, I send this with a desire to be remembered in your petitions at a throne of grace; for I feel to be the poorest and most needy of all.

I hope I am your sister, through the mercy and grace of God, SARAH E. RUNKLE.

AN APPEAL FOR PEACE.

An appeal to the Old School Baptists of the United States who may read this expression.

BELOVED BRETHREN IN THE LORD:—Pen cannot describe the many heart-aches, sad and awful divisions, alienations of feeling and general strife and confusion among the Lord's people produced by the introduction of instrumental music in song service of some of our churches.

Hoping that I am moved by no other incentive only the peace of our beloved Zion and the glory of God, I desire to submit for your prayerful consideration a peace proposition, hoping that each of you who love the precious cause of Christ will give an expression either by a private letter to me or through the press, as to whether you can endorse said expression. I do humbly ask every Old Baptist elder, deacon, and in fact all the holy brethren to join with me in your prayers and brotherly influence to bring about peace—yes, sweet peace—among our people. ELD. A. B. WHATLEY.

Greenville, Ga., Route 1.

AN EXPRESSION OF THE CHURCH AT—

Whereas instrumental music is used in the song service of some churches of our faith and order; and whereas there is no New Testament authority for the

use of the organ in the service of God; and whereas the use of the organ has caused great strife, confusion, and division among the churches of the Primitive faith and order; and whereas many of our beloved brethren and sisters are still greatly troubled over its use in the church of God; and inasmuch as we are commanded to follow after the things that make for peace, and things wherewith one may edify another; and knowing that the use of the organ in our song service does not make for peace; be it therefore

Resolved by an act of this church, That we will not adopt the use nor allow used the organ in the worship of God in our church, nor any other measure, not authorized in the Holy Scriptures, which is contrary to the uses and customs of the orderly Primitive Baptists of this country.

We do humbly beg and beseech our sister churches for Christ's sake, and for the peace of our beloved Zion, to abandon the use of the organ in their divine service; and should they have recently adopted any practice that is offensive to their brethren, for peace sake, abandon it.

It is the mind and will of this church, by the grace of God to stand firmly and uncompromisingly on the Articles of Faith and Practice on which this church was constituted in the year of our Lord 18...

What is wrong in one church is wrong in every local church; therefore we should, in order to have unity and fellowship throughout the Zion of our God, all speak and practice the same things as contained in the Holy Scriptures, which is the only rule of faith and practice for the church of God.

We do humbly pray that all the churches may remove the organ or any other offensive thing, and let peace be restored. ELD. A. B. WHATLEY.

EXHORTATION TO OBEDIENCE.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

DEAR HOUSEHOLD OF FAITH:—I am again before you because, if not deceived, the burden of this word is so great there is no rest for me. There is a tempestuous wind in my soul, and I am threatened to be cast overboard if I obey not my Lord and Master, so I must cast in my mite. Oh! dear children of the kingdom, are there many or any of you who have to contend with the howling winds and surging, tempestuous waves of misfortune outwardly, and Satan and the flesh inwardly accusing? All, all continually make me cry out in agony of soul. Can it be possible that it is the God of heaven, the God and Father of our Lord and Saviour Jesus Christ, and is it the Holy Ghost, the Three-One God, that has laid this heavy weight on my soul, and does God require such an one as me to write or speak to His children—I who feel to be nothing, less than nothing, and vanity—I who am always fearing I shall be a castaway? But my Father's children, to you I must say, Why stand ye idle? Bring the tithes into the storehouse. Come in, ye sheep and lambs who are bleating around the fold, who are hungry and thirsty; there is plenty of room, food, and welcome. Come in, prodigal son; the fatted calf is ready to be slain. Come you who feel weighted down, feeling that you must preach the Word of God. If it be to preach, God will glorify Himself in you by enabling you to preach; if to pray, He will enable you to do it; if to exhort, if to fill the office of deacon, God has never failed in anything; but the church many times fails and misplaces her gifts. Come on, children of the kingdom. Write, if God has so impressed you. Come and fill your seats, little children. Are you not most happy when you feel like you have done what you felt to be your duty? As vile and sinful as I know my human nature to be, when I have a clear conscience that I have striven to do my duty, I feel that I can stand before the worst enemy, even if it were to take my life. I know, if left to myself, I am nothing more than Peter. But Oh, God, enable us all to do our duty and leave all things in the hands of our covenant-keeping God. Come on; bring all the tithes into the storehouse, and God, our God, will bless us. Amen.,

Affectionately, BETTIE Z. WHITLEY.

FULTON, KY., R. 5, Dec. 9, 1909.

Eld. G. W. Stewart, Akron, Ala.—

DEAR BROTHER:—If not asking too much of you I would be glad that you would spare me just a little of your time in teaching me the way more perfectly (Acts. 18:26). I have read a great deal in your book, *Two Witnesses*. On page 28, in speaking of the law (moral) you use the following language: "And so to-day when the spirituality of this law is applied to us by the Spirit of God, etc.; and Paul speaks of the law, in Rom. 7, as being spiritual, which I have thought to be the moral law or Ten Commandments." But the questions that arise in my mind are the following, and on these I desire to be taught the way more perfectly:

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to increase the sale of my *Church History* and the circulation of THE GOSPEL MESSENGER, I would have zealously advocated this really un-Baptistic and unscriptural position, and I would have ignored or suppressed or explained away those numerous Scriptures that declare the infinite Omniscience, Omnipotence, and Sovereignty of God cited in my third editorial in THE GOSPEL MESSENGER for December, 1909. But, believing the Old and New Testaments to be the inspired and infallible book of God, I have not dared, either in the *Church History* or in THE GOSPEL MESSENGER, to ignore or to attempt to explode these declarations of Divine and eternal truth; but I have unfalteringly maintained, by tongue and pen, from Canada to Mexico, and beyond the ocean, the everlasting scriptural fact that God's foreknowledge and purpose embraced all things—sin permissively (that is, by sufferance or non-prevention) and overrulingly, and holiness causatively and efficiently. And I desire to thank the Lord that the great majority of my brethren have borne with me in this scriptural contention; and I believe that only upon the pure and entire truth of the Scriptures can the people of God ever be spiritually and perfectly and permanently united. Not one of my subscribers threatened to drop THE MESSENGER because I had combined the *Footprints of the Flock* with it; but I decided to abandon the combination because some of our most intelligent and best informed ministering brethren in the west, who ought to be much better acquainted with the situation there than myself, kept writing me that the continued union of the MESSENGER and *Footprints* would lead to additional confusion and division among the Primitive Baptists in that section, and to such confusion and division I felt that I could not be a party.

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Not only is this great mystery incomprehensible to the human mind in the present life, but so also are the other great mysteries of the Scriptures—the existence and nature of God, His eternity, infinity, trinity, and perfections, His election of some sinful human beings to eternal life, and His purpose to leave others no more sinful to perish, His creation of the universe of matter and mind out of nothing, the incarnation of the Divinity in humanity, redemption by the atoning death of the Son of God, and regeneration by His Spirit, the resurrection of the bodies of all the dead, and the change of the bodies of the living, the everlasting glorification of all the elect in heaven, and the everlasting damnation of all the non-elect in hell. Reverent faith receives all these great mysteries of the Scriptures, though not comprehending them; while irreverant unbelief rejects them. S. H.

"BE YE PERFECTLY JOINED TOGETHER IN THE SAME MIND AND JUDGMENT."

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

The church at Corinth, in their pride of intellect, and their admiration and almost worship of the persons of different ministers, was divided into warring and devouring factions, and the inspired Apostle of the Gentiles earnestly reproves them for such ruinous carnality, and does not in a lordly manner command, but in an humble and touching manner beseeches them, in the name of their loving, suffering, dying, risen, and reigning Saviour, to all speak the same thing, and not to be divided, but to be perfectly joined together in the same mind and judgment. And so does every true minister and member of the church of God to-day, influenced by the Holy Spirit, as was the Apostle Paul, humbly and lovingly desire and labor, not to divide and destroy but to unite and edify all the members of the mystical body of Christ. And the acceptance of all the teachings of the Scriptures and a right understanding of one another

towards the little faults and frailties of our brethren. Let us love each other with a pure heart fervently, remembering that "By this shall all men know that ye are My disciples," saith Christ, "if ye have love for one another." Let us manifest this love by living in peace and forgiving each other, as "God for Christ's sake hath forgiven us." Now, with kindest wishes and love to the editors and readers of THE MESSENGER, I send this with a desire to be remembered in your petitions at a throne of grace; for I feel to be the poorest and most needy of all.

I hope I am your sister, through the mercy and grace of God, SARAH E. RUNKLE.

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ing that from his son Judah would be descended the Shiloh, or Peace-Giver, or Messiah (Gen. 49). Among the ancient Jews, by what is called the law of primogeniture, the eldest son was entitled to the birthright—the headship and priesthood of the family, and a double portion of the property, that is, twice as much as any other child (Gen. 25:31; 27:36; Deut. 21:17), and the Jewish Rabbis explain that he was to have twice as much of the property as ony other child in order to preside with dignity over the family, and to take care of the unmarried female members of the family. By the laws or customs of feudalism in the Middle Ages, the eldest son generally inherited the dwelling or castle and the adjoining houses and lands of the father; but, in some instances, the nearest male relative had this inheritance; and, in the case of nomadic or wandering tribes, as the youngest son was more likely to be with his parents, he inherited the tent and best furniture and horses and cattle. But the law of primogeniture has, in modern times, been abolished all over the civilized world, except in parts of England, and in succession to a hereditary monarchy.

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REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

THE WIDOW AND FATHERLESS SUPPLIED.

As related in H. L. Hastings' *Tales of Trust*, a poor woman, who had washed for us, says: "I lived away out West, on the prairie, I and my four children, and I couldn't get much work to do, and our little stock of food kept getting lower and lower. One night we sat hovering over our fire, and I was gloomy enough. There was about a pint of corn meal in the house, and that was all. I said, 'Well, children, may be the Lord will provide something.' 'I do hope it will be a good mess of potatoes,' said cheery little Nell; 'seems to me I was never so hungry for 'taters before.' After they were all asleep, I lay there tossing over my hard bed, and wondering what I would do next. All at once the sweetest peace and rest came over me, and I sunk into a good sleep. Next morning I was planning that I would make the tin full of meal into a mush, and fry it in a greasy frying-pan, in which our last meat had been fried. As I opened the door to go down to the brook to wash, I saw something new. There on the bench, beside the door, stood two wooden pails and a sack. One pail was full of meat, the other full of potatoes, and the sack was filled with flour. I brought my hands together in my joy, and just hurrahed for the children to come. Little dears! They didn't think of trousers and frocks then, but came out all of a flutter, like a flock of quails. Their joy was supreme. They knew the Lord had sent some of His angels with the sack and pails. Oh, it was such a precious gift! I washed the empty pails, and put the empty sack in one of them, and at night I placed them on the bench where I had found them, and the next morning they were gone. I tried and tried to find out who had befriended us, but I never could. The Lord never seemed so far off after that time, said the poor woman with tearful eyes."

S. H.

EXTRACTS.

ORGANIZATION OF A PRIMITIVE BAPTIST CHURCH AT ROBERSONVILLE, N. C.

A call having been made for the organization of a Primitive Baptist church at Robersonville, Martin County, N. C., this day, January 15, 1910, the following met together in the graded school building in Robersonville, N. C. Elder Sylvester Hassell preached from Gospel of St. John, 4th chapter, 24th verse. After which the members present unanimously agreed to proceed with the constitution. Elder Sylvester Hassell, Elder T. M. Lawrence, and Deacons S. W. Outterbridge and Alexander Rawls were constituted into a presbytery for that purpose. Elder S. Hassell was chosen moderator and Deacon S. W. Outterbridge clerk, and, on motion made and seconded, it was agreed to call for the letters of those members to be constituted into a church, when D. F. Roberson, J. C. Andrews, J. C. Robertson, J. L. Robertson, M. P. Smith, S. L. Andrews, Ella V. Everett, Allie Andrews, Bettie Smith, Julia F. Robertson, Mary C. Roberson, Ada C. Robertson, Harriett E. Whitfield from Flat Swamp church, and Martha A. Gurganus from Briery Swamp church, presented letters of dismission from their respective churches in good standing. They agreed to adopt the Articles of Faith and Church Covenant and Rules of Decorum of the Primitive Baptist churches as published in Hassell's Church History. Thereupon, the moderator gave each member the right hand of fellowship and pronounced them a church in gospel order.

The business of the presbytery being ended, adjourned in order.

SYLVESTER HASSELL, *Moderator.*
S. W. OUTTERBRIDGE, *Clerk.*
M. T. LAWRENCE, and
ALEXANDER RAWLS.

After the church was organized, proceeded with business as follows:

Elder M T. Lawrence was chosen moderator. On motion, it was agreed that we apppoint J. C. Robertson as church clerk and treasurer. On motion, visiting brethren and sisters were invited to take seats with us. On motion, a door was opened for the reception of members. On motion, it was agreed that we adopt fourth Sunday and Saturday in each month as our regular days of meeting, and that our quarterly meetings be held on the fourth Saturdays and Sundays in February, May, August, and November, and that our yearly meetings be held on fourth Friday, Saturday, and Sunday in August.

On motion, Bro. D. F. Roberson was chosen as a deacon. On motion, it was unanimously agreed that we extend a call to Elder M. T. Lawrence as pastor of this church, and Brother Lawrence accepted the call, and stated, with the help of the Lord, he would serve us to the best of his ability, God willing. On motion, it was agreed that we give our church the name of the Regular Primitive Baptist church of Robersonville, N. C. On motion, the clerk was instructed to buy the necessary books for the church records. On motion, it was agreed to come next meeting prepared to strengthen the church treasury. On motion, it was agreed that we meet to-morrow (Sunday) at 10 o'clock a. m., for the purpose of ordaining Bro. D. F. Roberson as deacon.

Sunday, January 16th. Met according to time appointed. Elder S. Hassell and Elder M. T. Lawrence ordained said Bro. Roberson as a deacon, after which Elder Hassell preached, using for his text the 16th

chapter of Mark, verses 15 and 16. Then, by motion and seconded, it was agreed to send for publication to the MESSENGER and *Zion's Landmark* a copy of these proceedings. No other business, adjourned.

J. C. ROBERTSON, *Church Clerk.*

DANVILLE, IND., January 12, 1910.

Elder S. Hassell—

DEAR BROTHER IN CHRIST:—Find enclosed one dollar for the MESSENGER. We are all in usual health, and the cause in our midst is enjoying peace and quietness, though not much prosperity. But we still trust in the living God, and desire no other. May the dear Lord hasten the day of His coming as of old, when He made bare His mighty arm in reviving His people and gathering in His children. "Then peace shall flow like a river, and joy like the waves of the sea." How blessed it is to have fellowship and love reign in the house of God! But how sad when strife and contention beset the people of God! "My soul shall pray for Zion still, while life and breath remains; there my best friends, my kindred dwell, there God, my Saviour, reigns."

In love and fellowship through Christ, E. W. THOMAS.

SOUTHAMPTON, PA., December 29, 1909.

DEAR BROTHER HASSELL:—I send you this letter of our dear departed brother Respess for publication in THE GOSPEL MESSENGER, if you think best. Though a strictly personal letter, it is one, I think, which will prove of general interest and value. It was my privilege to correspond with him as long as he was able to write. He was a dear and valued brother to me. I have a large package of his letters, some of which I may send to you hereafter. We all join in love to you and your family, and to brother and sister Slade and family, and the brethren.

Your brother in hope, SILAS H. DURAND.

ELLAVILLE, SCHLEY CO., GA., 19th Feb., 1873.

DEAR BRO. DURAND:—Your welcome letter came to hand yesterday with the photograph, which I was glad to get. It is a very good one; and, if it could talk, we would have no little chat by the way as we journeyed along. But, as we can not talk face to face, we may commune by letter as we walk and are sad—and who knows but that our risen Lord may join in the conversation—and should He, our hearts would burn within us. But He has not of late been with me by His gracious words, save for one little moment not long ago, and that was the first time in a long while. But it was only for a moment then. I had been much afflicted for a long time because I was so vile, and the words of the Apostle were made sweet to me, "Who shall change our vile body?" I hoped, therefore, that I might be a Christian even if my body was vile; for I know it is vile; and if my salvation depends upon my body being otherwise than vile, then I am not yet saved—and in truth I am not yet saved, for *then* my vile body will be changed; but that is not yet done, nor will be finished until death. It is its vileness, so to speak, that keeps us here—let it drop off, and we ascend at once to God, as He ascended. Of course, by the finished work of Christ we are secure, but that work will not be finished in us whilst we live in the flesh, or until we die. Then the mystery of God in us will be finished. Therefore we groan, being burdened, and are often pressed out of measure, above strength, so that we despair of life. O, my precious brother! how deep must have been the suffering of our blessed Saviour, when we as ministers have to suffer so deeply to save or succor others even for a little moment!

Your picture brought to mind our first meeting—on the train near Wilmington, Del.,—and our pleasant time together at Bro. Meredith's and at Bryn Zion. And it revived in me the peculiar feeling I had for you whilst you were preaching at Bryn Zion on Thursday. It was a kind of spiritual affinity—a peculiar nearness that I have had for not exceeding a dozen persons in my life. It was a sort of implicit trust that you would always do your best for Jesus—that you were a brother in adversity. But I can't describe it, but fail altogether, and have no doubt that what I have written will convey an altogether different idea from what I mean. That is one reason why I don't write more, together with my barrenness and spiritual ignorance. I am chastised in mind much because of my slothfulness and unprofitableness, and yet I am almost wholly devoted to the work—I do nothing else—am not entangled; and yet there seems to be no door of utterance; and what I do seems to be done in the wrong spirit, even if right in the letter. You ask why I don't write for the papers, and I will tell you, my dear brother, that I don't know much. I have got but very little to write, and I am dead. I have sinned some sin or other and it is hid from me. * * * Envy and jealousy are fleshly plants, and to the spiritual mind are detestable, sending forth a sickening odor, like the rank-growing offensive night shade; but they spring up in the flesh, and, like plants of darkness, they make but little growth in spots where the sun shines. I know what they are, and I know that I hate them, in myself and others. But I am glad that there are many better—that is, humbler, more loving, with more faith, more patience, and more wisdom than I have got. If there were not, I should be miserable. The strong faith of some comforts me as the faithful obedience of some does. I have been comforted by the reproof of the righteous—so much—to know that there *are* some righteous, even if I am not. So I thought, as you were preaching, that I was glad in my soul that *some* would be saved, even if I was lost. When others write well, preach well, pray well—that is, with liberty, it does me good—I am glad of it as if I did it myself, for it is all to honor our Master and Saviour; and, if I do not serve, let me be glad to sit at the table with Him. But if it be done ever so well for honor of men, even if I do it myself or others, it does me no good; it weakens me—I am drawn up and withered like a "touch-me-not." I can see vanity enough without desiring to see it in a sermon or a letter in a paper—I would see Jesus. That is what I want; I believe I am honest in that.

Brother Durand, I would be glad for you to come South, if it were but for a short time. We are a poor people—illiterate, have poor meeting-houses and poor dwelling-houses; but I believe that many of them have Jesus. I would be glad to be with you again, and hope to be. Write often in the papers, Brother Durand—you are profitable to write as well as to speak. I have had 5,000 copies of *Naaman* printed, and will send you some when they get home—32 pages of it. They cost me two hundred dollars; and, if I can get the money back, I will not regret the trouble, provided it is profitable to the household; and I shall not be inconsolable if I lose it, provided it is of the Lord. After you get them, you may give it a brief notice in the *Signs*, if you think fit. I make you a present of what I send you. I hope my object is good. But I must close. Pray for me, and write again.

Your brother and fellow-laborer, J. R. RESPESS.

MURFREESBORO, TENN., R. F. D. No. 9, Jan. 10, 1910.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed you will find post-office money order for three dollars, to renew our subscription for THE GOSPEL MESSENGER.

We regard your paper as an able, sound, and Scriptural periodical, and feel that we are instructed and benefited by reading it. May He who is able, continue to bless, guide and uphold you. We ask you to remember us in your prayers.

Your brother in hope, JNO. W. HAYNES.

KILLEEN, TEXAS, Dec. 22, 1909.

Elder Sylvester Hassell—

DEAR BROTHER IN A PRECIOUS HOPE IN CHRIST:—I send you two dollars, to be placed to my credit for your paper, THE GOSPEL MESSENGER. It is received in due time regularly and read with pleasure. I love the kind and brotherly spirit manifested in your paper by all of its writers. May our blessed Lord teach you and guide you that you may contend for the things that make for peace in all the churches of His saints, is my humble prayer, for Christ's sake. May God give you His Spirit to pray for His people in this part of His vineyard.

W. T. NORMAN.

P. O. Box No. 745, SNOHOMISH, WASH., Dec. 18, 1909.

DEAR ELDER S. HASSELL:—The time for me to remit to you again for THE GOSPEL MESSENGER is at hand. Enclosed please find one dollar as payment for the coming year. My eyesight is failing me very fast, but I try to hope I may be permitted to peruse the pages of your excellent paper for one more year. I can't tell you how much I enjoyed the December number—first, that beautiful poem; and then that wonderful sermon by J. C. Philpot. The reading of these pieces filled my heart to overflowing. All I could do was sit and weep, and try to praise the Lord for the comforting my poor soul was receiving. O! that our ministers would write more like that, and leave unfathomable mysteries alone. And then comes your letter beginning on page 446. You never wrote a better letter. I am sure the dear Lord was with you, and enabled you to write just as you did. Your views are my views from the beginning to the end of your communication. I am no scholar and can't express myself very intelligently, but that don't hinder me from enjoying and rejoicing in the truth, as it falls from the pens of the able and gifted ministers of Christ. But I must stop, as I do not want to take up your precious time. But I wanted you to know how much I appreciate your valuable paper.

Your sister in hope of a better world, ELIZABETH CONKLE.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

MRS. MARY FLOYD.

Mrs. Mary Floyd, wife of Bro. D. C. Floyd, of Samaria, Ky., departed this life October 6, 1909, aged 70 years, 2 months, 6 days. Sister Floyd had been a member of the Old School Baptist church for over thirty-five years, and she was indeed a mother in Israel. Rooted and grounded in the truth, her ear was deaf to all the "Lo here's" and "Lo there's" of carnal teachers, whether in or out of the Baptist ranks. She sleeps in Jesus, and in the resurrection she shall awake in His likeness and be satisfied. Her dear husband stands on the brink, anxiously awaiting the summons to follow her. J. W. FAIRCHILD.

ing that from his son Judah would be descended the Shiloh, or Peace-Giver, or Messiah (Gen. 49). Among the ancient Jews, by what is called the law of primogeniture, the eldest son was entitled to the birthright—the headship and priesthood of the family, and a double portion of the property, that is, twice as much as any other child (Gen. 25:31; 27:36; Deut. 21:17), and the Jewish Rabbis explain that he was to have twice as much of the property as ony other child in order to preside with dignity over the family, and to take care of the unmarried female members of the family. By the laws or customs of feudalism in the Middle Ages, the eldest son generally inherited the dwelling or castle and the adjoining houses and lands of the father; but, in some instances, the nearest male relative had this inheritance; and, in the case of nomadic or wandering tribes, as the youngest son was more likely to be with his parents, he inherited the tent and best furniture and horses and cattle. But the law of primogeniture has, in modern times, been abolished all over the civilized world, except in parts of England, and in succession to a hereditary monarchy.

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"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

THE WIDOW AND FATHERLESS SUPPLIED.

As related in H. L. Hastings' *Tales of Trust*, a poor woman, who had washed for us, says: "I lived away out West, on the prairie, I and my four children, and I couldn't get much work to do, and our little stock of food kept getting lower and lower. One night we sat hovering over our fire, and I was gloomy enough. There was about a pint of corn meal in the house, and that was all. I said, 'Well, children, may be the Lord will provide something.' 'I do hope it will be a good mess of potatoes,' said cheery little Nell; 'seems to me I was never so hungry for 'taters before.' After they were all asleep, I lay there tossing over my hard bed, and wondering what I would do next. All at once the sweetest peace and rest came over me, and I sunk into a good sleep. Next morning I was planning that I would make the tin full of meal into a mush, and fry it in a greasy frying-pan, in which our last meat had been fried. As I opened the door to go down to the brook to wash, I saw something new. There on the bench, beside the door, stood two wooden pails and a sack. One pail was full of meat, the other full of potatoes, and the sack was filled with flour. I brought my hands together in my joy, and just hurrahed for the children to come. Little dears! They didn't think of trousers and frocks then, but came out all of a flutter, like a flock of quails. Their joy was supreme. They knew the Lord had sent some of His angels with the sack and pails. Oh, it was such a precious gift! I washed the empty pails, and put the empty sack in one of them, and at night I placed them on the bench where I had found them, and the next morning they were gone. I tried and tried to find out who had befriended us, but I never could. The Lord never seemed so far off after that time, said the poor woman with tearful eyes." S. H.

EXTRACTS.

ORGANIZATION OF A PRIMITIVE BAPTIST CHURCH AT ROBERSONVILLE, N. C.

A call having been made for the organization of a Primitive Baptist church at Robersonville, Martin County, N. C., this day, January 15, 1910, the following met together in the graded school building in Robersonville, N. C. Elder Sylvester Hassell preached from Gospel of St. John, 4th chapter, 24th verse. After which the members present unanimously agreed to proceed with the constitution. Elder Sylvester Hassell, Elder T. M. Lawrence, and Deacons S. W. Outterbridge and Alexander Rawls were constituted into a presbytery for that purpose. Elder S. Hassell was chosen moderator and Deacon S. W. Outterbridge clerk, and, on motion made and seconded, it was agreed to call for the letters of those members to be constituted into a church, when D. F. Roberson, J. C. Andrews, J. C. Robertson, J. L. Robertson, M. P. Smith, S. L. Andrews, Ella V. Everett, Allie Andrews, Bettie Smith, Julia F. Robertson, Mary C. Roberson, Ada C. Robertson, Harriett E. Whitfield from Flat Swamp church, and Martha A. Gurganus from Briery Swamp church, presented letters of dismission from their respective churches in good standing. They agreed to adopt the Articles of Faith and Church Covenant and Rules of Decorum of the Primitive Baptist churches as published in Hassell's Church History. Thereupon, the moderator gave each member the right hand of fellowship and pronounced them a church in gospel order.

The business of the presbytery being ended, adjourned in order.

SYLVESTER HASSELL, *Moderator.*
S. W. OUTTERBRIDGE, *Clerk.*
M. T. LAWRENCE, and
ALEXANDER RAWLS.

After the church was organized, proceeded with business as follows:

Elder M T. Lawrence was chosen moderator. On motion, it was agreed that we apppoint J. C. Robertson as church clerk and treasurer. On motion, visiting brethren and sisters were invited to take seats with us. On motion, a door was opened for the reception of members. On motion, it was agreed that we adopt fourth Sunday and Saturday in each month as our regular days of meeting, and that our quarterly meetings be held on the fourth Saturdays and Sundays in February, May, August, and November, and that our yearly meetings be held on fourth Friday, Saturday, and Sunday in August.

On motion, Bro. D. F. Roberson was chosen as a deacon. On motion, it was unanimously agreed that we extend a call to Elder M. T. Lawrence as pastor of this church, and Brother Lawrence accepted the call, and stated, with the help of the Lord, he would serve us to the best of his ability, God willing. On motion, it was agreed that we give our church the name of the Regular Primitive Baptist church of Robersonville, N. C. On motion, the clerk was instructed to buy the necessary books for the church records. On motion, it was agreed to come next meeting prepared to strengthen the church treasury. On motion, it was agreed that we meet to-morrow (Sunday) at 10 o'clock a. m., for the purpose of ordaining Bro. D. F. Roberson as deacon.

Sunday, January 16th. Met according to time appointed. Elder S. Hassell and Elder M. T. Lawrence ordained said Bro. Roberson as a deacon, after which Elder Hassell preached, using for his text the 16th

chapter of Mark, verses 15 and 16. Then, by motion and seconded, it was agreed to send for publication to the MESSENGER and *Zion's Landmark* a copy of these proceedings. No other business, adjourned.

J. C. ROBERTSON, *Church Clerk.*

DANVILLE, IND., January 12, 1910.

Elder S. Hassell—

DEAR BROTHER IN CHRIST:—Find enclosed one dollar for the MESSENGER. We are all in usual health, and the cause in our midst is enjoying peace and quietness, though not much prosperity. But we still trust in the living God, and desire no other. May the dear Lord hasten the day of His coming as of old, when He made bare His mighty arm in reviving His people and gathering in His children. "Then peace shall flow like a river, and joy like the waves of the sea." How blessed it is to have fellowship and love reign in the house of God! But how sad when strife and contention beset the people of God! "My soul shall pray for Zion still, while life and breath remains; there my best friends, my kindred dwell, there God, my Saviour, reigns."

In love and fellowship through Christ, E. W. THOMAS.

SOUTHAMPTON, PA., December 29, 1909.

DEAR BROTHER HASSELL:—I send you this letter of our dear departed brother Respess for publication in THE GOSPEL MESSENGER, if you think best. Though a strictly personal letter, it is one, I think, which will prove of general interest and value. It was my privilege to correspond with him as long as he was able to write. He was a dear and valued brother to me. I have a large package of his letters, some of which I may send to you hereafter. We all join in love to you and your family, and to brother and sister Slade and family, and the brethren.

Your brother in hope, SILAS H. DURAND.

ELLAVILLE, SCHLEY CO., GA., 19th Feb., 1873.

DEAR BRO. DURAND:—Your welcome letter came to hand yesterday with the photograph, which I was glad to get. It is a very good one; and, if it could talk, we would have no little chat by the way as we journeyed along. But, as we can not talk face to face, we may commune by letter as we walk and are sad—and who knows but that our risen Lord may join in the conversation—and should He, our hearts would burn within us. But He has not of late been with me by His gracious words, save for one little moment not long ago, and that was the first time in a long while. But it was only for a moment then. I had been much afflicted for a long time because I was so vile, and the words of the Apostle were made sweet to me, "Who shall change our vile body?" I hoped, therefore, that I might be a Christian even if my body was vile; for I know it is vile; and if my salvation depends upon my body being otherwise than vile, then I am not yet saved—and in truth I am not yet saved, for *then* my vile body will be changed; but that is not yet done, nor will be finished until death. It is its vileness, so to speak, that keeps us here—let it drop off, and we ascend at once to God, as He ascended. Of course, by the finished work of Christ we are secure, but that work will not be finished in us whilst we live in the flesh, or until we die. Then the mystery of God in us will be finished. Therefore we groan, being burdened, and are often pressed out of measure, above strength, so that we despair of life. O, my precious brother! how deep must have been the suffering of our blessed Saviour, when we as ministers have to suffer so deeply to save or succor others even for a little moment!

Your picture brought to mind our first meeting—on the train near Wilmington, Del.,—and our pleasant time together at Bro. Meredith's and at Bryn Zion. And it revived in me the peculiar feeling I had for you whilst you were preaching at Bryn Zion on Thursday. It was a kind of spiritual affinity—a peculiar nearness that I have had for not exceeding a dozen persons in my life. It was a sort of implicit trust that you would always do your best for Jesus—that you were a brother in adversity. But I can't describe it, but fail altogether, and have no doubt that what I have written will convey an altogether different idea from what I mean. That is one reason why I don't write more, together with my barrenness and spiritual ignorance. I am chastised in mind much because of my slothfulness and unprofitableness, and yet I am almost wholly devoted to the work—I do nothing else—am not entangled; and yet there seems to be no door of utterance; and what I do seems to be done in the wrong spirit, even if right in the letter. You ask why I don't write for the papers, and I will tell you, my dear brother, that I don't know much. I have got but very little to write, and I am dead. I have sinned some sin or other and it is hid from me. * * * Envy and jealousy are fleshly plants, and to the spiritual mind are detestable, sending forth a sickening odor, like the rank-growing offensive night shade; but they spring up in the flesh, and, like plants of darkness, they make but little growth in spots where the sun shines. I know what they are, and I know that I hate them, in myself and others. But I am glad that there are many better—that is, humbler, more loving, with more faith, more patience, and more wisdom than I have got. If there were not, I should be miserable. The strong faith of some comforts me as the faithful obedience of some does. I have been comforted by the reproof of the righteous—so much—to know that there *are* some righteous, even if I am not. So I thought, as you were preaching, that I was glad in my soul that *some* would be saved, even if I was lost. When others write well, preach well, pray well—that is, with liberty, it does me good—I am glad of it as if I did it myself, for it is all to honor our Master and Saviour; and, if I do not serve, let me be glad to sit at the table with Him. But if it be done ever so well for honor of men, even if I do it myself or others, it does me no good; it weakens me—I am drawn up and withered like a "touch-me-not." I can see vanity enough without desiring to see it in a sermon or a letter in a paper—I would see Jesus. That is what I want; I believe I am honest in that.

Brother Durand, I would be glad for you to come South, if it were but for a short time. We are a poor people—illiterate, have poor meeting-houses and poor dwelling-houses; but I believe that many of them have Jesus. I would be glad to be with you again, and hope to be. Write often in the papers, Brother Durand—you are profitable to write as well as to speak. I have had 5,000 copies of *Naaman* printed, and will send you some when they get home—32 pages of it. They cost me two hundred dollars; and, if I can get the money back, I will not regret the trouble, provided it is profitable to the household; and I shall not be inconsolable if I lose it, provided it is of the Lord. After you get them, you may give it a brief notice in the *Signs*, if you think fit. I make you a present of what I send you. I hope my object is good. But I must close. Pray for me, and write again.

Your brother and fellow-laborer, J. R. RESPESS.

MURFREESBORO, TENN., R. F. D. No. 9, Jan. 10, 1910.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed you will find post-office money order for three dollars, to renew our subscription for THE GOSPEL MESSENGER.

We regard your paper as an able, sound, and Scriptural periodical, and feel that we are instructed and benefited by reading it. May He who is able, continue to bless, guide and uphold you. We ask you to remember us in your prayers.

Your brother in hope, JNO. W. HAYNES.

KILLEEN, TEXAS, Dec. 22, 1909.

Elder Sylvester Hassell—

DEAR BROTHER IN A PRECIOUS HOPE IN CHRIST:—I send you two dollars, to be placed to my credit for your paper, THE GOSPEL MESSENGER. It is received in due time regularly and read with pleasure. I love the kind and brotherly spirit manifested in your paper by all of its writers. May our blessed Lord teach you and guide you that you may contend for the things that make for peace in all the churches of His saints, is my humble prayer, for Christ's sake. May God give you His Spirit to pray for His people in this part of His vineyard.

W. T. NORMAN.

P. O. Box No. 745, SNOHOMISH, WASH., Dec. 18, 1909.

DEAR ELDER S. HASSELL:—The time for me to remit to you again for THE GOSPEL MESSENGER is at hand. Enclosed please find one dollar as payment for the coming year. My eyesight is failing me very fast, but I try to hope I may be permitted to peruse the pages of your excellent paper for one more year. I can't tell you how much I enjoyed the December number—first, that beautiful poem; and then that wonderful sermon by J. C. Philpot. The reading of these pieces filled my heart to overflowing. All I could do was sit and weep, and try to praise the Lord for the comforting my poor soul was receiving. O! that our ministers would write more like that, and leave unfathomable mysteries alone. And then comes your letter beginning on page 446. You never wrote a better letter. I am sure the dear Lord was with you, and enabled you to write just as you did. Your views are my views from the beginning to the end of your communication. I am no scholar and can't express myself very intelligently, but that don't hinder me from enjoying and rejoicing in the truth, as it falls from the pens of the able and gifted ministers of Christ. But I must stop, as I do not want to take up your precious time. But I wanted you to know how much I appreciate your valuable paper.

Your sister in hope of a better world, ELIZABETH CONKLE.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

MRS. MARY FLOYD.

Mrs. Mary Floyd, wife of Bro. D. C. Floyd, of Samaria, Ky., departed this life October 6, 1909, aged 70 years, 2 months, 6 days. Sister Floyd had been a member of the Old School Baptist church for over thirty-five years, and she was indeed a mother in Israel. Rooted and grounded in the truth, her ear was deaf to all the "Lo here's" and "Lo there's" of carnal teachers, whether in or out of the Baptist ranks. She sleeps in Jesus, and in the resurrection she shall awake in His likeness and be satisfied. Her dear husband stands on the brink, anxiously awaiting the summons to follow her. J. W. FAIRCHILD.

CHANGE OF ADDRESS.

Elder J. T. Clayton has changed his address from Upatoie, Ga., to Box Spring, Talbot County, Ga.

C. M. Mahurin has removed from Bentonville, Ark., to Pierce City, Mo.

CHRISTIAN SCIENCE AND THE LAW.

Because of continued information received respecting the injury being done by Christian Science, even among our dear Baptist people, I have tried in my weak way to expose this rank delusion from a new standpoint—from several standpoints, including that of necromancy. Those not aware of recent developments at the headquarters of Christian Science will be astonished almost to the point of doubting well-proven facts. I will mail *two* copies of this little work for Ten Cents, or *one* copy, and one copy of "Christian Science and the Bible" for Ten Cents (silver preferred). This price is not for profit, but to meet the bare cost. Hundreds of the first pamphlet were given away, and others placed where many could read them. If any good results from this unpretending effort, the credit will be due our kind magazines and papers for calling attention to it.

I remain, as I hope, in love of the truth.

Crawfordsville, Indiana. S. B. LUCKETT.

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This is the title of a little book now in the hands of the printer, containing the last five beautiful and richly experimental poems which my brother, James B. Durand, wrote during the last year of his life; also a memoir of his life, prepared by me; his experience of grace, and an account of his last hours, closing with an account of his wonderful return from apparent death, to tell of the exceeding love and glory of the dear Saviour which had broken in upon his soul.

I have been asked by friends to publish these poems in book form. I know the book will be of exceeding interest to those to whom I am addressing this notice. It will be neatly and attractively bound in cloth, and will likely be ready to send to subscribers early in February. The price will be 35 cents, sent by mail postpaid. I will be glad if those who wish to get the book will send me their orders as soon as convenient.

Address orders to SILAS H. DURAND.
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Dr. E. A. Gulledge, Gibson, Gibson County, Tenn., is a general practicing physician. Any one suffering with Piles will do well to go to him and be cured. He treats without the knife. He is a member of the Primitive Baptist Church in that city and can give you good references as to his success. He sends 10 suppositories of his home or self pile treatment for five dollars. Any one suffering with Eczema who wishes to try a remedy he formulated, can obtain a trial vial for 50 cents, which is about at cost. You will get results. He treats, without charge, afflicted poor and deserving patients.

TO WHOM IT MAY CONCERN.

I have suffered with Tetter on my hands for six years and have tried *Home-made Remedies, Patent Medicines,* and Doctors' Prescriptions. Two months ago I tried Dr. Gulledge's Eczema Cure and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease. NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1908.

SPECIAL NOTICE.

Hymn and Tune Book in both shape and round notes, compiled by Elders Silas H. Durand and P. G. Lester. Price, 70 cents; sent by mail, $6.00 per dozen; sent at expense of purchaser.

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NOTICE TO OUR SUBSCRIBERS.

I send the "Messenger" free to hundreds of our poor and afflicted ministers and members, and no date is written on their "Messengers." When a date is written on your "Messenger," that is a sign that you are charged for it. If you are in arrears and can pay for the "Messenger," please do so as soon as convenient, as it takes not only a great deal of time and work, but a great deal of money to publish the "Messenger." and as, according to the new postal regulation, it is very expensive and exceedingly troublesome to mail the "Messenger" to subscribers who are four months or more in arrears. I would gladly send the "Messenger" free to all who wish it, if I were able; but I am not able to do so. I would like, of course, to retain all my present subscribers, and also procure new ones to help me pay the heavy expenses of the publication of the "Messenger." Few religious periodicals pay even their expenses.

SYLVESTER HASSELL.

Vol. 32. No. 4.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

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APRIL, 1910.

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Be certain to write names and post-offices plainly.
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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

APRIL, 1910.

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Devoted to the Primitive Baptist Cause.

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THE HAPPY MAN.

Psalm I.

How happy is the man who has chosen wisdom's ways
And has measured out his span to his God in prayer and praise!
His God and his Bible are all that he desires;
To holiness of heart he continually aspires,
In poverty he's happy, for he knows he has a Friend
Who never will forsake him and, on whom he can depend.

He rises in the morning, with the lark he tunes his lays,
And offers up his tribute to his God in prayer and praise;
And then unto his labors he cheerfully repairs,
In confidence believing that his God will hear his prayers.
Whatever he engages in at home or abroad,
His object is to honor and to glorify his God.

In sickness, pain, and sorrow, he never will repine,
While he is drawing nourishment from Christ, the Living Vine.
When trouble presses heavily he leans on Jesus' breast,
And in His precious promises he finds a quiet rest.
The yoke of Christ is easy, and His burden always light;
He tires nor is weary till Canaan is in sight.

'Tis thus you have his history through life from day to day.
Religion, though a mystery, is yet a beaten way,
And when upon his pillow he lays him down to die,
In hope he rejoices, for he knows his God is nigh.
And when life's lamp is flickering, his soul, on wings of love,
Flies away to realms of glory to dwell with Christ above.

And now his spirit's happy; he's joined the holy band,
With a crown of glory on his head, and a harp within his hand,
With saints and priests and prophets he strikes the golden lyre,
And shouts Hallelujah with all the heavenly choir.
He's happy now eternally, his joys are all complete;
With angels he is bowing around the Saviour's feet.

(Written by Nannie Sharman, in 1850, at Mechanicsville, Chambers County, Alabama.)

LAUREL HILL, FLA.

MR. W. R. WALKER: Billie, I have been desirous for some time to pen down the reason of my hope, if I have one. I know I have been changed, but was it of the Lord, is what troubles me. In the fall of 1864 I became concerned about my condition; I felt to be a guilty and condemned sinner. I would go to preaching once a month and it seemed that Brother Webb, who was pastor of the church, was preaching direct to me, and I thought some one had told him, but that couldn't be as I had kept it to myself. My whole desire and prayer was, "Lord, have mercy on me, a sinner condemned to die." Many dark and gloomy days have I spent at the loom and spinning wheel, pleading to the Lord to have mercy on me, a justly condemned sinner. Every chance I got I would slip out the Bible and read and search. Seemingly, instead of getting any comfort from it, every where I read, it seemed to condemn me. I went on in this way about seven months, thinking mine an outside case—that God couldn't remain just and save one so vile as I felt to be, but still I couldn't help pleading for it. I don't remember the exact day, but the latter part of April, 1865, I was at the spinning wheel with my task to get. It was the darkest and gloomiest day of my life. I verily thought I wouldn't live to see the sun go down behind the western horizon, but late in the afternoon my burden was removed and I felt so happy I wanted to shout and praise the Lord aloud for what he had done for my poor soul. The song "Amazing Grace" came in my mind and I wanted to sing it to the top of my voice, but for fear mother would hear me and suspect something, I

hummed it along and waited till I went to the cow pen, when I sung it to my heart's content, and it's always been a precious song to me. Three weeks later, on Saturday before the second Sunday in May, when an opportunity was offered for members, I went forward and told in substance what I have written you and was received and baptized next day with four others, by that highly esteemed Bro. R. T. Webb. He also married us. I have often been carried back to that memorable afternoon, and then I seem to take fresh courage, and want to do the will of Him that's done so much for me. But I fall so far short of living up to my duty until it often makes me fear and tremble, I am so imperfect, and it seems that I don't do the things I would love best to do. I see so many things left undone, and do so many that ought to be left off, that I have to grieve over. The Lord has been good to me all the days of my life, and blessed me in many ways beyond what I deserved, for which I want to praise His holy name, but the flesh is weak and a continual warfare going on. It is grace, free grace, and nothing meritorious on my part. It is the gift of God to poor fallen creatures. Oh, what a blessed thought that poor finite creatures are so blessed, being lifted up and having their feet placed upon the rock. Such a sure foundation and safe refuge, where even the gates of hell shall not prevail against them. Ask the Lord in my behalf that I may be enabled to hold out faithful till the end comes, which is my whole desire, with the help of the Lord, for without His help I can do nothing.

With relief of mind I will here close, turning it over to you. Your Mother,

FANNIE WALKER.

ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD.

Eld. Gabe Brown, of Granby, Mo., requests my views on Romans 8:28, which reads: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

In the first place I will consider what is included in the "all things" which work together for the good of

God's people; a misapplication of that little word "all" is the source of many errors in the interpretation of scripture. Universalism, Arminianism, with its general atonement, apostasy, casting pearls before swine, and giving the childrens' bread to dogs, each find a footing in giving the word all a universal application when it is used in a restricted sense. You may think me beside myself when I tell you the word "all" usually means a part; nevertheless it is true. For example, all the men in your county are only a part of the men in your State; all the men in your State are only a part of the men in the United States; all the men in the United States but part of the men in America, etc. All includes every thing under consideration, but the scope of our considerations generally has prescribed boundaries. Sometimes we use it in an unlimited sense, but seldom. When Christ said, "Ye shall be hated of all men for My name's sake" (Matt. 10:22), no one would infer that the apostles were not to have a friend in the human family. "All men" here only include the enemies of truth.

But how is the word used in our text? Do the "all things" which work together for the good of God's called, embrace everything that transpires in time? or are they restricted to what we term good things? It is certain that they include all the things which the apostle had under consideration, and the context clearly shows what those things are. The "witness of the Spirit," the "sufferings of this present time," being "made subject to vanity," (frailty and decay) our "groaning within ourselves," "waiting for the adoption," hope and the intercession of the Spirit, just precede the statement that all things work together for good to them that love God, and of course must be embraced in the "all things." Then following the statement, he shows that God's chosen were foreknown, predestinated to be conformed to the image of His Son, called, justified, freely given all things with their blessed Redeemer, and he challenges any one to lay anything to their charge. Christ has died for them, put away their sins by the sacrifice of Himself, washed them in His blood and cleansed them from all unrighteousness, and on this ground, God, the Judge of all the earth, pro-

nounces them justified. Then "who is he that condemneth?" What can injure them? Who can do them harm? "Who shall separate them from the love of Christ?" Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For Thy sakes we are killed all the day long; we are accounted as sheep for the slaughter." Hard their lot, rough the road they travel, sore their trials, many their afflictions. Surely these things are not working for their good. Are not they against them? A hindrance to their progress, a menace to their enjoyment, and detrimental to their welfare? "Nay, in all these things we are more than conquerors through Him that loved us." Verse 37. What! Conquerors in *all* these things? Yes, and *"more than conquerors."* If that be correct, they must yield us good. Were we only conquerors they could do us no final injury; we must at least hold our own; but for us to be more than conquerors in them, they must prove a benefit to us; work together for our good.

Do you suppose the Apostle Paul would glory in something which in no sense benefited him? Would he take pleasure in things which yielded him no good? Hardly reasonable, is it? In 2 Cor. 12 : 9, he tells us that he will most gladly glory in his infirmities, and in verse 10, he says, "Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." If he took pleasure in these things, must he not have considered them as working for his good? If to be weak (in self) is to be strong (in Christ), is it not good to be weak? If David was correct when he said, "It is good for me that I have been afflicted," do not our afflictions work for our good?

Then at least, our infirmities, reproaches, necessities, persecutions, distresses, afflictions, perils, opposition from every possible source, and even death itself, are embraced in the "all things" which work together for good to them that love God.

J. W. FAIRCHILD.

(To be concluded in the next MESSENGER.)

"GO AND DO THOU LIKEWISE."

Luke 10:37 (latter clause).

Acting upon Eld. G. W. Stewart's expression, under the heading, "Help," in the February issue of THE MESSENGER which reads as follows: "What I wish to say to you, brother, sister, friend, is this: If you like these characteristics of THE GOSPEL MESSENGER" (which he had just given), "if you believe like I do, that it is advocating the unsullied, incorruptible, and eternal truth of the everlasting God, will you not show your love for its able, humble, painstaking, patient, and laborious editor, by aiding him in his noble work and labor of love in any way that you can conveniently? Could you not call the attention of friends to it, show it to them, and encourage them to subscribe for it, and in that way help and encourage Bro. Hassell? Friends could do much in this way to assist him if only they would think of it"; I exerted myself to the obtainment of one new subscriber and the renewal of an old one, and do not intend to stop at this, the Lord helping me. Now brother, sister, friend, shall I say in vain to you, "Go and do thou likewise"? And if this article should be read by any one receiving a sample copy of THE GOSPEL MESSENGER, and they are pleased with the paper, will they please consider it an appeal to them to subscribe for it—not from the persecuted editor, but from the writer? I have been a subscriber to the MESSENGER from its beginning —one or two years excepted—and know, as says Elder Stewart, "that it advocates the same doctrine that it did twenty-five years ago; presents the same views of predestination, foreknowledge, election, grace, etc., and the views of practice or order of the house of God concerning missions, theological seminaries and Sunday Schools, secret societies, protracted meetings, instrumental music in church services, and other matters,"—"when the lamented Respess" (a man "of whom the world was not worthy," Heb. 11:38) was its chief editor and proprietor."

OLD SUBSCRIBERS.

FAREWELL.

We use this word at parting and usually we take it to mean the parting of friends. We recall certain times and places where we have said farewell in its saddest meaning—when those we loved have laid down to die, and those we trusted have left us and walk with us no more. Looking back over the years that are gone by we see there have been farewells all the way. The hopes of youth, the joys of childhood, the circumstances that made life pleasant, the health we once enjoyed—one thing after another has left us until the life that is left seems barren of all things that life can give. And if by divine grace we are enabled to bid farewell to the follies and pleasures, the hurtful snares of life, we can be thankful and glad to give them up, and rejoice in the hope of a better and purer life of unfading joys that give us no regrets. I was once very agile, and loved to move about; but one sickness after another has brought me to almost helplessness. I now have to be lifted from my bed, and it is with difficulty that I use my hands. Once I had clear, strong eyes; now they are sick, sore, and dim. But I am old. Often I think of those in younger life, who have had to part with these things, and I know that nothing but grace can give them patience and reconciliation to these sad losses that have come to them. One of my saddest farewells was to leave the assemblies of the dear children of God, and know I could no more go to the place where prayer was wont to be made. And when I know I must soon bid farewell to this world, my only regret is that I could not have lived a better life than I have—that I have not been more patient, more like the Master than I have; and my only hope is of pardon, of forgiveness through the death and intercession of Him who alone can prevail with Him who sits upon the throne.

Finally, Brethren, farewell. The God of peace be with you, and let me ask you to pray that He may be with me also in these last suffering days of mine.

I have been thinking of how we are told to "let the peace of God dwell in your hearts." If this could be so, how happy we would be!

Kate Swartout.

Cement City, Michigan.

EDITORIAL.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

"TO BE HANDLED WITH SPECIAL PRUDENCE AND CARE."

The London Baptist Confession of Faith, after affirming God's election of His people to eternal life and glory, and that He leaves others to act in their sin to their just condemnation, declares (Chap. III, Article 7) that "the doctrine of this high mystery of predestination is to be handled with special prudence and care," to encourage those who have scriptural evidences of their election to praise, reverence, humility, and obedience to God.

To my mind it is not handling the doctrine of predestination with proper prudence and care to contend that He predestinates holiness and sin in the same manner—

to say that His permissive predestination of sin makes Him as responsible for sin as His absolute predestination of sin, on the ground that a person who can prevent sin and does not prevent it is as guilty as the actual sinner. This thought confounds the Holy Creator, Preserver, Lawgiver, and Judge of man with His sinful, dependent, amenable, and guilty creature to whom the Creator gives a good law, and does not tempt, much less compel, him to violate it, but threatens him with punishment if he violates it, and when he against light and knowledge violates it, His Creator justly punishes him for so doing. To my mind, and, I suppose, to the minds of nine hundred and ninety-nine thousands of all the predestinarians that have ever lived, it is not handling the doctrine of predestination with proper care to ignore, belittle, and nullify, in our statement of that doctrine, the *fourteen passages of Scriptures*, which declare that God *suffers, leaves, gives up, gives over* men and angels to sin. And to my mind it is not handling the doctrine of predestination with proper prudence and care to say that all of a believer's sins work together for his good; the word "all things" in Rom. 8:28 is proved by the context to mean, not all of a believer's sins, but all his sufferings, trials, and persecutions of this present world. Every teaching of the Holy Spirit in the Scriptures and in the heart leads us to hate and avoid sin, and to take all the blame for our sins upon ourselves. We know that we sin voluntarily, and that we are accountable for our sins. S. H.

REDEMPTION.

"Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19:23, 24, 25.

I am bound to believe that there was a man in the land of Uz whose name was Job, because the Holy Ghost declares the fact, Job 1:1, and furthermore that that man was perfect and upright, as stated in the same sentence. I also believe that there was and is such a char-

acter as Satan, under whose hand and diabolical power this perfect and upright man was afflicted by permission of the Almighty God; first to strip him of all his worldly substance, and then to afflict his body with a loathsome disease; (verse 11, ch. 2: 6); but his life only was reserved. On the second presentation of Satan among the sons of God, he renewed his false theory, that Job feared and served God for temporal reward, which if withdrawn and withheld would reverse his conduct, causing him to "curse God to His face." So Satan was allowed to try Job to the utmost, but failed to overthrow his faith in God; and here his false theory falls to the ground, and the power and grace of God by which his children are kept is exalted, and the true doctrine of faith and love in their hearts is confirmed.

That Satan is possessed with power is evident (Acts 26: 18), but not creative power; yet his wicked devices serve to develop bad principles that exist in the depraved nature of our fallen race. He is not chargeable with the transgression of the law that was given to man, for it was not given to him at all; but by man sin entered into the world; because the commandment was given to *man*—not to Satan. And by the transgression of the law Job, together with all the rest of the descendants of Adam, became involved under sin and consequent death. So the operations of Satan upon the body of Job did not impart to him any principle or nature that he did not possess before, but under his touch, it would seem, all the impurities of his flesh and blood sprung to the surface and produced painful boils and eruptions all over his body from his feet to his crown.

In describing the moral condition of man, the prophet says, "From the sole of the foot even to the head there is no soundness in it, but wounds and bruises, and putrefying sores" (Isa. 1: 6); and Paul says, "For I know that in me, that is, in my flesh, dwelleth no good thing." The works of the Devil always serve to make manifest this awful condition of man in nature.

Therefore I offer the case of Job's physical condition at the time of his great trial as an illustration of the foregoing facts. Not the life, but the earthen vessel that contained the life was committed to the power of Satan; and the awful suffering of physical pain and

mental perplexity which Job endured, served as a test of the potent power of the God-given faith that overcomes the world and purifies the heart. The description of the character of Job as a perfect and upright man and servant of God will not apply to him in nature, but in the kingdom of grace, in Christ a new creature, having a perfect righteousness and standing in Him who is the life, light, and righteousness of His people.

Job, like all others who are divinely quickened and taught of the Lord, realized his need of redemption from sin, and therefore in his extreme agony of soul, and in the coils of satanic influences, all of which seemed a mystery to him, was upheld by faith in the great Redeemer of poor, afflicted, helpless sinners, and exclaimed in the language of the text at the head of this article: "Oh that my words were now written! Oh that they were printed in a book!" etc. What words? "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." His desire was fulfilled, for it was of the Lord, no doubt; his words are still preserved and recorded in the Book of God, and the blessed assurance that these words convey to the minds of the Lord's children is also written in the tables of their hearts, and they are looking for the second coming of the Redeemer, not to redeem their souls from the curse of the law, but to deliver their vile bodies from the bondage of corruption into the glorious liberty of the children of God. Satan is allowed to tempt them, to afflict them in body and mind; and often the sordid principles of fallen nature are brought to the surface and afflict them with pain and sorrow; but when their earthly friends undertake to comfort them and only aggravate the case, and increase their pain. The merciful Father, who commits them to Satan for the trial and proof of their faith, takes them aloof from Satan and from all earthly influences, and by the light of His own divine Spirit shows them their sins and follies, and causes them to abhor themselves and repent in dust and ashes; and makes them two-fold richer in the faith and knowledge of His power and grace than before. Job is no exception, but represents the rule by which all the faithful are tried and proven.

"And though after my skin worms destroy this body,

yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 26, 27.

Job evidently believed in personal redemption and a personal Redeemer; for he had said, "For I know that *my* Redeemer liveth, and that *He* shall stand at the latter day upon the earth," thus employing the personal pronoun "I" and its relative "my" to himself, and the personal pronoun "He" to the Redeemer. He also affirms the redemption of the body, although it be devoured by worms in the grave; as God hath declared, "I will ransom them from the power of the grave; I will redeem them from death." Hosea 13:14. It is the terrestrial body that dies and descends to the grave; and the same body will be redeemed, changed, and fashioned into a celestial body. 1 Cor. 15:40; Phil. 3:21.

The redemption or resurrection of the bodies of the saints will complete their adoption into the spiritual kingdom of eternal glory, where they shall see God; each with his own eyes shall behold Him for himself, and not another.

These bodies of ours are consigned to death because of sin, but the quickening of the same bodies is assured by the indwelling of the Spirit of God. Rom. 8: 10, 11-15. Such is the redemption for which the children of God are waiting (Rom. 8: 28). It is a glorious truth, that Jesus our Lord by His own blood has entered into the holy place, having obtained eternal redemption for us. Heb. 9: 12. But, dear reader, the full benefits of redemption, the land of promise, the house not made with hands, the inheritance that is incorruptible, all lie beyond the dark river and within the vail; and ere we reach them we must be bathed in the chilly waters, we must enter and occupy our narrow house of clay (Job 17:13), and wait the appointed time for the glorious change (Job 14:14; Rom. 15:51, 52).

J. E. W. H.

REVIEWING THE PAST.

Man has ever had a tendency to degenerate or retrograde. What he calls reform, improvement and prog-

ress upon the Bible system of religion is really retrogression. Once a profession of religion meant something, as much was expected of a member of the church. We gladly welcome a poor burdened child of God to our church, but seeing the mock that some have made of Christianity has proved discouraging to many a poor child of God, and he, having so little confidence in himself, will stay out of the church for fear he might bring reproach upon the cause as others have done. He is so sincere, he does not want to make a mistake or deceive any one. There is no danger so long as one has that fear. When I united with the church there was much love among the membership, and they were so cautious of their deportment. There was much gravity among the ministry, and their theme at the homes of the saints was Jesus and His love and mercy to poor sinners. I seldom ever heard a minister engage in jestings; and vulgar anecdotes were not heard from any of the members. They all reverenced their high profession and felt that much was expected of each of them. He often had sweet meetings at the homes of the precious children of God, hearing them tell of the leadings of the Lord with them in their experiences of grace. They made great sacrifices to attend the worship of God, and would often walk and go for miles through deep snows to be at their meetings. Each seemed to feel that he was under obligations to meet at the house of God. The meetings then were so sweet and spiritual. I lived eight miles from my church in W. Va., and had to walk all the time, but never missed a meeting, winter nor summer. I would often walk fifteen and twenty miles to other churches. I took a very extended tour when quite young, and walked all the way over hills and mountains, and would often have to wade creeks and rivers to get to my appointments. I never felt the power of the Spirit more in my soul than then.

How many now have good conveyances, which is a blessing and all right, but are careless about assembling themselves together? This ought not to be. Then for one to be a member of the Primitive Baptists in good standing was a good recommendation in almost any store for him to get credit. This is the way for God's people to live. Preachers then preached Jesus, and were

free from hobbies that would produce strife. They wanted peace, and they were all of one accord. But later the Burnam spirit of reform entered our Association, and a number of preachers and members went with it, causing a sad division and alienation. That once happy people, torn asunder with bleeding and aching hearts all by following desigising preachers. Oh that all could be content to be Bible Baptists in faith and practice, and stand in the ways and enquire for the old paths and walk therein. Doubtless all more or less make mistakes. We are all imperfect and need to be more forbearing, more forgiving, gentle, tender, and kind with each other, and to leave off all doubtful expressions or practices that will alienate God's humble children. I love the memory of such sainted fathers in Israel as Elders Respess, Mitchell, and others who have gone to their eternal home. I believe their counsel was scriptural and safe for us now. I love the good, humble conservative spirit of our dear brother Hassell. I thank God for such precious gifts as he. I am sure if he makes a mistake it is an error of the head and not of the heart. I love to be in accord with such humble, God-loving, and God-fearing men as he. We trust the brethren will continue their support to the MESSENGER, and will hold up the hands of its dear Editor in his labors of love for the church of God.

"Let brotherly love continue." S. H.

THE WORK OF THE MINISTRY.

We should esteem the work of the ministry as the highest position; and our highest aim should be to adorn it with a becoming walk and a suitable conversation. While Paul esteemed the office as a high one, he had a low opinion of himself; and this is becoming a minister of the gospel. The Lord's people are weak, and have a sense of their unworthiness, and a self-conceited minister is not suitable to their needs. They need one that has been partaker with them of the fruits of lowliness and humility—one that they can approach and feel drawn to. O what a blemish is a proud and haughty look in a minister, and equally bad is a feigned humil-

ity—to talk of being willing to get down at the feet of the brethren, and yet betray a spirit of mastery. "The servant of the Lord must not strive, but be gentle unto all men—in meekness instructing them that oppose themselves." A domineering, overbearing spirit is utterly inconsistent with the ministerial office. The notion that the Pope is the head and dictator to all the ministers is a deception. "Whosoever will be chief among you, let him be your servant." "He that is greatest among you, let him be as the younger, and he that is chief as he that doth serve." The Saviour has set an example to us of meekness and humility, and it is becoming in us to follow it.

We should love our young ministers, and endeavor to encourage them, in every way. We have had young ministers that left us, and the complaint was made that they were driven away from us. This is a grave charge, but I believe it is not founded in truth. Our young ministers, who are truly humble and satisfied with our people, I believe, will be sustained and encouraged by our aged ministers.

Paul found no trouble in determining what to preach —"Christ and Him crucified"—"the unsearchable riches of Christ."

The Gospel is a sweet message to those prepared to receive it. It is not a proclamation of damnation. It is a proclaiming of liberty to the captive, like the trump of jubilee that rang out over the hills of Israel every fifty years. Its tones meant deliverance to those sold into slavery—that the poor should go back to their homes. But to the rich the trump of jubilee was an unpleasant sound. To "know nothing but Christ" is to preach nothing else for salvation—Christ as our Saviour, our Redeemer, our example in life, and as our lawgiver. "I determined not to know anything among you but Christ and Him crucified." To be *crucified* is to die an ignominious death—it is to make oneself "of no reputation"; but Paul was determined to preach Christ, although it brought him to a sect everywhere spoken against, and for Christ he suffered the loss of all things —wealth and fame were all laid aside by him to be a servant of Christ—to "win Christ, and be found in Him." This was Paul's highest ambition. Christ "was

disallowed indeed of men, but chosen of God and precious." "Unto you, therefore, which believe He is precious"; as pardon is precious to the lost, food to the starving, and water to the famishing, so Christ is precious to the poor sinful wretch who feels justly condemned.

The pure gospel is to the self-righteous a stumbling block and foolishness, but to those called and saved it is the power of God and wisdom of God. "To you that believe" His gospel is precious. We may determine our state by determining whether Christ is precious to us; none were ever lost that esteemed Him as the One "altogether lovely." If, then, Christ is precious to us, let us seek to be followers of Christ, in His gentleness, in His patience with erring brethren; let us seek to bear with and forgive our brethren as He has borne with and forgiven us. J. H. O.

WE SHOULD MAINTAIN THE FAITH AND PRACTICE ONCE DELIVERED UNTO THE SAINTS.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called." 1 Tim. 6:20.

I find that the following beautiful, forceful, and appropriate comment on these words in Jamieson, Fausset and Brown's Commentary on the Bible: "*The true or sound doctrine* to be taught, as opposed to the *science falsely so called*, which leads to *error concerning the faith*. It is not thine; it is another's property with which thou hast been entrusted; diminish it not at all. That which was entrusted to thee, not found by thee; which thou hast received, not invented; a matter not of genius, but of teaching; not of private usurpation, but of public tradition; a matter brought to thee, not put forth by thee, in which thou oughtest to be not an enlarger, but a guardian; not an originator, but a disciple; not leading, but following. Keep, saith he, the deposit; preserve intact and inviolate the talent of the Christian faith. What has been entrusted to thee, let that same remain with thee; let that same be handed down by thee. Gold thou hast received, gold return. I should be sorry

thou shouldest substitute aught else. I should be sorry that for gold thou shouldest substitute lead impudently, or brass fraudulently. I do not want the mere appearance of gold, but its actual reality. Not that there is to be no progress in religion in Christ's church. Let there be so by all means, and the greatest progress; but then let it be real progress, not a change of the faith. Let the intelligence of the whole Church and its individual members increase exceedingly, provided it be only in its own kind, the doctrine being still the same. Let the religion of the soul resemble the growth of the body, which, though, it develops its several parts in the progress of years, yet remains the same as it was essentially." These comments, it seems to me, apply as well to the practice or order of the church as they do to the doctrine, and are of pungent interest to us just at this particular period.

When one unites with the Primitive Baptists, the presumption is that he does so because he loves the doctrine and order which distinguish them as a religious order from all others, otherwise he is insincere. And after he does unite with them he is under obligation—an implied covenant—to maintain the doctrine and order as he found them, else he is unfaithful, a covenant-breaker. Not he who advocates the adoption of some new doctrine or practice or the rejection of one long established, is to be the judge of the propriety or impropriety of his plans or ideas, but *they*, among whom such changes are proposed, are to be the judges.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. How long has it been since the beginning of time? A. No one knows except the Creator and those to whom He has revealed the period. The inspired writers of the Scriptures do not say, and only human and fallible *inferences* can be made from the Scriptures on the subject. Of the period from the creation of Adam to the birth of Christ more than two hundred different estimates have been made, the shortest being 3483 years, and the longest 6984 years—a difference of

3501 years. "Archbishop" James Ussher, of Ireland, the most learned of Irish Protestant prelates (born A. D. 1580, died 1656), computed that there were 4004 years from Adam to Christ; and this date, with others computed by him, were put, by order of the British Parliament, in the margin of the Authorized or King James Version of the English Bible published in 1611. But it is now generally admitted that Christ was born at least four years before the beginning of the "Christian Era"; and, if so, and if Ussher's estimates were otherwise correct, the period from Adam to Christ was 4000 years.

2. Q. To what kingdom did Jesus refer in John 3:3—"Except a man be born again (or from above), he can not see the kingdom of God"? A. The spiritual kingdom or reign of grace in the heart and life of the people of God, begun in this world, and completed in heaven. The word rendered "see" means also "know." "The kingdom of God," says Christ, "cometh not with (natural) observation; it is within you" (Luke 17:20, 21). Those who are born of the Spirit see evidences of the new birth in others who are also born of God.

3. Q. What does Jesus mean in Matt. 7: 13, 14—"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it"? A. Believe in Christ, and live His self-denying life, and you will be among the few (adults) who will be saved; but, if you trust in yourself or in man or the world, and live a self-indulgent life, you will be among the many who will be lost (Jer. 17: 5-8; John 10:1-30; 14:6, 2; 6:47; Matt. 16:24-27).

4. Q. What does Jesus mean when He says, "Thy faith hath saved thee" (Luke 18: 42)? A. That through faith in Christ, as a channel, the blind man near Jericho received natural and spiritual healing. Of this faith, Christ is not only the object, but also the author (Heb. 12:2; Philip. 1:29; 1 Cor. 12:3). The righteousness by which we are accepted of God is, not our own righteousness, which is but filth, but that which is through the faith of Christ, the righteousness which is of God by faith (Philip. 3: 9, 10; Rom. 3: 21-31; 4: 1-25; Eph. 1:1-23; 2:1-22). "It is of God that we are in Christ

Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1:30, 31). Christ is "The Lord our Righteousness" (Jer. 23:6; 33:16); and, by His atoning blood and His renewing Spirit, He is the almighty and only Saviour of His people from their sins (Matt. 1:21; Tit. 3:4-7; Heb. 10:12-18; 1 John 1:7; Rev. 1:5, 6).

5. Q. The Apostle Peter says (1 Pet. 4:18), "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" What does he mean? A. The "righteous" are those who are renewed by the Spirit of Christ, and clothed with His righteousness, and all these will certainly be saved, but "scarcely" means "with difficulty," and it was with great and painful difficulties, in tears and groans and sweat asd blood that our loving, incarnate Redeemer saved us from the severe, awful, and eternal penalties of God's violated law, and it is with great difficulties to us, in our perpetual warfare with the flesh, the world, and the Devil, with fears within and foes without, with manifold trials and sufferings, that our salvation or deliverance is accomplished. But the ungodly and sinner, the irreverent and wicked, those who live and die in unbelief and sin, will finally appear, "not in heaven, which nothing impure can enter, nor even on earth, among and under the rocks and mountains, which will not be able to hide them from the face of the Judge, and His wrath, when He shall come"; but they will appear at Christ's left hand, "and will be condemned and sent away into everlasting fire, prepared for the Devil and his angels" (Matt. 25:41, 46).

6. Q. Were the Primitive Baptists the only authors of the London Baptist Confession of Faith of 1689? A. The English Baptists made similar Confessions of Faith in 1643, 1644, 1656, 1677, and 1688; but, in their Confession of 1689, in order to show that they believed the same Bible truths, in regard to the eternal salvation of sinners, as the Presbyterians and Independents (or Congregationalists) of that century, although they differed from both of those denominations in regard to the proper subjects of baptism and what is erroneously

called "the mode of baptism" (for baptism is immersion in the name of the Trinity, and there is but one mode of immersion), they adopted much of the language of the Westminster (Presbyterian) Confession of 1647, and of the Savoy (Independent) Declaration of 1658. In regard to Church government, the Baptists and Congregationalists hold that each church or congregation should govern itself according to the laws of Christ in the New Testament; but John Calvin, the founder of Presbyterianism, noticing the four Councils, one above another, in the government of Geneva, Switzerland, where he lived much of his life, invented the plan of ruling his churches by four Councils—the Session (of Pastor and Ruling Elders of a Church), the Presbytery, the Synod, and the General Assembly. Baptists and Congregationalists think that this human invention is a reflection on the wisdom of God manifested in the New Testament, in which Christ makes the Church the last court of resort for an aggrieved member. S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Psalm 103:8, 43.

AS WE SOW, WE SHALL REAP. Prov. 11: 24, 25; 2 Cor. 9: 6, 7.

A man who was collecting money for the free distribution of Bibles among persons not able to buy them, called on a farmer who was not a wealthy man, but who did his own work on his farm. The farmer looked over his books, and said that his contribution would be seventy dollars. "Why this remarkable benevolence?" said the collector. He replied: "Six years ago I felt I was not giving enough to the Lord, so I resolved to give in proportion to His blessings, and this idea occurred to me: I will give five cents for every bushel of wheat I raise, three cents for every bsuhel of oats, barley, etc., and ten per cent for the wool, butter, etc., that I sell. The first year I gave twenty dollars; the second year

thirty-five; the third year forty-seven, the fourth forty-nine, the fifth fiftynine, and this year my contribution is seventy dollars. For twenty years previous my doctor's bills had not been less than twenty dollars a year; but for the last six years they have not exceeded two dollars a year. I know, from my own experience, literally, the truth of the Scriptures—"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."

On pages 322 and 321 of my Church History, Elder Gilbert Beebe, of Middletown, New York, one of our oldest and most influential writers, says: "We readily admit our opposition to the present system of Bible societies as religious institutions for the conversion of the world; but we are so far from being opposed to the gratuitous circulation of the Bible (without note or comment) that in a preceding number [of the 'Signs of the Times'] we have offered to supply a whole country at our expense." "We oppose such Mission Societies as are independent of the Church of God, which we hold to be the only divinely authorized religious society upon earth; but we have, through the columns of a former number of this paper, offered to support the Lord's ministers or missionaries to the utmost of our ability, even to the dividing of our last loaf with such of them as go out without purse or scrip, relying upon the sure mercies of David, without waiting to get the Lord's promises indorsed by a Mission Board. We feel disposed to let such as have hired themselves out to Missionary Boards, stand or fall to their own master, knowing that 'his servants they are, to whom they yield themselves servants to obey.' We consider all that a kind Providence has put into our possession belongs to the Lord, and as His stewards we are ready to deal out to His servants according to His word." Such, no doubt, is the feeling of every true Bible Baptist. The Lord will provide for those who serve Him and His people (Gen. 22: 8, 14; 1 Kings 17: 9-16; Matt. 6: 19-34).

S. H.

EXTRACTS.

CHURCH CONSTITUTED AT MONROE, GA.

DEAR BRO. HASSELL:—I will write you of the constitution of a Primitive Baptist church at Monroe, Walton County, Ga. At the request of several brethren and sisters, the following named elders, viz, C. H. Anthony, R. L. Cook, V. B. White and J. D. Curtis, with several deacons, met there on the 29th of January, 1910; and the presbytery was organized by selecting J. D. Curtis, moderator, and L. D. Allen, clerk. The members, being found orthodox and orderly, were pronounced a gospel church, with eighteen members. Preaching while there first by Anthony and White, then by Cook and Upshaw; at night by Curtis and Gower; Sunday by Cook and White. A very pleasant meeting indeed.

J. D. CURTIS, *Moderator.*
L. D. ALLEN, *Clerk.*

OPELIKA, ALA., Dec. 15, 1909.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—If I know my heart, I do love so much to read the MESSENGER, and especially your editorials and the many comforting pieces by the other brethren and writers of THE MESSENGER. In these days of abominable hypocrisy and religious pretensions in high places, it is indeed consoling and comforting to a poor hungry soul thirsting after that righteousness from above which Jesus alone can give, to be blessed with the grand privilege of having such sound periodicals as THE GOSPEL MESSENGER to read. Dear brother, this year has about passed away, and I do trust that it has brought us nearer together, and one more step towards that eternal home which we are earnestly striving to reach. May the blessings of an all-merciful, all-wise God continue to strengthen, guide and uphold you, is my prayer, for Christ's sake.

Yours in Christian love, W. E. MCLENDON.

CITRA, FLA., Dec. 11, 1909.

Elder S. Hassell—

DEAR BROTHER:—I am sending you one dollar post-office order to pay for THE GOSPEL MESSENGER another year. I feel this morning that I am wonderfully blessed, inasmuch as God has enabled me to have a dollar ready to pay my subscription for the dear MESSENGER. It's all the preaching I get. I hope to be able to take THE MESSENGER as long as I live. One number is worth more than the price of a whole year's subscription to me. I have not found any Primitive Baptists in this part of the State yet. It's been five years this past October since I have been to preaching. I feel to be the most wretched sinner on earth. I am not worthy of the least of the many blessings that I receive every hour of my life; but I do know that I love all God's people everywhere; and I earnestly desire an interest in all your prayers. God bless you all.

Yours in hope, MRS. R. T. CARTER.

ROUND OAK, GA., Feb. 1, 1910.

Elder Hassell—

DEAR BROTHER IN THE LORD:—I feel like the brethren ought to take THE MESSENGER. I think it would be a blessing to heed what it advocates—that we should follow after the things that make for peace, and

not follow any man only as he follows Christ, and be led only by the teaching of the Scriptures, and that we should have tender forbearance, one with another. My dear brother, I reread to my wife, last evening, your article in the December MESSENGER on the omniscience, omnipotence, sovereignty and holiness of God. I endorse it in every point. I know it is the truth. I feel sure that all genuine Primitive Baptists have ever held to these principles. I thank God who enables you thus to stand and present these truths fearlessly.

As ever, your brother in hope, J. H. GRESHAM.

MILLTOWN, GA., Dec. 18, 1909.

DEAR BROTHER HASSELL:—The whys and wherefores of Jehovah are beyond our comprehension, for the Scripture says: "How unsearchable are His judgments and His ways past finding out"! Then why should we, though a wonderfully blest people (if we have a knowledge of the truth), be striving to dig into these unfathomable depths, and trying to reveal things which have been kept secret from the foundation of the world? But should we rather not strive to keep the unity of the Spirit in the bond of peace, by talking and writing of revealed things which belong to us and to our children. And are we not all commanded to speak oft one to another concerning these things? And to admonish to love and good works? "If eating meat will cause my brother to offend, then I will eat no more meat," says Paul. And if digging into the whys and wherefores of sin being allowed to enter and remain in the world, and saying God must have purposed it, will give a weak brother an excuse for sin, then should we not leave it with the hidden mysteries of God, and not attempt to handle it? Would it not be better to spend the time in such things as are revealed to us, and strive to walk worthy of the vocation wherein we are called, acknowledging the guilty distance at which we stand from an All-wise God on account of our willful disobedience to His holy laws? For He says: "By man sin entered into the world, and death by sin, so that death hath passed upon all of us, for that all have sinned and come short of the glory of God." And realizing this in our depraved nature, after we have been brought to a knowledge of the truth, we can esteem each other better than ourselves, and acknowledge our unworthiness of the least of God's favors, though they have been so bountifully showered on our unworthy heads all the days of our unthankful lives. I trust that grace may abound for our good and to God's glory, and that all may be led to a knowledge of the truth in matters pertaining unto godliness, and that we may be enabled, by this divine plan of salvation, to see eye to eye and speak the same things, so that we may walk together and grow in grace and in a knowledge of the truth, and sit together in heavenly places in Christ Jesus, and dwell in the land flowing with milk and honey. For it is said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" It is then that our bridal garments are girt about us, and we come up out of the wilderness leaning upon our beloved, for we are acceptable with Him and He receives us as His own, His love, His dove, His undefiled.

Unworthily your sister, ORIE BELLE PATTEN.

FORSYTH, GA., Dec. 6, 1909.

Elder S. Hassell—

DEAR BROTHER:—My subscription for the dear old MESSENGER expired in November; and, as I expect to take it as long as I live and can pay for it, you will find enclosed a money order for another year. I feel to thank God that the older I get that I love the dear old doctrine,

Saved by Grace, *better*, if it could be possible. May your life be long spared to proclaim the blessed truths as taught by Christ and His Apostles while on earth. And may your last days be your best days, is the sincere prayer of your little sister, if one at all. In the hope of a blessed home beyond the grave, MRS. S. J. WILLIAMSON.

GALESBURG, ILL., Feb. 7, 1910.

DEAR ELDER S. HASSELL:—As I am spending the winter with my daughter and son-in-law, Sister and Brother Jordan, in Galesburg, Ill., who have read to me very many comforting articles in THE GOSPEL MESSENGER, I herewith enclose a small token of my appreciation of your labor of love. I have ever regarded you as a most precious and humble brother in Christ, and THE GOSPEL MESSENGER as one of our soundest and most practical periodicals. We were speaking this morning of you as having done so much, if not more, for the Baptist cause (which we believe is the cause of Christ) than any one now living, in the way of self-sacrifice and unselfish devotion to the church. I hope and trust you have realized and are realizing the blessings of the Divine Master, not *for* these things, but *in* His service.

I have now passed the eightieth year of my pilgrimage. My sight has failed me for reading, which I miss very much, but am able to go around alone and to drive a horse. My hearing is very dull. I am also quite lame from rheumatism and much afflicted with kidney trouble. All of these conditions have remained about the same during late years, but gradually intensify with increasing age. Notwithstanding these afflictions, I can say with David, "Surely, goodness and mercy have followed me all the days of my life," and consequently "I shall dwell in the house of the Lord forever."

I still remember with much comfort and satisfaction many of the dear brethren and sisters whom I had the pleasure of meeting at different times when visiting in the South. And now, dear Brother Hassell, I trust the brethren will be mindful of your temporal needs, and that you may be blest with all spiritual blessings in Christ Jesus.

Your unworthy brother in Christian fellowship,

372 West North St. JOHN DOWNEY.

JEFFERSON, SCOHARIE CO., N. Y., Dec. 26, 1909.

DEAR BROTHER HASSELL:—I am spared almost to the close of the year 1909, and I am aware it is time to renew for THE GOSPEL MESSENGER for 1910. I enjoy reading it, and feel willing and glad to pay for it. I also wish all that are able would not put you to the unpleasant task of urging them for what is due you. I wish you a prosperous and happy new year, and may you feel to remember me in your prayers, one of the most needy. EMELINE HIX.

EXTREMES AND EXTREMISTS—LET THE CHURCHES ACT.

The following expressions in a letter I have just read, written by a brother at Maud, Texas, together with what I had before heard and read, is the cause of this article: "* * * Bro. Denton, everything here, as regards the churches, is about as when you left here. * * * There seems to be a renewed difference manifested of late between the Absoluters and the Non-absoluters. An Absoluter says, 'God is the first and last cause of all causes,' but says he don't believe He is the author of sin. I can not understand such expressions. It muddies the water so

that little fish can not live in it, but they must remain or else go to other waters. Sometimes I think that if all the mud-knockers and slingers were put out of the way, it would be better for the cause. There may not be much difference if all could be understood; but those extreme expressions are surely hurtful to the little ones. I once heard about this expression from a preacher, 'All the elect will be saved in spite of hell and high water.' That is true, but the harsh expression hurt the cause for a long time there. I believe he ought to have been called to account by the church for the spirit and form of his expression. I believe there is a greater difference in expressions than in belief on this predestination question; but extremists should be called to account by the churches for their expressions, and, if they will not desist, should be excluded. * * * M. T. Fowler."

Eld. Fred. W. Keene, an able, spiritual and cautious writer, speaking of his observations, experience, etc., on a preaching tour, said: "I could discern extremes on 'Conditional time salvation' and upon 'The absolute predestination of all things.' * * * Men who give utterance to wild, foolish, extravagant sayings, for which there is no 'Thus saith the Lord,' are the mischief-breeders among the household of God; some such may be the children of God, and our gracious God will no doubt give them repentance and turn them from their folly, and give them the blessedness of the inheritance of all them that are sanctified. * * * On the 'absolute' side of the extremes, what was claimed to be 'the gospel of the grace of God' comes 'under the pretense of preaching unlimited predestination, making it appear that it is a good thing to sin, because without sin we could not know a contrite heart, mercy and salvation.'" etc. "Such deductions from predestination," continued Elder Keene, "would open the flood-gate of license to all licentiousness." * * * Truly, as Eld. J. R. Respess once said, "Many expressions have been used, and things said, that had better not have been said."

I could add to these quotations not a very few of similar expressions I have heard, and also that others have reported to me, as having heard from the pulpit. One aged elder told me of three or four preachers whom he reproved and broke from the chilling and insufferable expression (in the pulpit), "I love sin just as well as I ever did." On the other hand, an elder who travels and preaches said to me, in a mixed company, that the doctrine of predestination as maintained by THE GOSPEL MESSENGER is heresy, and that he had no fellowship for it, and he also charged Elder Hassell with covetous motives in publishing THE MESSENGER.

Now, there is a remedy for these evils, and it lies with and in the churches—not the Associations, not the papers, but the *churches*. The "wild, foolish, extravagant sayings, for which there is no "Thus saith the Lord,'" used by these "mischief breeders among the household of God," should not be tolerated by the churches; and, if they will not desist from them, then, as Brother Fowler suggests, they should be excluded. If the churches would come up to their privilege and duty in this matter, a change for the better would soon be seen. Suppose the Elder who said those things against THE GOSPEL MESSENGER—its principles of doctrine and its editor, was called to account by his church, and required to sustain his charges, what would be the consequence? Preachers are not turned loose to say just anything and write just anything publicly—not by New Testament authority, not by Scriptural Church discipline, at least.

In a letter dated May 9, 1889, which I now hold in my hand, to quote from, Elder J. R. Respess said: "We have many things to contend with that you are unacquainted with; so many, that had I known them, I feel sure that I would never have been now the Editor of a

Baptist paper. As to predestination, I believe it, and so does Editor Mitchell, pretty much as Elder Hassell wrote in the January (1888) MESSENGER, which is about as Gill believed it, and about as the London Confession of Faith has it, and about as Elder Gilbert Beebe believed it, I think, but not as Elder Wagner believes it, if I understand him. But I have never believed it was a subject to make a fuss about, and don't intend to do it if I can help it. I have tried to keep the peace, for I have believed it was more a strife about words than anything else. It is something that no human being can understand; the origin of evil is in it, and that is beyond finding out. I don't believe in an eternal Devil—the doctrine of Zoroaster—but I believe God made the Devil; that He created and controls all things. * * * God being my helper I expect to try to be faithful to Christ, if it gets me the name of a two-sider. There has been too much fuss over things not understood, to the neglect of the weak; the lambs have not been fed as Christ commanded. The *doctrine*, so-called, has been too much worshipped and Christ too little; and it is as much Arminian to teach that a man is saved for what he believes as for what he does." * * * And under date of December 17, 1888, Elder Respess wrote me, acknowledging the remittance of several subscribers I had sent him, and sent me a number of names of persons who had not paid their subscription, proposing to give me half if I would collect. This I refused to accept, and sent all I collected. And he said, "I crossed sixteen hundred names a few days ago owing me as above, and about the same number a year ago. Don't you think we should be as sound in such things as this as in Predestination?" And he closed, "yours in tribulation."

Among the names (delinquents) owing from one to two years, were those of two persons who were very active afterwards in a church division, and one now a declaimer against THE GOSPEL MESSENGER; the other one said, "Respess is a rich man, he can do without it." These facts add force to the question, "Don't you think we should be as sound in such things as in Predestination?"

And under date of May 14, 1889, Elder Respess said, "These are gloomy times with me; bad health and other things, and a growing disposition amongst the Baptists to innovations upon the faith of our fathers. The Resurrection, the Trinity, the change in man, etc." These, he said, "seem to be set aside by many," though "held to by the fathers," and he complained that "the Scriptures (were) conformed to carnal reason," and that "rationalism and materialism" were coming in, and closed with these words, "O that God would visit His people and especially this poor sinner who is writing you.

Yours in trials, J. R. RESPESS."

These old letters are among the sacred treasures I have and love to peruse. Well, I believe the Lord visited Elder Respess and gave him rich dying grace; and I believe He will yet, and I hope ere long, visit His people with reviving grace. J. C. DENTON.

REMARKS.

I have never consciously sacrificed one atom of Scriptural truth for popularity or patronage. By the grace of God I would not compromise one principle of eternal truth for all the riches, honors, and pleasures of this dying world. For instance, both in the *Church History* and in THE GOSPEL MESSENGER, I have always maintained what I believed to be Scriptural, though well knowing my position to be unpopular with the most of my brethren, on such subjects as the following: Feet-Washing, Associations, Bible Missions, Religious Instruction of Children and Predestination. I have held that we ought

to wash one another's feet, as Christ did those of His Apostles, but that it is not plain, from the Acts and the Epistles, that it was meant to be a church ordinance, and that therefore it should not be made a test of fellowship as a public observance. I have held that Associations are not mentioned in the Scriptures, but are of human and modern origin, and that, while profitable as general meetings for Divine worship and mutual edification, they do not have the slightest authority over the churches. I have held that, while money based missions are of modern Roman Catholic origin, still gospel ministers ought to go and preach in all the world as the Holy Spirit directs them, and as Divine Providence opens the way for them, and that brethren should help them on their way, and that those to whom they minister of their spiritual things should minister to them of their carnal things. I have held that, while Sunday Schools taught by uncalled and unqualified persons, are of very recent human origin, children should be taught by their parents to read the Scriptures at home and to reverence them as the written Word of God. And I have held that God purposed to work holiness in His people, and to suffer or not prevent sin, but to punish and overrule it (as He does). S. H.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER J. C. WILLIAMS.

Elder J. C. Williams was born September 15, 1846, at Barnwell, S. C., but moved with his parents to Georgia. He was married to Mary Anderson, July 15, 1866. He joined the Primitive Baptist Church at Canooche, Emanuel County, September, 1866, being baptized by Elder D. J. Lamb. He was a very exemplary man. He began to preach in 1870, and went far and near over several States for this purpose until his afflictions became so severe that he had to give up all his churches. He was a great, but patient, sufferer until death. On account of asthma and eczema he could not do a day's work for fifteen years. He departed this life December 26, 1909, at Alma, Appling Co., Ga., and was buried at Alma cemetery. He leaves a wife and six children, all married, and seventeen grandchildren.

Written by his daughter, MRS. LEON TURNER,
Alma, Ga.

E. FAIN, B. D. JONES, SR., AND G. PRITCHETT.

Elder C. H. Cayce—

DEAR BROTHER—I will try in my weak way to write the obituary of Brother Ebenezer Fain, who was my father-in-law, and that of my father, B. D. Jones, Sr., and also that of a brother, G. Pritchett, all of whom were members of the church. I do not feel competent for the task, but for some cause feel a desire to write something in regard to their lives for your paper, though knowing that it will be imperfect.

E. Fain, my father-in-law, was born on March 12th, 1838, and departed this life on April 28th, 1909, making him 71 years, 1 month and 16 days old. Brother Fain was a good husband and father, and a good neighbor, and he was one among the most devoted members of Mars Hill church. He was always at meeting to fill his seat unless providentially prevented, always looking after the welfare of the

church, and ready at any and all times to do anything in his power for the good of the Master's cause.

He was married to Miss Amanda Harrison, and they raised ten children, four girls and six boys. Three of his boys died a few years age, and one of his daughters and his wife are still living.

My father, B. D. Jones, Sr., was born April 16, 1822, and died May 19, 1909, making him 87 years, one month and three days old. He was a good neighbor. He was one of the most faithful members of Mars Hill church. He served as one of the deacons for a number of years, and I don't feel that he only served as deacon, but think he was one, always looking after the welfare of the church. For several years his health had been so he could not get off far from home to meeting, but I could go to him and talk with him on many things concerning the welfare of the church and get his advice and counsel. His death was a great loss to us, but I feel to hope that I want to be resigned to the will of the good Lord. He and my mother were married, I think in 1849. They raised eight children, all married but one daughter, five girls and three boys. One son died some years after he was married. They lost three boys when quite small.

Brother G. Pritchett was born March 3, 1822, and died July 9, 1909, making him 87 years, four months and seven days old. He was a good husband and father and a good neighbor. He raised a large family of children. He lost his first wife some years ago, and after some time he married Mrs. Christian Todd. They lived together until his death. Brother Pritchett was sick about eight or nine months, but bore his suffering with Christian patience. Toward the last he often spoke of the end being near. He had been a member of Mars Hill church for a number of years and had been one of the deacons as far back as I can remember, and I think he was one of the most faithful members of our church. He was always looking after its welfare.

As I said in regard to my father, I could go to him for advice and counsel. I could go also to Brother Fain and Prother Pritchett, and I did often, especially since what we call the progressive move has got in among the Baptists. I feel that I can safely say that all of these old brethren were true Primitive Baptists, always contending for the old landmarks. I feel that not only the Baptists of Harmony Association will miss them, but other associations with which we correspond, for they used to go to a good many corresponding associations, and union and yearly meetings, but we feel to hope that our loss is their gain, and we hope to be resigned to the will of the good Lord.

Your Brother in hope, B. D. JONES.

DEACON JOHN T. HIGGINS.

In memory of Deacon John T. Higgins, who died at his late residence, near Stroud, Ala., in less than two miles of where he was born and lived to the day of his death. He was born October 9, 1855, and died November 12, 1909, after five weeks' suffering with typhoid fever. He was attended by three of the best physicians and two professional nurses that could be obtained, but to no avail. The summons had to be answered. Brother Higgins was twice married, first, to Miss Mattie C. Daniells, on December 9, 1875, and to them six children were born, two dying in infancy; four living, two boys and two girls. The two sons and one daughter joined the same church (Mt. Pisgah) where his membership had been since he joined in 94 or 95. He was married a second time to Miss Fannie L. Whatley, May 24, 1887, and to them were born eleven children, nine boys and two girls,

all of whom, except one boy dead, with his wife and one sister, are left to mourn his loss.

These few lines chronicle the death of one of the most conscientious and unselfish persons it was ever my lot to know. He was thoughtful of all alike, no matter what their condition in life. God needed him, so he did not give him to stay with his family, but took him to Himself.

The record of his well spent life seems brief. How mysterious the shaft that has slain the peace of his family and hurried into a seemingly untimely grave the hopes and expectations of his family and friends! His sun is set, but the virtues which adorned his life will live as a rich legacy to his family and will be a bright example for his children. Our heart goes out in sympathy to the bereaved and heart-broken wife, children and sister, so tender and true to him in his long illness, We pray that He who tempers the winds to the shorn lamb will not forget them in this their hour of grief.

By his brother-in-law,

Stroud, Ala. H. D. PEARSON.

BROTHER WM. H. MAYNOR.

Brother Wm. H. Maynor departed this life December 20, 1909, at his home in Lee County, Ala., in his 84th year. His mother died and left him and a twin sister three days old. He was mostly raised by his uncle in Henry County, Ala., and went to school very little. He worked on the farm and was an overseer in his young days, and had his full share of the hardships of life (in hewing down the forest) of an early settler and old land-marker. He was a good trader, bought and sold and cleared and settled a number of farms. He was blest with a most wonderful constitution. He was married first, in Henry county to Miss Elizabeth Blanton, and raised five children—Mary Jane, who married a House; J. H., J. G., Joe, and Angeline. J. G., of Wylie, Tex., is the only one living—he having two children, Willie and Maggie. Joe left one son, John F. Maynor, now of Wylie, Tex. Angeline married T. R. Morgan, and had four children—Leila, who married a Mr. Angeline; Willie, Matty, Kate and Henry Morgan, of Opelika, Ala. He moved from Henry about 1841 and lived in Russell and Lee counties until his death. His first wife died about 1872. He married Miss Serena Parker, second, she living about five years. He also married Miss Mary Dupree, third, who still survives him, they living together nearly 28 years. She was indeed a true and faithful companion to him in his many trying afflictions in his last days.

He served in the war between the States, was captured, and lay in a very crowded Northern prison a long time, enduring severe cold and hunger. I have lived near him for 26 years and we have had many pleasant hours together. He placed a high estimation on a man's honor and word, and was one of the most punctual men to meet his obligations down to the last penny, I ever knew. Just after the war he sold his only cow to pay a doctor's bill, and hired out, and cut and split rails most of one year, living on bread and water to support his family. He was a good citizen, farmer, and provider, firm, fearless and true to his views and convictions. In Henry county at about 28 years of age from September to May, he underwent a most trying struggle from nature's darkness to the marvelous light of grace. He spent the last sleepless night in praying for mercy until the dawn of day, saying "Lord I have done all I can, I give myself up to thee," and sank in to a dose, never expecting to see another sun rise, but when all hopes were gone he awoke to find his burden gone, and looked out of the window, and

beheld, as it were, rising, the most beautiful sun he ever saw before. As he often said, words could never express the joy of that memorable Saturday morning in May, always giving the Lord the praise. During the last 12 or 15 years he had a catarrhal and bladder trouble, and spent many, many days and sleepless nights in great pain and agony while others were in peaceful unconscious slumber. And though over 50 years had passed, his mind would go back to that memorable morning of rejoicing and this divine revelation was ever an anchor to his soul in trouble and distress. He often said he longed for the time to come, if it was the Lord's will, to take him from his sufferings in this world, yet he was patient and submissive. He greatly loved and enjoyed to have his brethren and friends visit him, especially Brother C. F. Mitchell and family, a dear neighbor, and Mr. J. W. Freeman, who visited him so much. He lived over 50 years a true and faithful Primitive Baptist. He united with the church in Henry county but died a member at Mt. Olive, near Opelika, Lee County. He was not able to attend his meeting for four years before his death. He spent many years with the late Elder W. M. Mitchell, as soldiers of the cross. He was buried beside his second wife in the Parker family burying ground in the presence of a large crowd. Our pastor, Elder J. T. Satterwhite, not being able to attend, the writer conducted the burial service with song and prayer, and reading the 37th Psalm, according to his request about 8 years ago, if I were living at his death. I submit this brief, imperfect sketch as a token of memory, love and respect for his church, family and friends.

Unworthily, T. A. WHATLEY.

CHANGE OF ADDRESS.

Elder James S. Corbitt has removed from Greenville, N. C., to R. 3, Tarboro, N. C.

CHRISTIAN SCIENCE AND THE LAW.

Because of continued information received respecting the injury being done by Christian Science, even among our dear Baptist people, I have tried in my weak way to expose this rank delusion from a new standpoint—from several standpoints, including that of necromancy. Those not aware of recent developments at the headquarters of Christian Science will be astonished almost to the point of doubting well-proven facts. I will mail *two* copies of this little work for Ten Cents, or *one* copy, and one copy of "Christian Science and the Bible" for Ten Cents (silver preferred). This price is not for profit, but to meet the bare cost. Hundreds of the first pamphlet were given away, and others placed where many could read them. If any good results from this unpretending effort, the credit will be due our kind magazines and papers for calling attention to it.

I remain, as I hope, in love of the truth.

Crawfordsville, Indiana. S. B. LUCKETT.

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Humboldt, Tenn., Aug. 18, 1908.

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S. HASSELL.

Vol. 32. No. 5.

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The Gospel Messenger

MAY, 1910.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

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THE SWEET HOPE OF HEAVEN.

O sweet is the truth that our Father has given,
A home for the blest in the kingdom of heaven!
I think with delight upon this as I run,
When He maketh His jewels up, I may be one.

Weary and worn I halt in the valley,
Tried by temptation and humbled by folly;
Yet washed in the blood of the crucified Son,
When He maketh His jewels up shall I be one?

Dear Lord, is it true that for me there is pardon?
Mine to draw hope from the cross and the garden?
That with Christ on high, outshining the sun,
When He maketh His jewels up, I shall be one?

O, is it not, pilgrims, a wonderful story,
That sinners like we are should share in His glory?
This hope of the purified keeps me alone,
When He maketh His jewels up, I shall be one.

S. B. Luckett.

WALK IN THE GOOD OLD WAY.

Reidsville, N. C., March 22, 1910.

Dear Brother Hassell:—I read The Gospel Messenger with much comfort, and am glad we have such a paper through which we may speak to one another.

As I was reading this morning I thought of the church as she stood before me in her beautiful garments in my childhood days, when before my eyes there was no fault in her; and I am made to ask myself the question, Is

she not just as good now? Does she need anything now that she did not need then? O that I could reform myself up to the beauties that I see in the church of God! An illustration appears to me: If A and B are traveling and the road is safe, but to B it appears just a little narrow and somewhat rough, he looks and sees another road that runs somewhat parallel, and says to A, "I believe that we could make more rapid progress on that road; it appears more worn and is smoother and going the same way; suppose we go over on that road." A replies, "This is the old highway, and may be a little rougher and traveling a little slower than on that, but it has proved to be the good way; now why leave it for another?" B insists and finally he gets over on the more smooth way and runs rapidly so that A is left far behind in the race. After awhile B looks about him and finds that not only is A out of sight, but that the road on which A is traveling is nowhere to be seen. Then B looks ahead to see where he is going, and the road that he is in is leading into a great broad way with many ways, and he sees that his way is one of the many, and he has entirely lost sight of the old highway in which a traveler was never lost. What will he do now? Will he stand and call for A to come to him, or will he go back and get in the way from which A has never departed? Consistency will say that if he wants to be right, he will not ask for any compromise, but will return to the way from which he has departed and again seek to travel slowly or stand with A, and not wish A to accept any of the things he has found in the way that led into the ways of the world.

Now, if one has left the old way of the Lord that He erected for the church and taken a road that led into the ways of modern religion, where he could hear the sound of the harp, flute, sackbut, and all other instruments (of Babylon) to which one must bow or go into the fiery furnace; or where he can see the gatherings of the children in Sunday Schools or the young in societies to which he must yield or be called stiff or old-fashioned; or where he can see the gatherings of men in modern secret institutions to which he must yield or be called uncharitable; or where he can see the formation of religious societies, such as the Laymen's Missionary Move-

ment, Evangelical Alliance, with all of the older societies for the conversion of the world with which he must join or be called a heathen; will he wish A to get wrong to help him get right? "Turn ye, turn ye, why will ye die, oh house of Israel?"

Let the church accept no compromise. Follow scriptural practices, use scriptural terms. *Sacrifice?* No; *leave off every other way and term;* no sacrifice nor compromise can be made. Any principle that can be sacrificed or compromised had best be laid aside altogether.

I have been told that back yonder in the days of the division between the Primitive and Missionary Baptists an old minister stood still for some time; finally he said to the church, "I am going home to my brethren. If you wish to go with me, I shall be glad; but if not, I must go alone." With one exception the church went with him, and that church is to-day strong in the faith of the Primitive Baptists. Go back home; if you can't get company, go alone. The company you seek is in the church. You may leave some behind you that you love, but set the example for them by doing right. Instead of reforming the church down to the standard of the modern religious societies, try to reform yourself up to the standard of the Lord's humble poor, and be satisfied with the way the Lord has appointed for His people to walk in.

The Lord bless us to live in Him.

Yours in hope, L. H. HARDY.

---

704 LINWOOD AVE.,
STATION L, BALTIMORE, MD., March 18, 1910.

Elder Sylvester Hassell—

MY DEAR BROTHER IN A PRECIOUS HOPE IN JESUS, OUR LORD:—I feel that you will be glad to hear that on last Sunday here in Baltimore I had the pleasure of baptizing Mrs. Ida Shockley, whom you have met at Southquay, Va., and whom you also visited in her home, I think, while her husband lived, who had been a member of the church a little less than one year when he died. She told me about hearing you preach, and how she was blessed to feast on it. After the death of her dear husband she sold out in Virginia, and bought a home in

Frederick, Md., in order to be near the school for deaf mutes, as both her children are thus afflicted. She searched the town for Primitive Baptists, and, finding none, she came to Baltimore on Saturday, March 5, on business connected with her husband's estate, and on Sunday morning started out to find the church, riding on the cars some and walking quite a good deal. She at last found the meeting-house, where the brethren and sisters were having their prayer-meeting. I was at Black Rock. She was so richly fed that she wanted more, and got Brother and Sister Johnson and Sister Mellor to come with her to see me on Monday night. I found her full of good experimental talk, and she so desired a home with the Lord's people that I asked her to remain until the following Sunday and talk to the church, and I would be glad to baptize her. She decided to stay, although she had thought to return home on Wednesday. Several of us met her at Brother Johnson's Wednesday night, and had a very delightful meeting, which she enjoyed much. Then on Friday night quite a number met her again here in our home, where myself and several of the brethren spoke, and Mrs. Shockly told us some of her experience. All were perfectly satisfied. We parted with the understanding that she would remain with us and be baptized on Sunday. That night her baby was taken sick, and was so sick Saturday morning that she felt that she had better take it home, which she did and spent Saturday night at home. On Sunday morning she left her baby with a nurse, and left on the early train for Baltimore, arrived in due time, was at our meeting; and after speaking from Ruth. 1:16, I invited such as desired a home with us to come to the front seat while we sang the closing hymn. She came and was enabled to talk clearly and connectedly about what she hoped the Lord had done for her, and was most gladly received. We went at once to the Patapsco River, at the foot of Charles street, where in the presence of a goodly number of brethren, sisters and friends, I baptized her into the fellowship of the Ebenezer Primitive Baptist Church, of Baltimore City. Then she, together with several others of us, went home with Brother and Sister Aleshire to dinner; and

we had a good meeting there at night. Sister Shockley, however, had to leave on train 5:20 for her home, to see after her sick children, who, she writes me, are better, and she is enjoying sweet peace in her soul, which I have no doubt is the gift of the Holy Ghost. Dear brother, since last November our church and friends have been holding Sunday night meetings at the homes of some one of the members. The Sunday nights that I am in the city, which are the 2d and 4th, at these meetings I speak a short while, and then call on the other brethren, and almost all of them have something to say; and we find the meetings both interesting and profitable, we think. Our little church seems very much alive, and is, I think, well established in the good old doctrine of the Bible, leaving off the notions and issues of men, all of which shall come to naught. "But the word of the Lord endureth forever." Your brother in hope,

JOSHUA T. ROWE.

"ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD." Rom. 8:28.

(CONCLUDED.)

We now proceed to show that all things "*work*" for good. Not that they in themselves are necessarily for our good, but they work for it—they yield us good. Our infirmities might be against us were it not they teach us our own weakness, and drive us from confidence in self to rest in the power of Christ. Our tribulations would not be for our good were it not that they "work patience; and patience, experience; and experience, hope." Chastisement would not benefit us were it not that it "yields the peaceable fruit of righteousness unto them which are exercised thereby." Our "light affliction, which is but for a moment," is only for our good on the ground that it "worketh for us a far more exceeding and eternal weight of glory." So it is not the things themselves, but the work done by them, the fruit which they yield, that does us the good.

Again, it is *together* that all things work for our good—not separately. You can not take events by themselves, separated from that which follows as a conse-

quence, and say they are for our good. From Jacob's view-point, he was correct when he said: "All these things are against me" (Gen. 42:36). Had what he could see of them been all that ever came out of them, they certainly would have been against him; but as links in the chain of God's providence, they, with all the results which followed, were working together for his good, and were the very means of his salvation. Hope is a wonderful grace; it maketh not ashamed; gives confidence and saves us from despair; but tribulation must work together with patience and experience to bring it (Rom. 5:3). So it is *together*, and not separately, that all things work for good.

We next proceed to notice for whose good all things are working together. All things do not work together for the good of every human being. They do not work together for the good of those who "know not God, and obey not the Gospel of our Lord Jesus Christ"; for their final end is to be "punished with everlasting destruction from the presence of the Lord, and from the glory of His power." All things are working together for their complete everthrow, their everlasting banishment; but to those who love the Lord, to those who are called according to His purpose, all things are working together for good. And it is all the called, the whole family of God, the entire election of grace, the redeemed in all ages of the world, for whose good all things are working together. The saints in one age of the world are not to be perfected without any consideration for those in other ages. Those who wandered in deserts and in mountains, and in dens and caves of the earth, obtained a good report through faith, but "received not the promise, God having provided some better thing for us, *that they without us should not be made perfect*" (Heb. 11:40). There is such a oneness between the children of God that one's welfare is the welfare of all. The health of the members is the health of the body. Unless the whole body is perfected, none of the members can be. All things work together for the good of all.

To say that something befalls the children of God which is not for their good is to charge their Keeper with unfaithfulness in caring for them; or ignorance as to

their needs; or inability to carry out His purposes. What mother would suffer anything to injure her child, had she the power to prevent it? She may whip it to make it obedient; she may let it burn its fingers to teach it not to handle fire; but she would not suffer any ill to befall it which she did not think would in some way do it good. Her love forbids. And do you suppose that He whose love can not cease, and whose faithfulness can not fail, would suffer anything to befall the children of His bosom which would not in some way contribute to their welfare? He "works all things after the counsel of His own will"; and His counsel would not permit anything to take place which He could not make work together for good to the objects of His love. "The lot is cast into the lap; but the whole disposing thereof is of the Lord (Prov. 16:33); and of course He would not dispose of anything in a way that would be detrimental to the trophies of His grace.

The one important question is, Are we His? Are we foreknown in His everlasting covenant of grace, predestinated to be conformed to the image of His Son, and called according to His purpose? Can we say, "I am my Beloved's, and my Beloved is mine"? If so, we have naught to fear.

"If He is mine, then from His love
He every trouble sends;
All things are working for my good,
And bliss His rod attends."

J. W. FAIRCHILD.

FALSE REPORT CORRECTED.

Dear Brother Hassell:

As you will see by reference to the minutes of the Ramah Council held on Dec. 9th and 10th, 1902, that, in April, 1902, I was dismissed by letter from Beulah Church, Troy, Ala., and soon afterwards joined the church at Baptist Rest, Brundidge, Ala., by the use of said letter. It has recently come to the ears of my present home church, New Providence, that a report is being circulated to the effect that Baptist Rest has rescinded the act of receiving me on the letter from Beulah, and that I am excluded by Beulah Church. This report is malicious and without foundation in truth; and in

justice to the church of which I am held as a member and pastor, the following testimony is herewith submitted for publication in THE GOSPEL MESSENGER by act of the church in open conference, this 20th day of March, 1910. J. E. W. HENDERSON.

NOT TRUE.

(Glenwood, Crenshaw County, Ala.)

Whereas a report has been circulated here against our beloved pastor, Elder J. E. W. Henderson, to the effect that Baptist Rest Church, at Brundidge, Ala., has rescinded her act of receiving his letter, granted him by Beulah Church, Troy, Ala., in April, 1902, and that Beulah Church has excluded him, New Providence Church, of which he is a member and pastor, has taken the matter in hand with Baptist Rest, and in response to our inquiry, Deacon N. W. Galloway writes us that said report is utterly false, and that he was very much surprised to hear that such report had been circulated.

Resolved that a copy of the above be sent to THE GOSPEL MESSENGER and other Primitive Baptist periodicals for publication.

Read and adopted by the church in conference, this March 20th, A. D. 1910. R. L. JORDAN,

T. B. KING, Clerk. Moderator *Pro Tem.*

KIND WORDS AND WISHES.

CRAWFORDSVILLE, Ind., March 6, 1910.

DEAR BROTHER: We all need reverence for God. When we are filled with it, what we say or write will exhibit it. I have loved your paper for this: the tone of it has been such as commends it to those who love God. When one's writing exhibits a vain or boastful spirit, or a spirit of retaliation or strife, it certainly is a serious blemish.

I hope and believe the Baptists will sustain you in your effort to publish God's eternal truth. O! what a high office he fills that speaks the truth of God in love; and, my dear brother, I believe you fill this place. May the Lord bless you with many years of usefulness among His people before He calls you home.

As age comes on we must feel its effects. Good sound fruit grows sweeter and sweeter till it drops from the tree. May it be so with you, that the Spirit of the Lord may rest upon you till called home.

Many here remember gratefully your visits among us and would be glad to see you again.

Your brother in trials and hope,

J. H. OLIPHANT.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

THEY HANDLED THE HIGH MYSTERY OF PREDESTINATION WITH SPECIAL PRUDENCE AND CARE.

The authors of the London Baptist Confession of 1689, like the King James translators of the Bible, and

the most of Primitive Baptists, never apply the word "predestination" to sin, but only to the salvation of God's people from sin—the foreordination of God to conform them to the image of His Son (Rom. 8:29, 30; Eph. 1:5, 11).

Some of our brethren delight to refer to the first third of the first sentence of chapter 3 of the London Confession, which says that "God hath from eternity decreed all things that come to pass"; but some of these brethren (I am glad to say not all of them) actually destroy or pervert the meaning of the writers of the Confession by leaving out and never quoting the *last two-thirds* of this same sentence, which is *indispensably necessary* to the understanding of the sentence, and which says: "Yet so as thereby is God neither the author of sin (James 1:15, 17; 1 John 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (Acts 4:27,28; John 19:11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree"—thus declaring, as in chapter 3, section 3, and in chapter 4, section 2, and in chapter 6, section 1, that God does not compel His creatures to will to sin, but leaves or permits them freely to sin, that is, to sin of their own accord, without any influence from Him (as in James 1:13-17; 2 Chron. 32:31; Psalm 81:12; Mark 1:34, 5:13; Luke 4:41, 8:32; Acts 7:42, 13:18, 14:16; Rom. 1:24, 26, 28, and 9:22). Those who persistently ignore these scriptures do not, in this matter, occupy *Baptist* or *Bible* ground. And I think that but few of those who so often quote the first third of the first sentence of the 3d chapter of the London Confession believe that confession when it declares that Adam was endowed with power to keep the law of God (Chap. 4, sec. 2; Chap. 19, sec 1); or that God freely offers unto sinners life and salvation by Jesus Christ (Chap. 7, sec. 2); or that the law was meant to be our rule of life (Chap 19, sec. 6); or that we should keep the first day of the week as a Sabbath (Chap. 22, sec. 7 and 8); or that the soul of man is immortal (Chap. 31, sec. 1); or that there will be a final

great day of judgment at Christ's second coming to the world, when all human beings will be judged according to their thoughts, words, and deeds, when the righteous will be graciously received into everlasting fullness of joy and glory in the presence of the Lord, and the wicked will be cast into eternal torments (Chap. 32, sec. 1 and 2). And other Primitive Baptists reject some of these principles of the London Confession. The truth is, that *the Scriptures are the only standard of faith and practice.*

On the doctrine of predestination, the writers of the London Baptist Confession of 1689 mainly quoted *the very words* of the Westminster (Presbyterian) Confession of 1647 (though not entirely, for they omitted the declaration of the Westminster Confession that the non-elect were foreordained of God to eternal damnation); and they thus conformed the most of their statement to that of the Westminster Confession to prove that, in regard to predestination, they and the Presbyterians were, as a general thing, agreed. Now the Westminster Presbyterian Assembly was composed of both extreme and moderate predestinarians, as shown by different expressions in their confession; and so most probably was the London Baptist Assembly, as they adopted these same different expressions. *Thus we learn that our brethren of former ages did not make some difference of expression on the mysterious doctrine of predestination a test of fellowship.* And I have, for twenty-five years, insisted that *we* should not make such difference of expression a test of fellowship in the case of orderly brethren who admit that God is not the author or cause or approver of sin, especially because of such Scriptures as Gen. 45:7, 8; 50:20; 1 Kings 22:1-38; Psalm 17:13, 14; 76:10; Isa. 10:5; 53:6, 10; Zech. 13:7; Matt. 26:31; Acts 2:23; 4:27, 28; Luke 22:22; Rev. 17:1-18. As I said in the March MESSENGER, *it is just as impossible for us to understand the uncontrovertible fact that God suffers or does not prevent sin in His providence, as it is for us to understand the controverted point that He predestinated to suffer or not prevent sin.* He hates, forbids, threatens, and punishes His creatures for sinning; and He is infinitely removed from causing, compelling, or even influencing them to sin; but, as He de-

clares fourteen times in His word, He *suffers* sin, and this is just as much a Bible term as *predestinate*, and is used by all who properly reverence the Inspired Scriptures; and God is so much wiser and stronger than Satan, the father of moral evil (John 8:14; Gen. 3; Matt. 25:41; Rev. 12:9), that He will finally overrule all sin to the manifestation of His wisdom, holiness, justice, mercy, and power (Psalm 76:10; 103:19; Rom. 11:33-36; Rev. 5:13).

Only upon the basis of the pure and entire truth of the Scriptures can the people of God be heartily and lastingly united. S. H.

"ACCEPTED IN THE BELOVED."

Eph. 4:6.

Although "we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10), the people of God feel that, in their fleshly natures, they are altogether sinful (Isa. 64:6; Rom. 7:18), and the Holy Spirit, who has shown them their sinfulness (John 16:8), also reveals to them that Christ has borne all their sins in His own body on the cross (John 16:14; Zech. 12:10-14; 13:1; Isa. 53:5, 6; Dan. 9:24; 1 Pet. 2:24), so that they are justified freely by His grace (Rom. 3:24, 25), and He has been made the Lord their righteousness (Jer. 23:6; 33:16; 1 Cor. 1:30, 31), and all their acceptances before God is in His beloved Son (Eph. 4:6), and they will eternally rejoice to give all the glory for their gracious and holy salvation to the Three-One God, who is the author of it (Psalm 115:1; Jude 24:25; Rev. 1:5,6; 4:10, 11; 5:13,14). S. H.

ARE WE SUFFERING FOR WELL DOING?

"It is better, if the will of God be so, that ye suffer for well doing than for evil doing." 1 Pet. 3:17.

The time has been when the children of God endured great afflictions and persecutions for the name and sake of Christ and His glorious Gospel; but for what are they

now suffering? and to what trial are they being subjected as a test of their faith? Is there any apparent danger of death or imprisonment, or even reproach for the name of Christ now threatening them? No, the name of Christ is popular now, and those are more subject to reproach who do not claim the name of Christian. The world is not against the *name* of Christ, but as much as ever opposed to the principles of true Christianity; and a more earnest contention for these principles would revive the spirit of hatred and malice of the world. The world will not condemn any one for being a professed Christian; and yet, if he strictly adheres to the doctrine and order of the only true Christian church, they will be ready to say, "Away with Him." The spirit that denounced our blessed Lord is still in the world, and the nearer we live to Him the less we will be esteemed by the nominal Christian world. And are we willing to contend earnestly for the faith once delivered to the saints, and, as a consequence, suffer with Christ, and be reproached for His name? If so, happy are we, for then we have no reason to be terrified by our adversaries.

It would, indeed, be offensive to the religious world to say that they speak evil of Christ, and yet they do so as often as they denounce the doctrine and order of His house; and this they will do in various ways by adverse practice and erroneous teaching, because they are ignorant of God's righteousness, and trying to establish their own righteousness, as saith the Apostle, and have not submitted themselves unto the righteousness of God (Rom. 10:3). If we can not retain the peace and friendship of the world without compromising the principles of truth and righteousness, we had better, like Moses, esteem the reproach of Christ greater riches than the treasures of Egypt, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. For God has chosen His people in a furnace of affliction, and those who reign with Christ must also suffer with Him, that they may be glorified together.

It seems to me that the cause of Christ is now suffering on earth, and yet many of our dear old Baptist people seem indifferent, as if unconscious of the near approach

of the great crisis which is to try and prove the faith of all who may live to see it. I would be glad to see them fully aroused to the fact that perilous times are upon us, and to see them girding on the whole armor of God. We should not forget that the time has been when the servants of our Lord rejoiced that they were counted worthy to suffer for His name, and surely those who are unwilling are unworthy of this honor and glorious privilege. It is not impossible that we may suffer as evil doers, and while we are suffering and must continue to suffer in some sort as long as we live, we should be careful to know the immediate cause of it. "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." 1 Pet. 4:15. Oh! is it possible for a heaven-born child of God to do such things? It seems so, else the admonition above quoted would be useless.

J. E. W. H.

COMFORT.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. 40:1, 2.

By request of Sister Willie Mobley, of Stroud, Ala., I will, D. V., offer some thoughts in connection with the above beautiful expression, spoken by the prophet as he was commanded and moved by the Holy Ghost (2 Pet. 1:21). So we are to regard these words together with all the rest of the Holy Scriptures, not as the word of man, but the word of God, who spake to His people by the prophets in times past, and has also in latter times spoken to them by His Son (Heb. 1:2).

To comfort, is to enliven, to console, to cheer; and such was the benefit intended and imparted to the people of God through His word by the holy prophet as recorded in the text. What a blessed and cheering message to the afflicted and tempest-tossed children of God, and how blessed the privilege to bear it and proclaim it by His command to them; and what joy and peace it must afford

where faith is present to receive it; but when faith is absent the Gospel is unprofitable so far as spiritual comfort is concerned (Heb. 4:9).

This message of the Lord to His people is quite dissimilar to many other messages sent to them by the same character of men, such as, "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isa. 58:1). They were sinners, transgressors, and pointedly denounced as stiff-necked, rebellious and corrupt; yet they were God's people, nationally, and a type of the church of Christ. Their Kings and rulers, with few exceptions, were wicked, tyrannical, and idolatrous, for which many great judgments were sent upon the nation. But the sure promise of God was published by the prophet, that in the days of those Kings He would set up a Kingdom which should never be destroyed (Dan. 2:44), and that a King should reign in righteousness (Isa. 32:1). This is the Kingdom of grace, and Christ is the King who reigns in righteousness, and through His righteousness grace reigns unto eternal life (Rom. 5:21). These Old Testament Scriptures were written and preserved for the learning and comfort of the children of God (Rom. 15:4); and when He calls and commands His servants to comfort His people, they are already furnished in the inspired word with every necessary word and gracious promise wherewith to comfort and console them; and they are commanded to speak His words in His name and by His authority (2 Tim. 3:16, 17).

The things contained in the law and the prophets, as well as in the gospel, are directed to God's people; the text at the head of this article is for them and to them for their comfort and consolation, and is therefore to be spoken to them by those whose God is the Lord (Psa. 144:15). The Saviour said to His disciples: "I will not leave you comfortless. I will come to you"; and He keeps His promise; for, when they are sorely oppressed by sin and Satan, He often comes to them in the spirit of the Gospel, not only when the promises are being proclaimed, but also in solitude, or in the storm or the prison, when and where they most need His holy presence, He bids them "Fear not, it is I."

"Speak ye comfortably to Jerusalem." The word *Jerusalem* signifies city of peace, and is a type of the militant church. The children of God are the inhabitants or proper subjects of Gospel address. The joyful cry to them is, your warfare is accomplished; the works of the devil are destroyed (1 John 3:8); your sins are put away—removed as far from you as far as the East is from the West (Heb. 9:26; Psa. 103:12). Christ died for their sins (1 Cor. 15:3); by His death they were reconciled (legally) to God (Rom. 5:10); He gave Himself for them that He might redeem them from all iniquity (Tit. 2:14; Gal. 3:13; 4:5). Thus we discover that God's people are fully and completely redeemed from sin by the blood of Christ, which is all that the law required, and it (the law) demands no more. But, at this point, where is Christ, the Redeemer? He hangs upon the bloody cross, *dead*. What is the condition or state of the people for whom He died? They are also dead with Him. We follow (mentally) His dead body to the sepulcher, and see the last sad rites performed; asd if this were all, there could be no hope of eternal life through Him; but this is not all. Christ was delivered unto death by the determinate counsel of God for the offenses of His elect people, and therefore came into the world to make reconciliation for their sins, which He effected by the offering of Himself, and by one offering perfected forever their redemption from the curse of the law.

But the people of God are not saved from the corruption of mortal death by the death of Christ; but they are to be delivered from the bondage of corruption by His life. He was dead, but behold, he lives again; and is alive forever more. He was raised again for our justification; as by His death He redeemed His people from the curse of the law, which would otherwise consign them to eternal damnation (Mark 3:29); and by His resurrection from the dead He secured to them the gift of eternal life and immortal glory. This constitutes the "double" which the church or children of God have received at His hand for all her sins; salvation from everlasting destruction, and the gift of everlasting life, which was never promised in the law nor by the works

of the law. If my home should be sold under mortgage to pay a debt of one thousand dollars, and my brother should redeem it by paying the debt, and then freely give me one thousand dollars to live upon, I would thus receive double at his hand. The law demands the payment of our debt of sin, but does not furnish us any part of the means to pay with; but Christ was delivered for our offenses and raised again for our justification.

The above is submitted as the best understanding I have of the teaching of the text, with hope that it may be blessed of the Lord in some degree to the comfort of those who may read it. J. E. W. H.

RISE UP AND COME AWAY.

(Sol. Songs 2: 10.)

Soloman was a beautiful type of Christ, the head and husband of the church of God. His wife is also a very fit type of the church, which is the bride, the Lamb's wife. She represents the experience of the children of God individually and collectively. She is here represented as being in a state of legal darkness with her husband hidden from her by the hills and mountains of legalism. She is represented as being in *a state* of cold, wintry, and unfruitful destitution in that legal condition. Behold, He cometh in the morning of the gospel dispensation leaping upon the mountains and hills, satisfying all the demands of the law, and speaking to His beloved bride in the most loving, tender, affectionate manner: "Rise up, My love, My fair one, and come away." Rise up in her desires and aspirations by faith, and come from the legal winter to the spiritual or gospel springtime; come from the legal night to the spiritual day; from legal bondage to gospel liberty; come from the shadow, and embrace the substance; come from Moses to Christ. Old things have passed away, and behold! all things are become new. They no longer have to worship God through types and shadows, but can now in spirit worship God, rejoice in Christ Jesus, and have no confidence in the flesh—have no confidence in the pride of the flesh, works of the flesh, or any externals to gratify or please the flesh, or the commandments

and doctrines of men. They should not even touch, taste nor handle those legal works in the gospel kingdom. The setting up of the gospel kingdom, being made free from the legal yoke of bondage, is represented as springtime with the church. The flowers, appearing with new beauty and fragrance, represent the fresh manifestations of the grace of God in the soul in love, faith, repentance, peace, and unity, as exhibited by the church. The singing of birds doubtless represents the ecstatic joy that thrilled the souls of God's children in the morning of the gospel dispensation. "The voice of the turtle (dove) is heard." This doubtless represents the preaching of the gospel, which was good news and glad tidings of great joy to them, and is an evidence that the springtime had come and the cold, unfruitful winter was over and gone. The church must never go back to it in whole nor in part again. All of this doubtless was fulfilled at the pentecostal feast. The gospel was there preached, love and good works were exhibited by the Lord's people, and their hearts were full of praise to God. Truly they could come away fully from the legal winter, and could sing the song of Moses, the servant of God, and of the Lamb, saying the Lord hath triumphed gloriously. How sweet to be delivered from legalism!

The convicted soul is made to feel conscious of the inbred corruptions of his sinful flesh. He sees that his heart is a sink of sin, and realizes that his soul is a barren desert, and that his heart is so cold and destitute of any evidences of love and good works. He feels that his righteousness is but filthy rags. His prayers, works, and best performances seem to sink him deeper in despair. He now feels, if I am saved it is mercy, and if damned it is just. His cry is for mercy. His experience teaches him that he can not cause the winter to flee and the springtime to come. His sins are as mountains obscuring all hope of ever beholding Jesus as his Saviour. Thank God, Behold He cometh, leaping upon the mountains of our sins—yea, removing them from Him as far as the east is from the west, and says, "Rise up, My love, My fair one, and come away." Yes, he can now look to Jesus, lean upon Him for his righteousness, wisdom, sanctification, and redemption. He comes

away from human merit and all self confidence. It is springtime in his soul. His soul is now aglow with love to God, to His ordinances, to the preached word, and to His church. His desires are to follow the lowly Jesus. A new song of praise to God is in his mouth. He is now of God and can hear God's word. Has ears to hear, eyes to see, and a heart to understand. He can now sing—

"My soul would gladly stay
In such a frame as this,
And sit and sing myself away
To everlasting bliss."

How soon he experiences the winter in his soul. He is cold, barren minded, can not feel that sweet communion with Jesus as he once did. He feels like one alone in this cold, sinful world. "All these things are against me." He is so low in the valley of despair until he doubts whether he has indeed ever known the Lord. But to his surprise Jesus comes to him, leaping upon the mountains of unbelief, and says, "Rise up, My love, My fair one, and come away." Again his spiritual strength is renewed, and his soul exhibits the assurances of love, faith, and good works. All is well. He feels like he will never get so despondent again. This will be experienced again and again with God's children all through the journey of life. The church collectively has troubles, alienations, and mourns the absence of her Beloved; but springtime will come to her again, and Jesus will bid her "rise up and come away." Love, peace, joy, unity, and communion with Jesus and one another will again be experienced by the true, tried and faithful church of God. While you are poor and vile in your own eyes, Jesus loves you and you are fair in His eyes—"there is no spot in thee." Jesus has cleansed them by His precious blood from all their sins. We realize in these light afflictions our great weakness and nothingness, and that it is by the grace of God we are what we are. Afflictions of soul will be experienced by us until death, and in the sweet and glorious resurrection morn Jesus will say to our sleeping bodies: Rise up with spiritual and immortal bodies, and come away to bask in that haven of sweet rest forever. May this be my happy lot.

L. H.

SALVATION IS BY GRACE.

Noah Webster, you know, is the author of our Webster Dictionaries. He was born October 16, 1758, and died May 28, 1843. His biographer tells us that after Webster left college for a time he rested his hope of heaven and of a better life upon a faithful discharge of all the relative duties of life—in other words, he shows that Mr. Webster trusted in his own righteousness for salvation. He tells us, however, that after this Mr. Webster was led to reconsider his former views and that "He took up the study of the Bible with painful solicitude. As he advanced, the objections which he had formerly entertained against the humbling doctrines of the gospel were wholly removed. He felt their truth in his own experience. He felt that salvation *must* be wholly of grace."

Webster was a wise and patriotic man, and learned many things, but doubtless the most important and precious lesson he ever did learn is that salvation *must* be wholly of grace," because it is the truth—truth because God says so in His word. See Eph. 2:8, 9; Rom. 3:24, etc. Chillingworth has said: *"No demonstration can be stronger than this, God hath said so, therefore it is true."*

Happy the man! happy the people! that have learned the precious and sublime truth that salvation is "wholly" by grace. The Psalmist says: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted. Ps. 89:15, 16.

"Grace, 'tis a charming sound,
Harmonious to the ear;
Heav'n with the echo shall resound,
And all the earth shall hear."

G. W. S.

(To be continued.)

THE FOOTPRINTS OF THE FLOCK RESUMED BY ELDER FAIRCHILD.

Eld. J. W. Fairchild, of Green Forest, Ark., has resumed the publication of the *Footprints of the Flock*.

and he will send his own subscribers the *Footprints* hereafter. To those of his subscribers who have renewed their subscriptions to me, I will, of course, D. V., continue to send THE GOSPEL MESSENGER for the time for which they have paid me. S. H.

THE PRIMITIVE BAPTIST SIGNAL.

The above is the name of a new Primitive Baptist paper started by Eld. J. S. Newman, of Glenrose, Texas. It is published monthly at fifty cents a year. S. H.

SISTER A. L. DULIN.

Sister (Mrs.) A. L. Dulin, Lithonia, Dekalb County, Georgia, requests me to say that several letters containing postal orders, and perhaps some containing money in some other form, for the relief of herself and mother in their affliction and poverty, have been destroyed before reaching her, she thinks by the boy who brought her mail to her, as the postmaster has received letters of advice from the postmasters of other offices, so that she has not been able to return letters of thanks to the kind friends who sent her the remittances; and if any of the donors have not received her acknowledgments, she requests them to send her duplicates of the orders, so that she can collect the money, and write them her thanks.
S. H.

QUESTIONS AND ANSWERS.

1. Q. Is God the first cause of all things? A. He was the Creator and is the Upholder of all matter and mind and life (Gen. 1; John 1:3, 4; Col. 1:16, 17; Heb. 1:1-3); but "sin is the transgression of the law" (1 John 3:4), and is, therefore, the act of a creature, who is under law, and in rebellion against the infinitely holy Creator, who does not tempt, much less influence or compel a creature to sin (James 1:13-15), but forbids, hates, threatens, and justly punishes sin (Gen. 2:17;

3:1-24; Ezek. 18:4, 20; Rom. 1:18-32; 2:1-16; 6:23; 2 Thess. 1:6-9; Rev. 20:11-15; 21:8).

2. Q. Did God give Adam the power to keep the law? A. The London Baptist Confession of Faith, of 1689, says that He did (Chap. ix, See 1 and 2; Chap. xix, See 1); but the Bible does not say whether He did or not. Adam was made in the image of God, and kept the law for a while, and then transgressed the law of his own will and was not deceived (Gen. i:27, 31; 3:6; 1 Tim. 2:14). Adam's transgression was foreknown and suffered of God, who provided, in the everlasting covenant, before the foundation of the world, for the eternal salvation of all the descendants of Adam who were loved and chosen in Christ (Acts 15:18; 2 Sam. 23:5; Psalm 89:26-37; Jer. 31:3; Rom. 8:28-39; Eph. 1:3-14).

3. Q. Does the Bible teach that there is a conditional time salvation? A. The Bible does not use this phrase, and, as its truth is controverted by some of our brethren, it would probably be best to avoid it. But it is certain that the Bible does teach that there is a salvation or deliverance here in time, which we ourselves are to work out (Philip. 2:12; Acts 2:40; 1 Tim. 4:16); yet we can only do this as God works in us by His grace (Philip. 2:12, 13; 4:13; John 15:4, 5; 1 Cor. 15:10). The cause of the most controversies is the affirmation of one part and the denial of another part of the truth.

4. Q. How do you understand John 20:30, 31? A. That through the Scriptures, opened up to us by the Holy Spirit, we believe that Jesus is the Christ, the Son of God, and thus we realize that we have life through His name or by Him (Luke 24:45; Acts 16:14; 1 Cor. 2:9, 10, 14; 12:3; 2 Tim. 3:14-17). Divine or spiritual life precedes faith in Christ (John 1:4, 12, 13; 11, 26; 1 John 5:1).

5. Q. In Acts 2:38, "Repent, and be Baptized, every one of you, in the name of Jesus Christ, for the remission of sins," does the word rendered "for" look backwards or forwards? A. It means *unto* or *with reference to;* that is, the believer in Christ is to be baptized, looking backwards to the fact that Christ has died for the remission of his sins (Eph. 1:7; 1 John 1:7). The washing away of sins in water baptism (Acts 22:16) is

only ceremonial, figurative, or symbolical of the real cleansing from sin by the blood of Christ (1 Pet. 3:21; Zech. 13:1; Rev. 1:5). The "gift of the Holy Ghost" mentioned in Acts 2:38 is explained in Acts 10:45-48 as "magnifying God with tongues," and in this last passage it preceded water-baptism. We do not now have the *natural* miracles which Christ and His Apostles wrought; but we have still the greater *spiritual* miracle, not only the quickening of those who are dead in sins into Divine and eternal life, but also the comforting and sanctifying influences of the Holy Spirit.

6. Q. When, where, and how are sinners pardoned? A. By the atoning death and justifying resurrection of Christ, foreseen of God from eternity, and effective unto eternity, and realized by the sinner when the Holy Spirit reveals Christ within him as his Saviour. These facts are set forth in prophecy, type, and history, all through the Old and New Testament Scriptures.

7. Q. Are the doctrines of non-resurrectionism and annihilationism taught in the Scriptures? A. No, indeed; they are the doctrines of heathenism, and are directly contradictory to all the teachings of the Scriptures and to the faith of the church of God from Abel to the present time, and are not tolerated by any sound and orderly church of Christ.

8. Q. What is meant by "overcoming" in Rev. 3:12, 21? A. Withstanding and conquering temptation by the power of the Spirit of Christ.

9. Q. Is it possible for the names of any of God's children to be blotted out of the book of life (Rev. 3:5)? A. No; all of them will be saved eternally (Rev. 21:27).

10. Q. What is meant by the binding and loosing of Satan (Rev. 20:3)? A. He is not bound now or excluded from the earth, but he goes to and fro in the earth, seeking whom he may devour (Job. 2:2; 1 Pet. 5:8), and deceives the whole world, tempting them and leading them into sin (Rev. 12:9); but in the future he will be excluded from the earth a thousand years by God's almighty power, and then truth and righteousness, peace and happiness will prevail, the nations not then being deceived by him. When the thousand years are expired, Satan, according to God's purpose, will be

loosed or allowed to roam over the earth again a little season, and he will again deceive the nations, and lead them, in the last great apostasy, to attempt to destroy the people of God, and God will then manifest His righteous wrath and infinite power in casting him and his angels and all his wicked followers into the lake of fire and brimstone, which is the second death (Rev. 20:21).

11. Q. May a sister talk on religious subjects at a social meeting? A. Yes; but she is not to teach or preach in a church (Acts 18:26; 21:9; 1 Cor. 14:34, 35; 1 Tim. 2:11,12).

12. Q. If two or more churches are at variance with each other, and one faction proposes to labor with the other, and the latter refuses to be labored with, which one is right? A. Of course those who desire to labor humbly and lovingly with the others so as to restore gospel fellowship with them show more of the Spirit of Christ than those who refuse thus to be labored with.

S. H.

REMARKABLE PROVIDENCES.

"Oh, that man would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Psalm 107:8, 43.

THE WIDOW'S GOD.

(Psalm 68:5; 146:9.)

"And how does your widowed daughter get on?" "Now that is a constant wonder to me," said the poor woman; "I can't tell beyond this, you know that God has promised to care for the widow and the fatherless—and truly He does in her case. She's as honest as the sun—I think she would live upon a crust to pay her way—but she doesn't know the Lord; so, poor soul, she has no refuge in Him, and yet how He cares for her and her six little bits of fatherless children is quite wonderful. It is just day by day His hand is seen in providing for their daily wants; but I think they will soon be motherless, too, for she is very weakly—she had to give up all her washing a few weeks ago—but she keeps on her clothes-pressing, and in some untold way one has

helped, and another has helped, and she has not missed the washing. Now isn't that wonderful? It is a testimony to me of His faithfulness; for nights and nights upon this bed have I poured out my soul to the Lord in prayer that He would help that poor thing and her six little ones to a bit of bread, and day after day I hear of the Lord's goodness to them, and it is such encouragement to me to pray on. For years, when my husband was in such poor health, I used to entreat the Lord that He would not take him from me while my children were little, and I knew nothing experimentally of the Lord then, but He heard me, and when they were all grown up he died, so I had only to suffer poverty alone, as it were; but I now feel that the Lord is my portion, and that sweetens every bitter cup. The people who lodge here are very kind to me, and God's people show forth the love of the brethren, for they visit me and provide for me in many ways. But what I cry to the Lord for is to see grace in my children. Oh! if I did but know they are the Lord's, every trouble would seem light, but I must leave them with the Lord, and 'Shall not the Judge of all the earth do right?'" S. H.

EXTRACTS.

PRIMITIVE BAPTIST PREACHER WANTED.

Elder Sylvester Hassell— SELMA, ALA., Feb. 10, 1910.

DEAR BROTHER:—Enclosed please find $2.00, for which please send THE GOSPEL MESSENGER to myself, John F. Day, Selma, Ala., R. No. 1; also to Mrs. H. D. Smith, Selma Ala., R. No. 1, box 21. We would be glad to get your religious paper introduced in this part of the country, as we are destitute of any Primitive Baptist services. We have an old, dilapidated church house, but no one as a preacher to assist in any service. Fifty miles is about our nearest point to any Primitive Baptist worship. We would be glad that you could get our letter of complaint in your religious paper, so that some preacher might have pity on us and drop by and preach at our old church some time. Of course we want services once a month if we could have them. We think that a Primitive Baptist preacher could live in our country, and build up a good church in the course of a few years, with the Divine blessing.

Your friend, JOHN F. DAY.

Elder Hassell— LAFAYETTE, ALA., Dec. 13, 1909.

DEAR BROTHER:—Enclosed find one dollar for the dear GOSPEL MESSENGER. I trust I will ever be able to renew each year as long as the Lord sees fit for me to stay in this world of sin and sorrow. I enjoyed

Bro. Philpot's sermon, the first piece in the December number. In fact, I enjoy every piece in each number. May the Lord spare you and the co-editors to instruct and edify His people in the future as in the past. I have been much grieved to know of the strife and division among our people, but I verily believe it is ceasing in many places; and may our God of love bind us together in one bond of peace, love, and unity, if consistent with His will.

Your sister in Christ, I hope, MARY J. BURTON.

WOOSTER, ARK., Jan. 12, 1910.

DEAR BROTHER HASSELL:—I have felt for some time a desire to write and try to tell you how I appreciate the dear old MESSENGER; but feeling my imperfections and inability to write as I wish to, have put it off from time to time. But since receiving and reading the January number, I feel that I can no longer resist the desire, so will make the attempt. When one appreciates a thing, I feel that it's right to say so; and if there is any class in the world that deserves commendation, it's God's humble, faithful ministers, who spend their lives in the service of God and His people. What would we be without them? We could have no organized churches, and would be as sheep without a shepherd. And again, what a blessing is such mediums of correspondence as THE MESSENGER, and many other good papers! They are so strengthening and comforting to the household of faith, many of whom are deprived of hearing the gospel preached. To such it is meat and drink, in a spiritual sense. I've had some experience in this; for since I've been here, there have been months at a time that I didn't have the privilege of hearing a sermon preached. So I think we should help all we can to keep up our papers that are true in sentiment, not only for our consolation, but we are thereby rendering a service to others. We can do this by taking and promptly paying for them, and when we have a word of love and cheer (not envy and malice), pass it on to others through their pages.

Last evening, after reading the greater portion of the January MESSENGER, as I sat feasting and musing on its contents, all this and much more came to me. How thankful I feel to be for such reading matter, and the gift of appreciating and understanding it! What a blessing this gift is! It not only affords us joy and consolation for the present, but gives a sweet assurance that we are accepted in the Beloved; for if we really have this gift, it is a God-given testimony that a good work of grace is begun in us and will be "performed to the day of Jesus Christ." Oh! how much we have to be thankful for! Lord help me to love Thee more and serve Thee better. I always appreciate THE MESSENGER, but the three last copies have seemed better than any to me. It may be that I was in a better condition to appreciate them. I have felt of late to have more peace and communion with my blessed Saviour than for some time past. How sweet to feel to be at peace with God! Then temporal things do not vex or worry us. Blessed peace! But I have especially enjoyed the January MESSENGER. It was all so rich and good: but I must make special mention of dear old brother Henderson's editorial, headed "Strangers." It came home with power to this poor, lone pilgrim. I feel to thank God for giving him the desire and ability to write thus for the instruction and consolation of the poor strangers scattered abroad. I feel to hope that I am one of this number, and claim my portion of this rich feast handed down from God to us through him. Press on, dear, faithful old brother; your labors will soon be over, and I doubt not that a crown of righteousness awaits your coming. I feel to love you, as Jonathan loved David.

Years ago I had a very sweet experience in connection with this 1st chapter of 1st Peter, which I would love to relate here, but space forbids. It has seemed most precious to me since, and this probably is one reason why I have enjoyed this piece so much. It does me good to remember that brother Henderson has broke bread with us at my father's house in Alabama—W. L. Johnson, of Fish Pond community,—and if this should meet his eye, it will let him know that, far away as I am, I often think of him and hold him in kind remembrance.

But I really must quit. When I get to writing on these things it seems that I can never stop or express myself satisfactorily, either. But I enjoy trying to tell what I feel, and I believe it's right, too. "In olden times they that feared God spake often one to the other."

May the God of all grace be with you and co-editors, and enable you to continue to publish and send forth the dear old MESSENGER to the comfort of God's humble poor, is my sincere desire, if not deceived. Pray for me, that I may have grace, whereby to serve God acceptably.

Your sister in hope, MARY C. PATTON.

PATTERSON, GA., Jan. 25, 1910.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD, I HOPE:—I am behind in sending my remittance, and have been in a quandary whether I would take THE MESSENGER another year or not. I am expecting death soon to relieve me from the trials, toils, doubts, and fears of this sin-cursed and sin-smitten world, as it seems to be at present. I can hardly see to read or write; one of my eyes has been blind twenty-five or thirty years, and the other is getting very weak and dim; and my health is very poor with what the doctors say is lumbago. I just can get round a little; and my wife has lost her mind about finally. Oh! the trouble I am in, no tongue can tell. But I do have a hope that when the monster Death comes, I shall be eternally in that upper and better world where sin and sorrow will be done away. I am a sinner, but hope I am a saved sinner through the efficacious blood of a crucified Jesus. It seemed like I could hardly write to you to discontinue sending THE MESSENGER to me. It seemed like parting with a dear friend, as I have been more comforted and edified and instructed by reading THE MESSENGER than any other religious periodical I have ever read. I have been reading it since it was first edited. May God bless you and the other editors to send out the good news of salvation by grace to the hated few of God's dear children, that it may increase their faith, confirm them in hope, and brighten the evidence within them, console and confirm them in the truth of the gospel of the Son of God. I am old and afflicted; all my natural abilities have failed me. I am childish, but I hope I shall be eternally happy after death, for what God has done for my poor soul. I have often felt—

"Oh, to grace how great a debtor,
Daily I'm constrained to be;
Let Thy goodness, like a fetter,
Bind my wandering soul to Thee."

I will soon close this scribbling, which I feel may be the last I may write. I crave an interest in the prayers of God's children. Enclosed find money order for one dollar to pay the subscription for another year. If I am spared to live till the 9th day of next March, I will be 85 years of age; my wife, if living, will be 76 the 2d day of May. We have been living together 60 years 14th of last February. May God continue His blessings, for Christ's sake.

Your brother in the Lord, I hope, JOHN DONALDSON.

GLENN, GA., Dec. 9, 1909.

Elder S. Hassell—

DEAR BROTHER:—The time for which I have paid for THE MESSENGER having expired with the last number, I enclose P. O. money order for one dollar for renewal. The instruction and comfort I receive in reading its pages are strengthening to me in the hope that I have been taught to know and love the truth. W. B. WHATLEY.

POINT, LA., Feb. 24, 1910.

DEAR BROTHER HASSELL:—Please find enclosed one dollar to pay for THE GOSPEL MESSENGER for the year 1910. As the dear, good MESSENGER is about all the peaching we get to hear, we do not want to do without it. The dear pages are laden with good news to comfort and feed the hungry, thirsty, and longing souls of God's humble poor. May your dear life be spared long to write and proclaim the truths as they are in the Scriptures. May the good Lord guide and protect us all in all the truth; that we may not go astray after the new things of the world, but ever be led by the Spirit of the Lord in all the way of the truth.

Your brother in bonds of love, J. B. ALBRITTON.

RIPLEY, MISS., Feb. 17, 1910.

Elder S. Hassell—

DEAR BROTHER:—As my time is about out for THE MESSENGER, I will send you one dollar to renew for this present year. I think I understand your position on ultra or extreme positions. Harsh and cutting words have a tendency to drive our people further apart instead of uniting or drawing them together. I do so much desire to see among our people a spirit of forgiveness and loving forbearance. I wish our dear brethren could be satisfied with Bible terms and leave off offensive expressions. We should be gentle, apt to teach and instruct those that oppose themselves. We can not instruct or teach any one by harsh or bitter words. I feel like we should try to be a help to each other. If I see my brother sin, I should try to help him to get out of such. If I see my brother fall, I should help him up, instead of kicking him. If my brother gets into extreme views, I should try to convert him, and do so in kindness. I love firmness, but be kind and gentle with each other. I am not willing to cut my brother's head off because he can't see just as I do on every little point. We are all fallible and liable to get wrong. O! I am so little, so weak, so imperfect, I know that if my precious friends should kick at every mistake I make, I would soon be kicked out. I hope our precious brethren will write about peace, talk about peace, and preach peace. God help us to do so.

Yours in hope, JAMES DUNCAN.

WHITAKERS, N. C., Jan. 14, 1910.

Elder S. Hassell—

DEAR BROTHER, if one so unworthy may thus address you:—It has been on my mind for some time to try to write you some of my thoughts and feelings. I have felt for some time that there was a great storm of persecution brewing to come against the little flock, the Primitive Baptists. I have been feeling that we have had a resting spell from persecution for some time; but I feel like we will soon be badly persecuted, I wouldn't be surprised if even unto banishment and death. You see all other denominations are uniting; and, when they get organized, they will get the laws on their side then for persecuting us, the only

people that preach salvation by grace that came by Jesus Christ. We preach Christ crucified, which was to the Jews and Greeks a stumbling block and foolishness, and it is so yet. These other folks preach man and his works, which seems right to the worldlywise. The Scripture says "There is a way that seems right, but the end thereof are the ways of death." I feel like the Roman Catholics will be at the head of this great persecution that I feel to know is coming. I can't tell why, but I believe God will suffer it to come to pass; but we know that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." So we all should, that know the truth, do as you and your associate editors are doing—preach the truth, the whole truth, and nothing but the truth, which is Jesus Christ, who is God's salvation and the only salvation for poor hell-deserving sinners. So we that know the truth, let us trust in the Lord, and do our duty though earth and hell oppose.

Your unworthy brother, if one at all,

JORDAN W. JOHNSON.

WALSTONBURG, N. C., Feb. 8, 1910.

Eld. Sylvester Hassell—

MY DEAR BROTHER:—I enjoy reading THE MESSENGER, and do not want to be without it, for surely it is a messenger to me, always full of the sweet doctrine of "salvation by grace." I do love it, and love to read the sweet evidences of it, as testified by all the dear writers for THE MESSENGER.

May the Lord continue to bless and uphold you is the prayer of your unworthy brother,

H. S. WARD.

LAWRENCEBURG, TENN., Feb. 4, 1910.

Elder Sylvester Hassell—

DEAR SIR:—I like THE MESSENGER in the doctrine and stand it takes on the peace question and the progressive innovations. The old ways are Bible, and should satisfy any who wish for the right. Progression outside the Bible is not *real* worship at all. Hoping you may have success religiously and financially, I am,

Yours truly,

J. T. HURST.

RATCLIFF, TEX., Jan. 29, 1910.

Eld. Sylvester Hassell—

DEAR BROTHER:—You will please change my address from Kennard, Texas, to Ratcliff, Texas. THE GOSPEL MESSENGER is always a welcome visitor with us. I would not do without it if it cost three times the price. We are always glad when the time comes for THE GOSPEL MESSENGER to visit us. Hoping the Lord may spare you many years to come, and enable you to send the glad tidings in the future as you have in the past, I remain,

Yours truly,

R. T. WALTERS.

QUITMAN, TEX., Nov. 15, 1909.

Eld. Sylvester Hassell—

DEAR BROTHER IN HOPE:—You will please find post-office order for one dollar, my renewal of THE GOSPEL MESSENGER for 1910, as I can not consent to do without it. It is of great comfort and edification to poor unworthy me, a 64-year-old sinner, saved by grace if saved at all.

Your sister in a hope of immortality,

A. C. ZIEGLER.

CHALK MOUNTAIN, TEX., Dec. 21, 1909.

DEAR BROTHER HASSELL:—I have just finished reading your excellent article on the "Omnipotence, Omniscience, and Sovereignty of God," in the December number of THE MESSENGER. I can't see how any genuine Primitive Baptist could find fault with your exegesis of this grand and sublime subject, which all true Primitive Baptists are more or less interested in. It is vain speculation about the "unknowable" that causes trouble among the Lord's "poor and afflicted" people.

I appreciate your humble and sincere effort for peace and fellowship among the dear old Baptists upon gospel principles, and sincerely hope that you may accomplish your aim along this line.

I am glad of the fact that God is "Ruler of the rulers," and that nothing can thwart Him in His purpose and desires. How soon would Satan destroy the "remnant according to the election of grace" if it was not for the fact that the "Lord omnipotent reigneth." But "He doeth His will," and "none can stay His hand"; and as He is the life of His people, I feel confident of their final triumph over "the world, the flesh, and Satan": and that they will finally "see Him as He is, and be like Him"; then will they be satisfied.

Yours in sincere love, A. H. RODEN.

R. 2, SEYMOUR, TEX., Feb. 27, 1910.

Eld. Sylvester Hassell—

DEAR BROTHER IN THE LORD, I HOPE:—My subscription is nearly expired, so I will renew. Please find enclosed a two-dollar money order, one dollar for THE MESSENGER, and one dollar to use as you please. I feel that I can not well do without THE MESSENGER, as it is so much comfort to me. I have been taking it thirty years, and wan't to keep it up as long as I live, and I hope my children will keep it up when I take my flight to worlds unknown to me, where I hope to meet my loved ones that have gone before.

I did not think I would write but a few lines, but I want to say a few words about your labors in sending the sweet MESSENGER of truth to the hungry souls that love the truth. Oh! may you and the writers be blessed and spared long to continue the sweet MESSENGER. I feel to be one alone, as there are no Primitive Baptists near me. I feel too feeble to go around much. If the good Lord spares me I'll be seventy-eight years old the twenty-eighth of this month (February). My father lacked three months and ten days of being one hundred years old when he died in 1903. He was a regular reader of THE GOSPEL MESSENGER since its first publication. I have all of mine filed away for my children, and hope they will read them. To-day I have been reading some of Brother Respess's and Brother Mitchell's comforting words. Oh! I have so many dark and gloomy hours of tribulation and sorrow. I so often feel that I am not a child of God. Then I read God's people shall have tribulation and trial; that gives me courage. He can soothe our sorrows, heal our wounds, and drive away our cares. Oh! if it was not so it seems that I could not stay here long. If I am ever saved it will be the grace and mercy of the dear Lord and Saviour Jesus Christ. Sorrow often brings out the best there is in us. Oh! I think and wonder at this fast age, and say, Lord, have mercy on the coming generation. It seems that perilous days are at hand. The world is full of so-called religion. Pray for me, a poor and afflicted sinner.

Your sister in tribulation, if one at all, M. A. E. GUTHRIE.

THORNTON, TEXAS, Feb. 20, 1910.

Eld. Sylvester Hassell—

MUCH ESTEEMED BROTHER IN CHRIST, AS I HUMBLY HOPE:—Please find *obituary* of my dear wife, written by Bro. John Richardson, who is clerk of our little church, Mt. Gilead. Please do me the kindness to insert it in THE GOSPEL MESSENGER, together with this letter, provided you can spare the space. She and I have many friends, brethren, sisters, and kindred in Alabama, Georgia, and Texas, who would be interested to know the circumstances of her death.

She was first taken with heart trouble. I had three of the best physicians in the county with her; they all agreed that she had organic lesions about the auricles and ventricles of the heart and was subject to die at any moment from heart failure. This was followed by a bad case of dropsy, both *anasarca* and *ascites*. I finally run the water out of her muscles, but made a complete failure to pass it out of her abdomen. Several months before she died, we had to *tap* her every two to three weeks; we tapped her on Monday evening, December 27th; she soon collapsed, her strength and vitality were exhausted. She soon fell into a sweet sleep and died perfectly happy at 5 a. m. December 28th.

She was almost helpless fifteen months. She told the neighbors, brethren, sisters, and myself, that she was ready and willing to die. She was certainly one of the cleanest and nicest little women that I ever saw. How I am to live without her I can not see; but the God of all mercy and grace will provide a way.

Yours in hope of eternal life, S. W. CARLTON.

(Obituary on another page.)

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELD. D. G. McCOWEN.

Elder D. G. McCowen was born May 2, 1831, died January 21, 1910, making his stay on earth 78 years, 7 months and 19 days. He was born in Morgan County, Georgia, and moved with his parents in his seventeenth year to Monroe County, Georgia, where he lived the balance of his life. He married Miss I. E. Fletcher, of Sumpter County, Georgia, in 1858, and to them were born eight children: Mrs. M. E. Shi, J. D., W. T., R. G., A. F., J. H. and E. L. McCowen, and Mrs. J. M. Evans. A. F., W. T., E. L. and Mrs. J. M. Evans are all deceased; the other children, with their mother, one brother, J. A. McCowen, two sisters, Mrs. M. E. Tramwell and Mrs. J. W. J. Taylor, are left to mourn the loss of a kind and affectionate husband, father and brother. He was not a strong man physically, but a very prudent man. He was attacked with a severe cold about the 24th of last December, which confined him to his bed, when a complication of troubles set in, and all that skilled physicians and the best nursing could do could not stay the hand of death. He was aware he was nearing the end, and told his family that he would not get well, and gave directions about all his temporal affairs, how he should like to be put away, who he wanted to preach his funeral, and where, all of which was carried out, except Eld. S. T. Bentley, whom he wanted to preach his funeral, failed to come, owing to the inclemency of the weather: Elders W. W. West and J. T. Glover conducted the services. Although the weather was bad, there was a large gathering of

friends as well as relatives to pay their last tribute to him. He, together with his wife, united with the Primitive Baptist Church at Smyrna, November 23, 1864, and was baptized by Elder James Stewart. He was chosen as their clerk in 1867, and was ordained deacon June 24, 1871. In 1875 he was by act of the church licensed to exercise his gift, then on December 24, 1879, he was set apart to the full functions of the gospel ministry by a presbytery composed of Elders W. C. Cleveland, R. E. Story and J. H. Gresham; was chosen pastor of his church, and was its only pastor for thirty years. He was also clerk of his (the Ocmulgee) association from 1871 as long as he lived. It would be a hard task for any one to portray all the virtues in such a well finished life. Much more might be said of this good man's life, but suffice it to say that as citizen, soldier of his country and of his Lord and Master, Jesus Christ, few if any ever excelled him. His morals before he united with the church were almost perfect, keeping the moral law as near as it is possible for a human being to do, never having uttered a profane word, never borne false witness nor defrauded any one in his life; a wonderful record, but this was his as a soldier in the service of his country, and the records are perfect as a servant in his Master's kingdom, and with all this perfect keeping of the law he took no credit for it, but always trusted in the merits of the crucified and risen Saviour, mourning his inability to live a better life. To say that he was without a fault I would not, but he had as few as any man I ever knew. We can only point you who were near and dear to him, relatives and friends, to the same God that he trusted and served so long. We see that this God is one who can be trusted, carrying him safely through this vale of tears and sorrow, and blessing him with a good hope through the portals of death, leaving us with the assurance that all would be well with him when he passed over the river, saying his only dread was leaving his loved ones, that he would be done with the troubles of this life. The church, sister McCowen, his children and other relatives mourn the loss of this upright man, and how are they to be comforted? Time will to some extent heal the wound, but to trust and serve God brings abiding comfort. Let us all try to do this, that our light may shine as did his, is the prayer of the unworthy writer, J. W. NEWTON.

Forsyth, Ga.

ELDER A. J. BROWN.

My father, Elder Andrew Jackson Brown, was the son of Isaiah and Ellen Grayham, and was born April 17, 1854, in Hancock Co., Ga., and died, nearly 56 years old, Jan. 9, 1910, in Bullock Co., Ga. His mother, whose maiden name was Brown, died when he was only two years old: and his father died when he was eleven years old. He had one little brother, who died at any early age. Being a little orphan boy, and making his home with his aged grandmother Brown, he was known by her name instead of his father's. His youth was spent mostly in Baldwin Co., Ga.; he lived there and in Putnam Co. until he moved to Bullock Co. in Jan., 1890. He was married to Miss Sallie E. M. Hudson, eldest sister of Eld. Joe Hudson, of Eatonton, Ga., Nov. 14, 1875, and to them were born a girl and a boy, both of whom died in infancy, and their mother died Feb. 16, 1879. He was married the second time to Miss Rebecca James Blizzard, of Baldwin Co., Ga., Feb. 5, 1882. To them were born six children, two boys and four girls, all of whom except myself, the youngest, died in infancy. I was the only one of my father's eight children whom he raised. My mother died in this county (Bulloch) Jan. 17, 1895. My father was married again the

third time, Jan. 5, 1896, to Miss Polly A. Bell, of this county. She and myself and my husband are the only remaining members of his family.

When very small, he realized the existence of God, the Maker of all things, and he believed in a future state of being beyond the grave. He joined the Primitive Baptist church of Mount Olives, Baldwin Co, Ga., Saturday before the 1st Sunday in Oct., 1881, and was baptized on the 1st Sunday in Nov., 1881, by Eld. W. T. Oxford, of the Towaliga Association. He was dismissed from that church in Sept., 1891, and joined by letter an arm of Liberty church, Pike Co., which was extended to Eureka, Bulloch Co., Friday before the 2d Sunday in Oct., 1891. He was liberated to exercise in public, whenever an opportunity was presented, by preaching, exhortation, or prayer; and his first text (Acts 28: 22) was taken at Bradwell Academy, Bulloch Co., the 2d Sunday in April, 1892. Philippi, a new church of the Towaliga Association, was constituted about this time, and he remained a member and pastor of it until during the year 1908. Becoming dissatisfied with his baptism, and wishing to be a true Primitive Baptist in every respect, he joined Ephesus church, of Lott's Creek Primitive Baptist Association, in Bulloch Co., Saturday before the 3d Sunday in Sept., 1908, and was baptized the next day by Eld. H. B. Wilkinson, and was ordained to the ministry on Tuesday after the 1st Sunday in Sept., 1909. He was a great lover of his meetings, and always went when not providentially hindered. He was always poor in this world's goods, and suffered greatly nearly all his life from bodily affliction. When young, he was thought to have been killed by a horse, and lay apparently dead for three days, and would have been buried had his grandfather consented, but afterwards revived. He was broken up in nearly all parts of his body, and suffered greatly from Bright's disease about five years. He and his wife went to Mill Creek church the 1st Saturday and Sunday in Jan., 1910; and he greatly enjoyed the preaching of Eld. H. Temples. He dearly loved THE GOSPEL MESSENGER, and I read the Jan. number to him Thursday, Jan. 6th, and he enjoyed it and commented on nearly every piece. He had a very bad cold for two months, and it passed into pneumonia, from which he suffered severely six days, until relieved by medicine and by death. During his illness he spoke of Eld. Temples's sermon, and how much he enjoyed it. We saw Saturday night, Jan. 8th, that he was sinking rapidly. Mr. Malley Denmark came to stay with us. It was eleven p. m. before we could get the doctor, who gave him medicine that relieved him. He said that he was going to die, but was not afraid to go, as he believed he would be at rest from all his pains and sorrows, but he hated to leave his family. He talked nearly all night as if in his sleep, praying, singing, and quoting from the Scriptures, and he seemed to be conversing with the Lord. Among the songs, of which he sung a part, was "Home, sweet home." He passed away at last without a struggle a few minutes before noon, Sunday, Jan. 9th, and was buried next day at Mill Creek Cemetery, hymn number 382 in Lloyd's selection ("While sorrows encompass me round") being sung, as he had requested, and Eld. H. Temples preaching an able and comforting discourse. I feel sure that my dear father has entered into rest, as he confidently hoped, through the merits of his crucified but risen Redeemer. HATTIE (BROWN) WIGGINS.

Portal, Ga.

ELD. J. H. SHIRLEY.

Eld. J. H. Shirley was born in South Carolina April 20, 1828, and died at the home of his youngest daughter, Mrs. T. J. Jackson, in Chilton, Co., Ala., Feb. 21, 1910.

Brother Shirley was raised from a small boy to manhood in Chambers Co., Ala.; and it was in this county he spent the greater part of his life. He moved from Chambers Co. to Shelby Co. twenty years ago; and it has been my sweet pleasure and privilege to know him ever since. Brother Shirley obtained a hope in Jesus for salvation early in life, and sometime after this he joined the church of the Primitive faith and order. Brother Shirley was married to Miss Mary A. L. Sanders, Oct. 17, 1852; and to this union four children were born, two boys and two girls, one boy and his wife preceding him in death. (See his wife's obituary in THE GOSPEL MESSENGER of Oct., 1909.) He was ordained to the full functions of the gospel ministry in 1873. For many years Eld. Shirley served four churches, averaging nearly one-half of his time from home. But he "endured hardness, as a good soldier of Jesus Christ." Meanwhile his family endured the privations incident to a minister's family.

Eld. Shirley had seen service on many bloody battlefields during the Civil War, and was wounded in his right arm, which made him a cripple for all his after life. He was not afraid to fight, and when he enlisted in the Army of Jesus he proved faithful to Him "who had called him to be a soldier."

Eld. Shirley and I were jointly called to the care of two churches for several years, and I was otherwise closely and harmoniously associated with him. He was sound in the faith, a good preacher, and the best moderator I ever saw.

He loved the Saviour, His cause, and His church. He was a good citizen, loyal to his country's highest interest, a model father, and a good neighbor. The dear Lord blessed him and kept him through a long and useful life. He helped to constitute several churches, ordain several preachers and deacons, baptized many members of the church, and solemnized the rites of matrimony between many persons, labored with his family on a farm for a living. He did not "teach for hire." He lived to see two of his daughters members of the Primitive church, also two of his grandchildren.

I believe his son should be a member, and perhaps will be some day.

A great man has fallen, and will be greatly missed. May the Giver of every perfect and good gift fill his place in the church, and bless the dear children with the spirit of reconciliation. Give them grace, dear Lord, to *live*, and die the death of the righteous, and let their last end be as his.

After a short service by the writer, the body of this dear yoke-fellow was laid to rest by the side of his wife, in the Kingdom Cemetery, to await the resurrection morning. Peace, sweet peace to him.

S. S. CRUMPTON.

Columbiana, Ala., R. 1, Box 13.

MRS. LUCINDA M. CARLTON.

Lucinda Margaret Weed was born in Chambers County, Ala., May 27, 1840. Her father, James Weed, moved from Chambers to Coosa County, Ala., in 1845. She married Joseph Tuck, of Coosa County, in 1858. Mr. Tuck died 14 years later. She then came to Texas and located at Plano, Collin County, Texas, in 1875. She married Chester C. Dewey, of Plano, Collin County, Texas, February 9, 1876. Mr. Dewey died August 18, 1886. She married William Huffhines, of Richardson, Dallas County, Texas, April 10, 1889. Mr. Huffhines died December 19, 1891. She married Dr. S. M. Carlton, of Hillsboro, Hill County, Texas, May 26, 1892. She was received into the fellowship of Fish Pond church, Coosa County, Ala., on the third Sunday in November,

1867, and was baptized by Eld. Benjamin Jowers, who was an able Primitive Baptist minister. Two of her former husbands, towit: Mr. Dewey and Mr. Huffhines, were prominent and leading members of the Missionary Baptist church. She gave her church letter from Fish Pond church to the Missionary Baptist church at Plano, and went with Mr. Dewey. She remained with the Missionary Baptists until she married Dr. S. M. Carlton, but was never satisfied with them because of their missionary work.

After she married Dr. Carlton she offered herself for membership to Bell Springs church, Hillsboro, Hill County, Texas, upon confession of faith and relationship to the church, and was received into the fellowship of the Primitive Baptist church at Bell Springs in 1895 or 1896. Dr. Carlton, her husband, and she called for letters of fellowship from Bell Springs church in August, 1900, and moved to Jonesboro, on the line of Coryell and Hamilton Counties, Texas; they were in the bounds of Old Harmony Association. A majority of the members and churches of this Association were what is known as limited predestinarian Baptist. They therefore held their church letters until they moved to Thornton, and there presented it to the church at Mt. Gilead on March 25, 1905, and were received. Sister Carlton lived a faithful member of the church until her death on December 28, 1909. She lived an orderly Christian life and worthy church member, seeming to have full faith in God's power and love to save His people. She was a devoted wife and Christian mother in Israel; was loved and honored by all who knew her, and was laid to rest in the Thornton cemetery with very impressive services, conducted by Elder A. P. Cardwell, in the midst of relatives and many sorrowing friends. May God protect and bless in their great bereavement her relatives and her sorrowing husband. Sister Carlton died of dropsy.

JOHN RICHARDSON.

MRS. ELLEN WHITAKER.

Mrs. Ellen Whitaker, daughter of Richard and Penelope Boyd, was born February 9, 1849, in the upper part of Martin County, N. C., and died at her residence, about four miles from Williamston, N. C., March 17, 1910. In 1872 she was married to Mr. Joseph W. Whitaker, son of Stanley Whitaker, and grandson of Elder William Whitaker, who was pastor of Beargrass and Smithwick Creek Primitive Baptist churches, and one of the most earnest, able, and respected ministers ever born in Martin County. As their parents died when they were young, Mr. Joseph W. Whitaker and his only sister, Mary, (wife of Mr. Jacob Spivey), were reared by their grandfather, Elder Wm. Whitaker. Sister Ellen Whitaker experienced conviction of sin and a hope in Christ, and joined the Primitive Baptist church at Shewarky, one mile south of Williamston, and was baptized by my father, Elder C. B. Hassell, in September, 1879. She was a faithful and consistent member of the church for more than thirty years. She and her husband were honorable, industrious, economical, and kind, and acquired a competency of earthly goods. Sister Whitaker was an invalid for many years, suffering greatly from disease of the kidneys, liver, and heart, but she bore her afflictions without murmuring, and was willing to die. Her remains were interred in the Baptist cemetery near Williamston, March 18th, in the presence of a large number of sympathizing friends, the writer, who was her pastor, conducting a short burial service.

SYLVESTER HASSELL.

MRS. MARTHA HUNT.

It is with a sad heart that I chronicle the death of my dear mother, Mrs. Martha Hunt. She was born May 7, 1828, and died July 14, 1909, near where she was raised. She joined the church of Christ at Mt. Olive, Lee County, Alabama, on April 21, 1894, and was baptized the following day by Elder J. T. Satterwhite, and lived an humble and consistent life, always filling her place in God's house, among the saints, where she feasted upon the gospel of Jesus, until afflictions prevented her. Father died in the Civil War, leaving her with five helpless children and in very destitute circumstances. But by her industry, working day and night to support her dear little ones, she succeeded in raising them to manhood and womanhood, and to love and care for her in her last days. Often do I sigh for one sweet word from her loving voice, but, alas! it is forever hushed on the shores of time. How often I feel rebellious against God's holy will in taking her from us; but by His grace may we be reconciled and enabled to say, "Thy will be done." She leaves one son and two daughters, twenty-one grandchildren, and twenty-two great-grandchildren in deep mourning. But we truly believe that she has gained a happy home. O, how we miss thee and miss thee more because we loved thee and because thou wast worthy to be loved! Rest on, dear mother, and though our hearts ache to hear once more thy gentle voice and to feel the touch of thy tender hand, yet ere long we hope to meet thee where parting will be no more.

Her daughter, MARIETTA HUNT.

Opelika, Ala.

MRS. CYNTHIA C. HENDON.

Born November 24, 1834; died November 9, 1909. She joined the church of Christ at Salem, Randolph County, Alabama, in her sixteenth year. We know not the exact date of her marriage to Bro. Hendon, but it was at an early age, and we can only give account of her two living children—W. M. Hendon, a highly respected and honorable citizen of Tuskegee, Macon County, Alabama, and Mrs. J. A. Sims, of Opelika, Alabama. She also leaves two brothers, W. E. and William McClendon, and two sisters, Mrs. Eliza Dozier and Mrs. Clamanda Smith. At the time of her death she was a worthy member of Mt. Olive church, Lee County, Alabama, and was much beloved by the members of that church. She had a great growth in grace and in the knowledge of Christ. The gospel of our Lord was sweet to her, and when possible she was under its power and influence. She knew the joyful sound, and hence walked in the light of God, strong in faith, giving glory to God. When her departure came, she quietly laid her armor by, for she had fought a good fight and kept the faith, and will receive a crown of righteousness in the final day. The late Elder W. M. Mitchell, of Opelika, was for many years her pastor, and their love for each other as humble children of the Lord was very strong. She spent her last days in the pleasant home of her Christian daughter, Mrs. J. A. Sims, and there was no lack of loving attention until the last. She bore her illness with unusual patience; and, being conscious of her early departure, gave full instructions concerning her burial, requesting the writer and Elder R. A. Thompson to conduct burial services, which instructions were fully carried out, and she was carried to the cemetery at Bethlehem church, Notasulga, Alabama, and laid to rest by the side of her deceased husband. A true and lengthy history could be written of this good, quiet, faithful, zealous, devout sister, but space forbids. May God's richest blessings be upon all the bereaved ones, we pray.

March 10, 1910. J. T. SATTERWHITE.

CHANGE OF ADDRESS.

Elder Lee Hanks has removed from 123 Daisy Park to 128 Summit Avenue, Macon, Georgia.

SKEWARKEY UNION.

DEAR BRO. HASSELL:—Will you please publish in THE MESSENGER as follows: The next sitting of the Skewarkey Union is to be with the church at Smithwick's Creek, Martin County, N. C., to commence on Friday before the fifth Sunday in May. All brethren and friends coming from the west will be met at Williamston on Thursday and Friday on the six-o'clock train. And any coming from the east will be met Thursday and Friday on the four-o'clock train at Jamesville. Any and all who expect to come from the west will please notify Bro. Kader Lilley, at Williamston: any coming from the east will please notify Bro. W. E. Manning at Jamesville. We would be glad if all brethren and friends would notify these brethren, so there may be no misunderstanding about conveyance. W. H. DANIEL, *Clerk.*

APPOINTMENTS FOR ELD. D. A. MEWBORN, OF FARMVILLE, N. C.

Tarboro, N. C., Monday, May 23.
Conetoe, Tuesday, May 24.
Flat Swamp, Wednesday, May 25.
Skewarkey, Thursday, May 26.
Skewarkey Union, at Smithwick's Creek, Friday, Saturday and Sunday, May 27, 28, 29.
Jamesville, Monday, May 30.
Moxottock, Tuesday, May 31.
Washington, Wednesday, June 1.
Sandy Grove, Saturday and Sunday, June 4 and 5.

CHRISTIAN SCIENCE AND THE LAW.

Because of continued information received respecting the injury being done by Christian Science, even among our dear Baptist people, I have tried in my weak way to expose this rank delusion from a new standpoint—from several standpoints, including that of necromancy. Those not aware of recent developments at the headquarters of Christian Science will be astonished almost to the point of doubting well-proven facts. I will mail *two* copies of this little work for Ten Cents, or *one* copy, and one copy of "Christian Science and the Bible" for Ten Cents (silver preferred). This price is not for profit, but to meet the bare cost. Hundreds of the first pamphlet were given away, and others placed where many could read them. If any good results from this unpretending effort, the credit will be due our kind magazines and papers for calling attention to it.

I remain, as I hope, in love of the truth.
Crawfordsville, Indiana. S. B. LUCKETT.

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Humboldt, Tenn., Aug. 18, 1908.

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S. HASSELL.

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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

JUNE, 1910.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 32. Williamston, N. C., June, 1910. No. 6

CHRIST SUFFERED FOR OUR SINS.

1 Peter 2:22–25.

Darkly rose the guilty morning,
When, the King of glory scorning,
  Raged the fierce Jerusalem;
See the Christ, His cross uplifting,
See Him stricken, spit on, wearing
  The thorn-plaited diadem.

Not the crowd whose cries assailed Him,
Nor the hands that rudely nailed Him,
  Slew Him on the cursed tree;
Ours the sins from heaven that called Him,
Ours the sin whose burden galled Him
  In the sad Gethsemane.

For our sins, of glory emptied
He was fasting, lone, and tempted,
  He was slain on Calvary;
Yet He for His murderers pleaded;
Lord, by us that prayer is needed,
  We have pierced, yet trust in Thee.

In our wealth and tribulation,
By Thy precious cross and passion,
  By Thy blood and agony,
By Thy glorious resurrection,
By Thy Holy Ghost's protection,
  Make us Thine eternally.

Anonymous.

EXPERIENCE DAVID F. BYRD.

Ozark, Alabama, Jan. 11, 1910.

Elder J. E. W. Henderson, Glenwood, Alabama.

VERY DEAR BROTHERS—We had a good meeting Sunday, Brother Byrd doing some very able preaching, which was indeed a great comfort to me, as he touched along upon my experience to some extent, and while I missed you so much, yet at the same time realize that it it is not best that you get out in such cold weather, and travel such a long distance, and I hope that you and Sister Henderson are well. Myself and little family are able to be up, but my wife is not very well.

I have been impressed for some time to write you a letter concerning some of what I hope to be the Lord's way of bringing me to a sense of my condemnation, and to realize fully my lost and ruined condition, and if saved at all, will be by the grace of God.

Ever since I was a small boy, I have had serious thoughts concerning the future, and what would become of me in the event I was called by death, and would very often hide myself in the woods and ask the Lord to have mercy on me, a sinner, but which would not make me feel any better, nor could I get any benefit out of going to meeting and hearing preaching; but the older I become the more serious would become my thoughts, and the more interesting would meetings, be, and in this same condition I went on for several years, the seriousness increasing as the years went by, until it became a very serious matter; and at the age of about twenty-seven years, in the year 1907, I would often exclaim, "Lord, what must I do to be saved?" and began to think that if I was a Christian, I ought to be a member of the church; but which was the church? It seems as if my mind was led on and on, until it became so serious that I began begging the Lord to have mercy, and to save me from an everlasting death, and "What must I do to be saved?" One night in April, 1908, while I was living in Montgomery, Alabama, my mind was in such a state of enquiry regarding my future beyond the grave, that I went to bed begging the Lord to have mercy on me a poor sinner,

and save me from an eternal hell; and finally, after a long time, went to sleep and dreamed that I was in the presence of Jesus, and could see Him very plainly, and begged Him to save me, as no child ever begged a parent in this world for anything; I was at His feet begging and pleading with Him to save me from an everlasting punishment, and thought that He replied to me, "All right, but there is one thing you must do, join the church and be baptized." I immediately woke up, and felt confident, and rejoiced much in my belief that it was an answer to my prayers. Now the duty of joining the church was on my mind, and which was the church? As my parents were Primitive Baptists, I felt like people would say, if I joined them, that I joined because my people were members of that church; but I felt that I needed guiding in the matter, and before I obeyed the command of Christ, given to me in my dream, which was a part of the stipulations of my being saved, and before I joined the Primitive Baptists, I wanted to find out for sure that they were right, and felt that joining them only because my people were of that faith, was not the thing to do, so again I felt that I needed to be assured by my Saviour, and again begged Him to show me the church which I hope He did one night, and again in a dream. I wanted to know the true church of the living God, the church of the old Apostles, the church I was commanded to join, and I dreamed that I was at that church, and, my dear brother, you were the preacher, and I thought it was the most harmonious gathering I ever saw, and I knew they were worshipping the true God like the church of the old Apostles, and I thought my father and mother, and in deed the very members of Pleasant Grove church were there, and I thought it was truly the church of the living God, the old Apostolic church, the one I had asked the Lord to show me; there was indeed no doubt of it.

Some one may laugh at these dreams, but they are a source of great satisfaction to me, and if I am saved it will not be because of any good thing I have done here in this old sinful world, but it will be by the grace of God alone, and as you know I followed the command in my dream, and was received by Pleasant Grove church, the

church that was shown me in my dream, the second Saturday in July, 1908, and was baptized by you the following day; and while it has been very pleasant since, yet some doubts and fears will come up, doubts that my dream was not a revelation from God, and fears that after all I am still in a lost and ruined state, and that I am only deceiving my best friends. These doubts and fears, I say, will arise occasionally, but in reading His Holy Word, and hearing the gospel preached, I find great consolation, and I think that belief on Him is not a voluntary act of the alien sinner, but the person believing must be born of God, before he can believe on Him; nor can the alien or unregenerated sinner bring himself out of the fallen state he is in by nature, by his own will and accord, but only through the regenerating power of God.

I can see clearly many imperfections in a great many things I do, and hope that there has been made manifest to me the necessity of a Saviour, a perfect Being to continue to guide me as I trust He guided me to the church.

Pray for me that I may hold out faithful to the end.

Yours in hope of eternal life,

DAVID F. BYRD.

REMARKS.

No Primitive Baptist believes that joining the church is essential to eternal salvation, but that this, as well as other acts, is necessary to our obedience to Christ and to our manifestation of our love for Him. S. H.

WHY WISH TO LIVE IN HEAVEN, AND SHALL WE LIVE THERE?

AVONDALE, ALA., Jan. 29, 1910.

In my meditations the past week the most solemn and serious question has presented itself to my mind that I have ever contemplated. That question is this: "Why should people want to be saved and live in Heaven, after leaving this world? And what are the inducements held out in the Scriptures to create the desire in the human heart to have a home in Heaven? And what is the incentive that moves a person to desire to have a home in the house not made with hands eternal in the Heavens?"

I confess that when these questions were first presented to me I was startled, for I had never seriously considered them before. So I began to ransack the Bible to find a satisfactory answer. And I will give some quotations from the Scriptures as the only reason that I can find why Heaven should be desired.

Somewhere in the Bible it is said: "In Thy presence is fullness of joy, and at Thy right hand are pleasures for evermore." What those "pleasures" are we are not told. David said: "I shall be satisfied when I awake with Thy likeness." Jesus said to His disciples, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also." In reference to little children, Jesus said that "in Heaven their angels do always behold the face of My Father which is in heaven," and "They that are counted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage, but are equal unto the angels, and are the children of God, being the children of the resurrection." When the sorrowing disciples stood looking after Jesus, as he went up from them in a cloud, the angel said to them, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which ye have seen go into Heaven shall so come in like manner as ye have seen him go into Heaven." "For ye are dead, and your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." "We which are alive and remain till His coming shall be caught up together with them to meet the Lord in the air and so shall we ever be with the Lord." Paul said he was in a "strait—betwixt two, having a desire to depart and to be with Christ, which is far better."

Thus it will be seen that the chief object and the chief desire of those by whom we are to be guided was to be with Jesus Christ, and to live with Him forever, and to be perfectly conformed to His image—"who shall change our vile body that it may be fashioned like unto His glorious body."

Now the question arises, "Why should the saints desire to live with and be *like* Jesus?" The reason and the *only* reason, why they should desire to live in Heaven is because *Jesus is there,* and they want to be where Jesus is,

because they love Him. "He is the chiefest among ten thousand, and the one altogether lovely." Hence the very basic principle of all true religion, of all holy and heavenly desires, is Jesus and His love.

If I do not love the Lord Jesus Christ with all my soul, mind, and strength, then I am none of His; my religion is vain, I am still in darkness, and my desire to be saved is from a purely selfish standpoint. But why love Jesus so intensely? "We love him because He first loved us." "He laid down His life for us." "He loved the Church and gave Himself for it." He suffered, bled, and died for his people, and arose again for their justification. He intercedes for them in Heaven. He is the "friend that sticketh closer than a brother." He is over all and God blessed forever more."

"He hath done great things for us, and blessed be His name." But the most serious question of all comes to *me*: Do *I* love Jesus? I fear not; I fear that all my religion and all the past service I have rendered has been from a selfish standpoint. When and where have I given evidence that I love Jesus above everything else? Do I love the brethren? "If a man hate his brother whom he hath seen, how can he love God, whom he hath not seen?" "We know that we have passed from death unto life because we love the brethren."

Spiritual life means salvation; and salvation means eternal life, and eternal life means a home in Heaven and with Jesus. What will the joys of heaven consist in? I don't know. "For eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him."

In hope of Heaven through Christ,

H. J. REDD.

THE "THUS SAITH THE LORD."

Ezek. 2:4.

When God would give Ezekiel his commission to the "impudent children," "stiff hearted" and "rebellious house" of Israel, he said unto him—"Son of man" (a title used seventy-nine times of Christ—applying to Him—and ninety-one of Ezekiel—when God addressed

him), "stand upon thy feet, and I will speak unto thee." Ezekiel obeyed, but not in his own strength. "And the Spirit entered into me when He spake to me and set me upon my feet, that I heard Him that spake unto me" (v. 2.). "And He said unto me, son of man, I send thee to the children of Irael, to a rebellious nation that hath rebelled against Me: They and their fathers have transgressed against Me, even unto this very day. For they are impudent children and stiff hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the LORD GOD. And they, whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak My words unto them, whether they will hear, or whether they will forbear: for they are most rebellious" (verses 3-7). I have humbly trusted that the Lord gave me this chapter by a special providence on the morning of the 1st Sunday in February, 1900, I having never read it before, and I found a special necessity for its *inspiring* words of encouragment and of warning in some subsequent experiences; and though I have never used it as the basis of any discourse since, that I remember, it has never left me, and now, I humbly trust, the Lord has given it to me again (afresh), and as the basis upon which to write the things He may be pleased to give me. "But thou, son of man, hear what I say unto thee: Be not thou rebellious life that rebellious house: Open thy mouth, and eat that I give thee" (ver. 8). The "Thus saith the LORD GOD" is that which is given, and against it there must be no confederated opposition or rebellion on Israel's part, nor individual rebellion on Ezekiel's part; neither the "words" of opposition, nor the annoying and painful wounds of "briers and thorns," nor angry "looks," nor the stings of "scorpions" would excuse or justify Ezekiel in rebellion.

Again, there was a time with me (in April, 1901), when I was overwhelmed with horror—in the words of the Psalmist: "Fearfulness and trembling are come

upon me, and horror hath overwhelmed me"—self-loathing. "Lo, I am vile, and repent in dust and ashes," as said Job—and the cruelty of pursuing enemies (for truth's sake) was too much for my weak frame and mind, though I was on the train, on the way to some appointments ahead of me: but suddenly these words, "Be not afraid, but speak," seemed to be spoken to and within me, and a change—comparable to that I experienced on Friday evening before the second Sunday in October, 1865, when I was suffering under a sense of "shame, guilt and fear" for having provoked God's anger, even to the turning away of His face from me—a change (as I thought) from a former attitude, and I had started to a wood to agonize in prayer that, if such a thing could possibly be, He would change again from the attitude of anger and wrath to that of mercy: but on my way, and entirely unexpected, there was given me a view of the Son of God in spotless purity, and simultaneously with that came these words from the Father, above and beyond the Son: "It is *you* that has changed, and not *Me*." Then my sense of guilt and shame was gone, and I dropped on my knees where I was and prayed this prayer, with tears rolling from my face: "Lord! let me praise Thee!" I say, the words of Scripture before quoted—"Be not afraid, but speak"—produced within me a change comparable to that here described—came upon me, and I was delivered from my tormenting fear: and at once I got my Bible out of the grip I carried, and in Acts 18:9, I found that which had been given me, and as a starving child I ate it, and the "O wretched man that I am!" and the "the fear of man, that fatal snare!" were gone from me. "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Thus, as when the second chapter in Ezekiel was given me, the Lord "strengthened me, helped me, and caused me to stand," when without such strength and help I should have fallen into, perhaps, death and the grave, through gloom and despair. But now, though I may not live to see it, may I not confidently believe that the "much people" are yet to be developed—brought out from the rocks, dens and caves of factionalism, (so to ex-

press it) where, as confused, excited and alarmed sheep they have been driven—and shall "dwell together in unity," "keeping the unity of the spirit in the bond of peace?"

This article will (God willing) be followed by other ones, confined exclusively to the subject matter of the text. J. C. DENTON.

Saran, Tex., April 3, 1910.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

THE TEACHING OF THE WRITTEN WORD OF GOD IN REGARD TO HIS FOREORDINAION AND HIS SUFFERANCE OF SIN.

1. In Regard to God's Foreordination, in Any Sense, of Sin.

It is impossible for me to understand how any person who believes that the Old and New Testament Scriptures are the written word of God can reverently read the following passages, and deny God's voluntary foreordination, even in a permissive sense, of sin: Gen. 37:28; 45:7, 8; 50:20; 2 Kings, 22:1-38; Psalm 17:13, 14; 76:10; Isa. 10:5; 46:9-11; 53:6, 10; Dan. 4:25, 35; Zech. 13:7; Matt. 26:31; Luke 22:22; Acts 2:23; 4:27, 28; 13:29, Rom. 11:36; Eph. 1:11; 1 Tim. 6:15; Rev. 4:11; 17:1-18.

2. In Regard to God's Sufferance of Sin.

It is equally impossible for me to understand how any person who believes that the Old and New Testament Scriptures are the written word of God can reverently read the following passages, and deny God's voluntary sufferance of sin: 2 Chron. 32:31; Psalm 81:12; 106:15; Mark 5:13; Luke 8:32; Acts 2:23; 7:42; 13:18; 14:16; Rom. 1:24, 26, 28; 9:22. As will be seen, all of these passages plainly declare *God's positive* (not negative) *sufferance of sin* (not holiness). The King James and the Revised versions render these words *leave, let go, give leave, give up, give over, suffer, and endure.* Gesenius, the chief Hebrew lexicographer, defines the word rendered *leave* in 2 Chron. 32:31, "forsake, leave, abandon;" and the word rendered *give up* in Psalm 81:12, "relax, loosen, let go, especially one who has been in any way detained, give over into the power of anything;" and the word rendered *gave* in Psalm 116:15, "give up, deliver over, permit, suffer, let to do anything." And Liddell & Scott, in the latest (eighth) edition of their unabridged Greek-English Lexicon, the highest authority on earth as to the English meaning of Greek words, define the similar Greek words, in the passages that I have cited from the New Testament, "turn over to, leave to, give up, yield, permit, suffer"; "give up, surrender, give in charge to another"; "give over to, allow, permit"; "bear, suffer"; "let, suffer, allow, permit, let go, let alone, let be, leave alone"; and "bear, endure, suffer." And the word *longsuffering* is used to designate God's forbearance towards sinful men in Exod. 34:6; Num. 14:18; Psalm 86:15; Jer. 15:15; Rom. 2:4; 9:22; 1 Tim. 1:16; 1 Pet. 3:20; 2 Pet. 3:9, 15. The Hebrew

word thus rendered is defined by Gesenius, "slow to anger, patient, longsuffering"; and the Greek word thus rendered, is defined by Liddell & Scott, "longsuffering, patient, forbearing." The word rendered "allow" in 1 Thess. 2:4 is entirely different from the words in the passages that I have cited, and is defined "approve" by Liddell & Scott, and is rendered "approve" in the oldest Syriac version of the second century, and in the Revised and Baptist versions. In Luke 18:16 the verb rendered "suffer" has for its subject, not God, but man. In 1 Cor. 16:7 and Heb. 6:3, the Apostle speaks of doing certain things if God or the Lord "permit"; of two or more courses, any one of which may seem to us equally good, the Lord knows which is best, and all His children should desire that His will, not theirs, should be done. While the word rendered "suffer" is used 29 times negatively of the will of God in the Scriptures ("not suffer," or "suffer not"), it is used 17 times positively of His will, including the word longsuffering, as any complete concordance will show.

Believing these two classes of Scriptures, in regard to God's foreordination and sufferance of sin to be equally true, I can not but hold, as the ablest uninspired predestinarians that have ever lived, that God, though utterly hating, forbidding, threatening, and punishing sin, yet voluntarily foreordained to suffer sin to originate and continue in the world until there shall be, by His infinitely holy, wise, gracious, and powerful will, "a new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:10-13; Rev. 21 and 22).

God's sufferance of sin is just as mysterious as His foreordination to suffer it. S. H.

ETERNAL LIFE.

Eternal life! what a theme for mortal tongue to speak upon, or pen to portray. I might, perhaps, as well repeat the words and stop; for what can I write that would in the least unfold a mystery so deep, so wonderful, so far beyond the scope of finite reason. God, the great I AM, is eternal, self-existent, almighty and unchangeable. He is the only true and living God, and soverign of the uni-

verse. He is the fountain and source of all existing vitality. "For in Him we live and move and have our being." We are the offspring of His creative power, and the product of His skill. Acts 17:28, 29. There is no life nor power but of God; and all things are under His control. The life that animates our mortal bodies is the breathing of God's almighty power. Gen. 2:7.

But this is not eternal life; the spirit that animates these earthly bodies will be withdrawn, leaving them in a state of death and corruption, while the spirit will return to God who gave it. Eccl. 12:7. Our Creator gave us this mortal life, and He takes it away; yet He hath promised us eternal life, and given us eternal life in His Son, which He will never take away from us. "This is the record, that God hath given to us eternal life, and this life is in His Son;" (not in Adam) 1 John 5:11. The elect of God were ordained to eternal life, which He promised before the world began. Acts 13:38; Tit. 1:2. These Scriptures show that there was a covenant promise of eternal life existing before the world began; Christ being the covenant head of the Church was the seed to whom the promise was made. Gal. 3:16—19. All the promises of God to His people are based upon their covenant relationship to the covenant Head, and they center in Him; and this is the greatest of all the promises, even eternal life. I John 2:25. And when God gave us His only begotten Son, He gave us eternal life in Him, and sent Him into the world that we might have eternal life through His righteousness, and thus the sovereign grace of God hath reigned unto the fulfilment of the greatest of all God's precious promises, and in order to this end the Father sent the Son, the Saviour of the world, and to this end came He into the world. Jesus declared that He came that His sheep (people) might have life, and by no other means could they receive this gift of eternal life; for He must needs die that they might live through the redemption that is in Him; so He "died for our sins," and put them away by the sacrifice of Himself, and redeemed us from the curse of the law, and from all iniquity and thus removed every obstacle that lay in the way of the fulfilment of the gracious promise of eternal life for His sheep.

Now the people of God, the elect in Christ Jesus, are to live with Him in the spirit world forever; nothing can destroy them, for He says that they shall never perish, and the apostle affirms that nothing shall be able to separate them from His everlasting love, not even a hair of their heads shall perish. Death shall indeed slay their mortal bodies, but their life is hid with Christ in God. "The body is dead because of sin, but the spirit is life because of righteousness."

Moreover the names of all who receive the gift of eternal life are recorded in the Book of Life of the Lamb, slain from the foundation of the world, and when they believe according to the working of God's mighty power which He wrought in Christ when He raised Him from the dead, they are sealed with the Holy Spirit of promise, the earnest of their inheritance until the redemption of their bodies from the bondage of corruption. So then "it is of faith that it might be by grace, to the end the promise might be sure to all the seed."

So, dear child of God, it is so perfectly arranged and secured that the world, the flesh, and the devil, as much opposed as they are to your eternal welfare, can never cheat you out of your inheritance. Thanks be to God, "who hath saved us according to His own purpose and grace, which was given us in Christ Jesus before the world began." J. E. W. H.

HOW THEY SAID IT.

"Then said they all, Art thou then the Son of God? And He said unto them, Ye say that I am." Luke 22:70.

People sometimes unwittingly give evidence against themselves by their actions as well as by their words, and it is often the case that the one is derogatory to the other. The elders of the Jews, the chief priests and the scribes, were determined to convict Jesus of the grave charge of blasphemy, because He claimed to be the Son of God, which He never denied but often affirmed by reference to God as His Father.

But now the Sanhedrim council was in session, and the cause of the "Nazarene" was to be tried, and those men who were to prosecute the case against our Savior

were early at their malicious work. And if they could only provoke Jesus to say in so many words, I am the Son of God, they could convict Him on His own testimony.

But they were ignorant of the fact that they were then fulfilling the prophecies that had gone before concerning Christ and themselves; for had they remembered and understood the reading of the second Psalm they might have seen at once that they were saying that Jesus was the Son of God. For therein it is plainly stated that the kings of the earth set themselves and the rulers take counsel together against the Lord and against His anointed, which prophecy they were literally fulfilling and thereby demonstrating the fact that Jesus is the Son of God.

"And the whole multitude of them arose, and led Him unto Pilate. And they began to accuse Him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King. And Pilate asked Him, saying, Art thou the King of the Jews? And He answered him and said, Thou sayest it." In all these things we see clearly the fulfillment of the Scriptures, and in this way they were saying that Jesus is the Son of God as plainly as the Ethiopean Eunuch declared the same to Philip. And so in every case wherein either men or devils are found to be doing just what the Scriptures say they will do, it furnishes evidence to the children of God that the Scriptures are given by inspiration of God; and those actively engaged in those things according to the testimony of God are saying by their actions that the Bible is true.

The ancient Jews said that Jesus was the Messiah of the Bible in despising and rejecting Him (Isa. 53:3); they said it when they bore false witness against Him before the Sanhedrim court; they said the same, by act, when they delivered Him to the ignominious death of the cross, and indeed in all their conduct toward Him they heaped up testimony for the confirmation of God's believing children throughout all subsequent ages that Jesus Christ is the Son of God. However, these outward evidences serve not to produce a living faith in the Lord Jesus Christ; for faith is the gift of God, a

grace of the Spirit independent of all external signs; yet a record of the prophecies and of their literal fulfillment is assuring and helpful to the children of God in this life.

The learned apostle of the Gentiles was enabled by the grace of God to prove from the Scriptures that Jesus was the very Christ, but his arguments were not sufficient to plant the faith of Christ in the hearts of those that heard Him; some believed what he taught, and some believed not.

Finally, dear brethren, let me call your attention to the literal fulfillment of the Holy Scriptures bearing upon the present times, and maybe it will help us to believe more firmly in the inspiration of the written word of God and help our "unbelief" (Mark 9:24) or serve to remove it. Read 2 Tim., 3d chapter, and open your eyes to the sad truth that perilous times are upon us, and that in the exact form predicted. Read also 2 Pet., 2d chapter, and behold its fulfillment in the present age, and say if there is any reason to doubt the inspiration of the Holy Scriptures. And don't stop here—read on and on, and compare what you read with your actual experience and observations, and tell me if the world by all the wicked abominations thereof is not in its blindness and ignorance giving testimony to the truth of God's word.

If any man or set of men who hate you and persecute you for Christ's sake would ask you if yours is the true and only organic apostolic church on the earth, you may with propriety, adopt your divine Master's answer "Thou sayest it"; yea, they say it by their conduct toward you, and by disputing your claim to such sacred exclusiveness. They are as sure to deny your identity as the one and only visible or militant body of Christ as the Jews were to deny His claim to the Messiahship. This is the manner in which the world hates you, as Jesus said it would. It is the religious world that is your most inveterate and dangerous foe.

The daughter of Zion is now left as a cottage in a vineyard. The world does not give her more than a passing notice, and has no desire to share her poverty and afflictions. But in all these things the enemies of Christ and His church are, unwillingly and unintentionally,

bearing testimony that Jesus is the Son of God, and that the Old School or Primitive Baptists are the only authorized, apostolic, and divinely recognized religious institution in the world. And if any of our adversaries should censure me for claiming so much for the poor and afflicted people of God, I have only to say to them, "Thou sayest the same of them by combining your forces in opposition to them, just as the rulers of the Jews gave evidence by their rejection of Christ that He is the Son of God. *"Thou sayest it."* J. E. W. H.

SALVATION IS BY GRACE.

Salvation, spiritual, glorious and eternal, is by grace, according to the hope of the patriarchs, the harp of the prophets, and the trump of the evangelists. Salvation is by grace according to the historical interpretation of Scripture, according to the types and the antitypes of Scripture, and according to the figures, shadows, symbols, and parables of Scripture.

Salvation is by grace according to the positive and sublime declarations of the eternal God and Jesus Christ His only Son, and the experiences of God's people in all the ages of the past.

Salvation is by grace according to the testimony of martyred thousands of God's saints that have gone before, who endured every species of torture and cruelty and pain and agony and suffering that the malice of Satan and the ingenuity of bigots could invent.

Salvation is by grace according to the simplest faith, the purest wisdom, and the best and highest scholarship this world has ever known.

Salvation is by grace according to the Reformation, pure and original Protestantism, and the Creeds and Confessions of faith of the Missionary Baptists, Methodists, Presbyterians, Episcopalians and other orders, even if they do deny it practically.

The effects, results or fruits of the doctrine of salvation by grace are honoring to God and beneficial to men, and the best for human society according to the testimony of some Liberal Philosophers and learned Church Historians, who, though they do not believe the

doctrine, yet admit that "the wisest and best Christians have believed and been animated and inspired by the fact that their conviction of sin and conversion to the love of holiness have been the mighty work within them, not of themselves, but of the Divine Spirit; whom they will henceforth rejoice to love and obey," and that the believers of this doctrine have far more than others, "abhorred all falsehood, all impurity, all moral wrong of every kind," and that it is "a fountain-head of stern, aggressive, self-sacrificing virtue, rising often to the heights of moral heroism, so necessary to brace up the tone of morals in an age of license, and even, at a crisis, to save the very life of a State, political as well as social." See Hassell's Church History, pages 497-499. We had an example of this last fall right here in my own State.

"Wherefore," as Paul says, "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of *our faith;* who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:1, 2.

So cheer up, dear humble, feeble, doubting believer in salvation by grace, for "the day of your redemption draweth nigh," and "now is our salvation nearer than when we first believed." G. W. STEWART.

THE COMPREHENSIVE PROVIDENCE OF GOD.

We are not to think of sin as a something that exists somewhere in space belonging to no one. "Sin is the transgression of the law." Had there been no transgression there would have been no sin. "In Him is no darkness at all." Darkness and sin are not from God. We may not be able to tell how it came that the first man sinned, but we do know that it is not from God. While God did suffer it to be so, and that, too, knowing all the results, yet it is not from God. That God could have prevented it, we concede. The relation of men to

each other is such as binds them to protect each other from injury; but God's relation to men is different. Had God been bound by this principle, then sin would not have been. God did not suffer sin to enter the world because he *must*. Why did He suffer it? I will not pretend to answer it. Secret things belong to God. If one were to report the depth of the sea at one million miles, we would be sure he does not know its depths; so if one say that God is the cause of sin, we would say he does not know its cause.

There is a something in every heart, renewed by grace, that will trace sin to some other source. The perpetuity of the race, the birth and preservation of all the elect of God, makes it necessary that God be more than an idle, inactive, indifferent observer of sin. Were there no providence, no care on God's part, as to the course of events, the race would be self-destructive, and so God's purpose in salvation defeated.

That was lofty language of a once proud monarch—"He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hands, or say unto Him, what doest thou?"

How far God's providence in earth is necessary to the salvation of the elect, to the temporal being of the elect, to the preservation of the race till all the elect be taken out of the race, I am not able to answer this. The Jews were kept till Christ was taken out of that people. The people of earth will be kept from extinction till the whole family of God be brought into being, and born of the Holy Spirit.

The providence of God does extend in some sense to the course of human events, the rise and fall of nations, the perpetuity of the liberty of men; but to understand all this, I can not. To what extent we may exclude the providence of God from human events, I must not say.

While thinking on this, I feel I am in the presence of a sublime subject. Who can draw the line so as to leave things too unimportant and little for His notice on one side and things of sufficient note for His notice on the other side? Does He notice the dust driven by the storms, the least dust, so as to take notice of it, as to where it stops when driven by the wind? Does He watch our dust in the grave "till He shall bid it rise?"

It is easy to conceive of Him as observing the course of the great comet; but O! does He note a falling tear—a rising groan? Does He regard the feeble bird and crawling worm? Does He ever think of His tried people and stretch out His arm for them? Where is the line between things noticeable and unnoticeable to Him? Who can draw that line? What interest or concern may He take in human events, without injustice or cruelty?

"The Lord God omnipotent reigneth." J. H. O.

To me it seems that the Scriptures teach that the providence of God (His superintendence and control) extends over all His creatures (Matt. 10:29-31; Luke 12:6, 7; Rom. 8:28; 11:36; Eph. 1:11; Col. 1:16, 17; Heb. 1:1-3; Rev. 4:11). S. H.

AN EXHORTATION TO SERVE GOD.

We, as the creatures of God, having enjoyed the protecting care of our most merciful and ever-to-be adored heavenly Benefactor, and above all a sweet and abiding hope anchored in Christ, our great and adorable Redeemer, are under the most solemn obligations to consecrate our entire lives to Him who is the Father of all our mercies. We should not treat His sweet service with indifference. We should not serve Him as though it was a matter of little concern, or follow and obey Him if we feel like it. Our fleshly feelings should not be consulted in the service of God. We are responsible to God for our acts. It is dangerous to become carnally minded, and to set our affections on the perishable objects of this sinful world. How important for a true minister to love his brethren, and ever be ready to make any lawful sacrifice to serve them. This service should be a service of love. He should consider this the highest of all callings, to be an humble follower of Jesus, and an example to the flock of God. For a minister to be of benefit to the flock of God he should be blameless. His life should be above reproach morally, and he should possess that degree of gravity that is so adorning to the

life of a meek and humble follower of Jesus. A preacher can engage in light trashy and even filthy conversation until he will destroy his influence in a great measure. Foolish jestings and vulgarity are so unbecoming from an exemplary servant of God. He should consider that high and sacred calling, and not gratify the lusts of the flesh in this respect. His life should be preaching. Much good can be accomplished by a good, humble, conservative ministry. A minister should not think more highly of himself than he deserves. A gift will make room for itself. He need not become offended if he is not shown the respect that he thinks he deserves. The church should feel it their indispensable duty as well as a sweet privilege not to forsake the assembling of themselves together as the manner of some is. How discouraging to a poor minister for a church to call him and then the members treat him with indifference by seldom attending their meetings! They should go each day. They call a minister to serve them two days in each month, and the members should be certain to be there, if not providentially hindered, those two days. When a brother stays at home let him ask himself the question, Suppose all the church were to do as I am doing, what would become of our church? He would soon have none. The members should go whether the minister meets them or not. They are kings and priests unto God, and each should be willing to make his little offering to God for himself. They should assemble themselves together, and sing praises to God, and read a portion of His word, and tell of the dealings of the Lord with them, and remember that they are under obligations to obey the Lord whether there is any preacher present or not. It is their church, and the preacher is but a servant, and they should not depend upon the poor preacher to serve God for them. How many of our members pray in public?

Many let little trifling excuses keep them away from the services of God. These things ought not so to be. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added." God's children should visit each other more, and manifest their love one toward another. We can not live this life over

any more, and the little time allotted us should be spent in the service of God. How many not only neglect to attend the services of God themselves, but do not encourage others to go and do not take their children to hear the truth preached. Parents should see that their children attend the worship of God, and encourage their neighbors and friends to go. Our service should be a service of love. We should love one another and be good to each other. "If ye bite and devour one another, take heed that ye be not consumed one of another." A brother should love the peace and unity of the church too well to introduce any practice, or press any hobby that would divide the family of grace. We need each other and should not eat meat, nor drink wine that will cause our brother to stumble. We are few in number and we should so act as to ever preserve peace and fellowship in the church. I love the good, firm, conservative, loving spirit that has ever been exhibited by our highly esteemed and gifted brother Hassell. I have been in accord with his views all along the line, and thought them to be safe on all the cardinal principles of the faith and practice of the Lord's people. I most fully endorsed that proposition he offered for peace some years ago, and, if all had accepted that, sweet peace would have prevailed today. It is so good to have the spirit of forgiveness, forbearance, tenderness, firmness, and that charity that hides a multitude of sin. There are little misunderstandings that arise among the saints many times, and by magnifying the same they make mountains out of mole hills. It will not do for one man to conclude that everybody must do what he says and he is going to regulate the Baptist family. That is dangerous. Differences among the saints should not be agitated so much. The more they are agitated, the wider will be the breach. We are all poor sinful and imperfect creatures, and all make mistakes more or less. Let us all examine ourselves, and pray to God to guide us all aright, and to restore love and fellowship throughout the Zion of God. L. H.

QUESTIONS AND ANSWERS.

1. Q. What is the difference between a Nazirite and a Nazarene? A. A Nazirite is a person separated from the world and consecrated to God, either for a limited time or for life, and this relationship was shown by not cutting the hair, and by total abstinence from the fruit of the vine and all other strong drink, and by avoidance of all contact with the dead (Numb. 6); Samson and Samuel and probably John the Baptist were lifelong Nazirites. A Nazarene was an inhabitant of the town of Nazareth in Galilee; and this term is especially applied, in the New Testament, to Christ and His disciples (Matt. 26:71; Luke 18:37; John 19:19; Acts 24:5).

2. Q. What is that "faith which is dead without works" (James 2:14-26)? A. A superficial, historical, head belief in God, such as the devils or evil spirits have, and which is not in the heart, and which produces no fruit of love to God or man.

3. Q. What is that faith "by which the elders or Old Testament saints obtained a good report" (Heb. 11:2), by which we are "saved" (Eph. 2:8), and "justified" (Gal. 2:16; Rom. 3:30)? A. A heartfelt belief and trust in God and His promise of salvation by His Son, the Messiah or Christ, "the faith of God's elect" (Tit. 1:1), "the faith of the operation of God" (Col. 2:12), which reposes all its hope of salvation in the righteous life, atoning death, and justifying resurrection of our Covenant Head and Surety, the Lord Jesus Christ, and which proves its genuineness by delighting to manifest love to God and man (1 Cor. 1:30, 31; Gal. 5:6; Rom. 13:10; Matt. 25:31-46). Through this living faith in Christ we are shown to be vitally united to Him, who is thus declared to be "the Lord our Righteousness." (Jer. 23:6; 33:16).

4. Q. What was the faith of Abraham, which was "counted to him for righteousness" (Rom. 4:3)? A. Christ Himself, the substance and object of Abraham's faith (John 8:56), by whose obedience Abraham was made righteous (Rom. 5:19).

5. Q. What does the Apostle Paul mean by being "baptized for the dead" (1 Cor. 15:29)? A. There are

numerous explanations of this phrase, of which none is satisfactory. The two most plausible views are: First, that the Apostle here refers to an *unauthorized* practice, in the early church, of living persons being baptized in the place of dead persons, under the false supposition that such a proxy baptism might be of some benefit to the dead; and, second, that the Apostle means that living Christians are baptized to take the places of dead Christians, thus expressing their belief that, as in baptism, we are buried in the water and are raised from it, so all the dead in Christ will be raised by Him from death at His second bodily coming to this world. This second explanation is more satisfactory to me.

6. Q. What was the act or ceremony of offering meat to idols, if it was afterwards sold in the market (1 Cor. 8:10)? A. A part of the body of an animal was burned, in sacrifice, on the altar of an idol, and the remaining part of the body was either sold in the market, or eaten in a feast in the temple of the idol.

7. Q. What was the fiery trial referred to in 1 Pet. 4:12? A. The great persecution which was about to come upon the followers of Christ from the pagan Roman Empire, a forerunner of the still fiercer and more prolonged persecutions of Christians by Papal Rome. As the ungodly world thus persecuted their Divine and perfect Lord, so would it persecute those who truly believed in Him (John 15:18-20; Luke 23:31).

8. Q. Ought the communion or Lord's Supper to be partaken of in the morning or in the evening? A. The passover was partaken of in the evening (Exod. 12:6-10; Deut. 16:6, 7); and so was the Lord's Supper at its first institution (Matt. 26:20-31; Mark 14:17-27). But the Greek word rendered "supper" means either the morning or the mid-day or the evening meal; and the Apostle Paul says that he was afraid of those who observed days and months and times and years, lest he had bestowed upon them labor in vain (Gal. 4:10, 11)—they seemed to be carnal instead of spiritual, to worship time more than they worshiped Christ. The circumstances of communion are of far less importance than its spirit. If we are to observe the communion just as it was literally observed by Christ and His Apostles, it must be in an upper room, and no women must be present, and

we must wear long flowing garments, and recline instead of sitting at the table. But we are satisfied that these outward circumstances are entirely unessential; and the one thing needful is to observe this and every other commandment of the Lord in spirit and in truth (Matt. 28:20; John 4:24). The Lord commanded that the passover should be observed in the evening (Exod. 12:6-10; Deut. 16:6, 7); but He never commanded that the communion should be observed in the evening. From the darkness and bondage of the ceremonial law the Lord has mercifully translated us into the light and liberty of the gospel (John 8:36; Acts 15:8-11; Gal. 4:21-31; 5:1-6; Col. 1:12-14).

9. Q. Are any of the so-called churches which practice open or free communion more than 400 years old? A. No. The invariable scriptural order is, first, faith; then baptism; and then communion. But the Lutheran "church," born in 1526, and the Episcopalian, born in 1534, and the Presbyterian, born in 1560, and the Methodist, born in 1739, practice open communion with any so-called baptized person. And John Bunyan and some other Baptists in the 17th century, and Robert Hall and some other Baptists in the 18th and 19th centuries, and C. H. Spurgeon and some other Baptists, practiced it in England; and a few Baptists in Canada and New England practiced it in the 18th century; but even the Greek Catholics and Roman Catholics do not practice it; nor do any sound and orderly Baptists practice it now anywhere in the world.

10. Q. If one or more churches of an Association withdraw fellowship from the remaining churches without a just cause, and set up bars against the true Baptists and Bible doctrine, is it the duty of the remaining churches to send brethren to that church or churches gone astray, to try to convince them of their wrong and ask them to repent and return to true principles, or should they drop them from the Association without bestowing any labor upon them? A. Drop them at once, as they have dropped the Association, and as Associations are unknown in the Scriptures, and are not disciplinary bodies, but should be held only for the public worship of God and for mutual edification. If the

straying churches see their error and repent of it, they can confess it and return to the Association in case they desire to do so. S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Psalm 103:8, 43.

THE HIDDEN CHILD.

There is no earthly affection so devoted, steadfast, patient, pure, and true as that which glows within a mother's heart, says Mr. H. L. Hastings in his "Readings for Leisure Moments." One of the most touching accounts of maternal affection which we have heard was related by Mr. Norman McLeod, of Scotland, in an address delivered in Glasgow. He said that one cold day in winter a Scottish mother was obliged to cross a bleak mountain with her infant son in her arms. As she ascended the heights the weather grew very cold, and she began to fear that both she and her babe would freeze to death. But she resolved to save the child if possible, and so she took her shawl and wrapped it round the little boy, and laid him snugly in a cleft in a rock, where the chilling blasts could not disturb him. The night wore away; the poor woman grew numb, and cold, and stupid, and at last lay down and slept; and in the morning she was found, frozen stiff and *dead;* while her little boy was warm, and well, and sweetly sleeping in the rocky cleft where a tender mother's hands had laid him down.

Such is a mother's love. But how soon this love exhausts its source! This mother loved her child better than her life; but then she could do no more for him, and was forced to leave him to the mercies of a cold and stormy world. But God's love outlasts a mother's; God's pity never fails. And though the loving Christ died for sinners, yet he lives again, and lives to love them still.

When Mr. McLeod had related this truthful narrative, an old soldier came forward with tears in his eyes, and

said, "That was *my* mother. She died to save *my* life. She hid *me* in the cleft of the rock. I love her, and I hope that I love my Saviour, who, when I was in danger of dying the second death, said to me, *'I will put thee in the cleft of the rock, and will cover thee.'* "

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

And well does the poet say:

"If human kindness meets return,
And owns the grateful tie—
If tender thoughts within us burn,
To feel a friend is nigh—

Oh! shall not warmer accents tell
The gratitude we owe
To Him who died our fears to quell,
And save from endless woe?

While yet His anguished soul surveyed
Those pangs He could not flee,
What love His latest words displayed—
'Meet and remember Me'!

Remember Thee, Thy death, Thy shame,
The griefs which Thou didst bear?—
O memory! leave no other name
But His recorded there."

S. H.

EXTRACTS.

ROCK MILLS, ALA., Jan. 10, 1910.

Elder S. Hassell—

DEAR BROTHER IN THE LORD:—The Lord has blessed us with reasonable health and strength to pass through another year of toil, responsibilities, and temptations, and enter into a new year, for which we should feel very thankful, and review the past, and endeavor to improve thereon, praying our Heavenly Father to guide us by the Holy Spirit, that our efforts be not in vain, for without Him we can do nothing pleasing in His sight; but He has promised to be with us in the discharge of our duties always, even unto the end of the world, and He is not slack concerning His promises. So let us take courage, and try to love Him more and serve Him better than we have in the past, laying aside all bitterness, wrath, evil speaking, etc., and endeavor to keep the unity of the Spirit in the bond of peace. Behold how good and pleasant it is for brethren to dwell together in unity, and how awful the opposite! We are imperfect creatures, and, when we have done the best we can, we have only done our duty, and our righteousness is as filthy rags. Let us be more careful in bearing one another's burdens, and so fulfill the law of Christ. I am in my 76th year, in my 43d year as a professed follower of Christ; and, when I review my life, I find that I have been

a poor unprofitable servant, not worthy in myself of the least of God's blessings, which He has so abundantly bestowed upon me. Should I not be thankful indeed and try fervently to praise, honor and adore His blessed name for His goodness and wonderful works to the sons of men? Laying aside every weight and the sin that doth so easily beset us, let us run with patience the race set before us, looking unto Him who is the author and finisher of our faith. I wish here to say a word, in love to the cause, to our ministers; especially the young ones. Take heed to the admonition of our venerable apostle Paul to you—"Take heed to *yourselves*, and study to show yourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. Be careful that you do not become over-zealous and wise in your own conceit, for he that exalteth himself shall be abased, and he that humbleth shall be exalted." I have been young and know there is danger of young brethren being over-zealous, and having a zeal not according to knowledge. Take warning; you can't be too careful in these perilous times, when men are lovers of themselves more than of God. Little children, keep yourselves from idols; keep out of politics; if you fill your calling, you have all you can do. He that goeth a warring entangleth not himself with the things of the world that he may please him that hath called him to be a soldier, as the apostle says. I know that I must soon pass from this stage of action, and feel that it is meet that I stir up your pure minds to the way of remembrance. What I have written has been in love to the cause of the Master, and I pray that He may bless it to the good of the wayfaring for His name's sake.

I enclose money order for continuance of THE GOSPEL MESSENGER. I have been taking it since 1883, and feel that it is and has been a great benefit to me, and I fully approve and endorse the management of it, and recommend it to all inquirers after truth. May the Lord bless you and your co-editors in your labors of love to the cause of the Master. I remain, your little unworthy brother, in hope of eternal life,

J. J. HEARN.

OZARK, ALA., Feb. 9, 1910.

Eld. J. E. W. Henderson, Glenwood, Ala.—

DEAR BROTHER IN CHRIST AND FATHER THROUGH THE GOSPEL:—I will undertake to comply with your request, and hope you will pardon me for negligence, though I would have written once and again but Satan has hindered me, telling me you had better not commit yourself to the scrutiny of an able minister, for he will surely find you out; but I hear another voice speaking, "Children, obey your parents in the Lord, for this is the first commandment with promise." I have always felt like a child, and have loved you for your kind and fatherly care and instruction—your labor of love in the Lord, and more so, here of late, for the persecutions and hatred on the part of some here at Pleasant Grove, and not only here, but at other churches. I praise you for your steadfastness, and opposing the ways of Babylon and her daughters. Many a time, no doubt, you have felt as Elijah did when he said, "Lord, they have digged down Thine altars, and slain Thy prophets, and I am left alone, and they seek my life to take it"; but he received an answer which I am persuaded gave him some encouragement, and so I hope you have. May the Lord bless you in your last days with the unspeakable joy of His presence.

Your unworthy son in the gospel,

JESSE BYRD.

SULLIGENT, ALA., March 1, 1910.

Eld. S. Hassell—

DEAR BROTHER:—As my subscription to THE GOSPEL MESSENGER is out I hereby enclose order for one dollar, for which please continue same another year.

I was glad to see that you had combined with *The Footprints of the Flock*, but was sorry to see the discontinuance announced. I can't see how it could have injured THE MESSENGER, or injured the cause, save in the eyes of Eld. Fairchild's enemies. Eld. Fairchild was through this country about a year ago, and was as much appreciated and as well received as any minister who has ever passed our way.

We hope we may have the pleasure of another visit from him ere long, dear brother.

Should you see fit to give a place in THE MESSENGER, some one may say "absoluter," to which I reply, we are not lined up that way. We extend a cordial invitation to both sides to come and visit us, on condition that you leave your division hobbies behind. We want our brethren to come among us, preach Christ and Him crucified, the way, the truth, and the life, to the upbuilding of His cause and people here on earth, that the weak and fearful little lambs may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Unworthily, J. C. CHANDLER.

WITTER, ARK., March 28, 1910.

DEAR BRO. HASSELL:—I have your card of March 9th conveying intelligence of the death of poor, afflicted Sister Smith. While we remain human beings, subject to human frailties and passions, the death of a fellow-mortal can not be otherwise than sad, especially where our sympathy and efforts to afford relief have been enlisted on behalf of the suffering one. But our judgment should tell us, and does tell us, that it is far better for the loved one. We should therefore feel a sense of relief at the intelligence of her happy release from suffering. I did all I could, but I do not deserve any praise—I only did my duty—what I was under obligation to do. If I gave her any relief from suffering, if I mitigated any pain, if my hands were blessed with the humble privilege of bearing to her even a little relief from suffering, to God belongs the praise and glory and thanks; but still a greater blessing and sweeter joy to me than the privilege of handling tons of gold.

I am under many obligations to you for generous assistance in advertising my remedy and helping me find poor sufferers.

I owe $910 on one of my farms, but am setting a sawmill on it to cut the oak timber into lumber to make the payment. I do not think I will have much difficulty in making that amount by February next. But should I fail I will lose the land unless I can borrow the money so as to get more time. I have paid $1,250 on it.

Your brother, I hope, in great tribulation,

C. W. ANDERSON.

ADAIRSVILLE, GA., March 7, 1910.

Eld. S. Hassell—

DEAR BROTHER:—I have been taking THE GOSPEL MESSENGER about 27 years, and feel that I want to take it on. I do not know how long that will be, for I am getting old and haven't much longer to stay here. I like to read THE MESSENGER as well as ever, and we get it regular. May the Lord bless you. As ever,

Your unworthy brother, D. W. LOUDERMILK.

SUMNER, GA., April 16, 1910.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD, AS SOMETIMES I HOPE I AM:—As my subscription to THE GOSPEL MESSENGER has nearly expired, I will send you one dollar for another year, as I want it sent to me as long as I live. I hope all of the subscribers will pay up all dues and keep you able to continue publishing it, for I think it is contending for the truth, and the truth is the only thing that will make us free. I remain,

Your brother, HENRY STEWART.

TOCCOPOLA, MISS., April 6, 1910.

DEAR BROTHER HASSELL:—I have let my time run over, for which I ask you to pardon me. I love THE MESSENGER and the glad tidings of great joy that it ably brings to the homes of God's little lambs.

Dear Brother, I love the kind and loving manner in which you deal with all the troubles that get up among the Baptists. No one can censure you as being hasty or irritable or self-willed in these troubles, for you deal with them so kindly and lovingly and brotherly. Dear Brother, I wish we could meet you some time and hear you preach; we would all be so glad to have you visit us down here in Mississippi. Bro. A. B. Morris is pastor of our church at Laodicea, at Lafayette Springs, Miss. Dear Brother Morris is an able preacher and a loving pastor. Oh! how edifying it is to sit under the sound of his voice and hear the sweet message that seems to come from the Father above.

Your brother in hope, W. C. BARBEE.

KANSAS CITY, MO., 2635 Park Ave., April 6, 1910.

Elder Hassell—

DEAR BROTHER IN THE LORD:—I don't want to do without THE GOSPEL MESSENGER, it brings so much good news to me. My heart reaches out to dear Sister Whitley in great tenderness. I feel that I must tell her what a feast it was to me to read from her pen. The Lord had wonderfully blessed her with free grace—no strange gods with her. Dear Sister Swartout, how she did express my feelings, under the word "Farewell!" I hope that by divine grace I have been enabled to say farewell to my loved ones. Dear Sister Swartout, if I know myself my heart reaches out to you in prayer. Oh, Father! if Thy will, be around about her and keep her in the hollow of Thy hand. She can say, "Sweet affliction!" I have been wanting to write her so long; her writings have comforted me. Brother Hassell, I see so many good pieces in your magazine that my heart fills to overflowing. The names of different places take me back to my childhood days. I was quite young when I left North Carolina. I remember Tarboro and Scotland Neck. I get some good letters from Eld. Strickland, which have been a great pleasure to me. His parents knew my father and mother. He lives in Scotland Neck, N. C. I trust the Lord will be with him in his labors of love. I hope it will be so I can go back to the dear old State, and have the privilege of meeting with brethren of old Kehukee Church. My grandmother and my uncle's membership was at that church. I am very fond of reading the poetry in your magazine. Brother Hassell, I save them all. I hope you will long be spared to continue to publish THE MESSENGER.

Your unworthy sister, I hope, (MRS.) KATE R. FORBES.

NEW YORK CITY, 241 West 132d Street, April 19, 1910.

Elder Hassell—

DEAR FRIEND:—Some time ago one of the sisters wrote "Bring ye the tithes into the storehouse," and these words have dwelt with me; also, "If ye hold your peace, the very stones will cry out." And I have thought perhaps I might add a little that might be accepted. The common idea is that the blessed Master is as a "root out of dry ground, without form or comeliness." I never knew that feeling. When I was about 18 years old my mother's baby lay on her knee dying, and, looking up, said pitifully, "Mamma." We looked at each other in a helpless manner, and I walked out into the yard—black night—the darkest hour before the dawn, and said, "Lord, when I come to that place, will you be with me?" And all over the sky, as though in flashes of light, "I will," "I will"; it was not a personal manifestation, you understand. It was nearly four years later when the Lord revealed Himself in such a way that I was like Paul—"Whether in the body or out, I knew not," for a space of at least four hours, then the vision withdrew, and I was sunk in darkness that could be felt. I told a young companion, and said, what could it have been? She said, "I think it was the Lord: we can only wait." So for two nights and days I was in an agony; my constant cry, "Oh! come again," when in the morning I was wakened by these words, "I will come again, and will bring all things to your remembrance, whatsoever I have said unto you." Dressing as quickly as I could, I rushed down stairs to my beloved parents, and none but godly parents can know what that meeting was. We wept, and blessed and praised God together till we had to go down stairs to breakfast—nature exhausted. That was 52 years ago last month. For two months I lived under that feeling, and wondered how people that I knew to be godly could be so fretted and worried with the cares of this life. Alas! I was but a babe; and the last years of my life I have seen more of the depravity of my nature than I could have believed possible. But I must not tire you.

Yours in the best of bonds, SARAH M. HIGGONS.

DARDENS, N. C., Feb. 7, 1910.

DEAR BROTHER HASSELL:—As my subscription is out, please find enclosed one dollar to pay for the dear, good MESSENGER another year. It is a source of great joy and comfort to me to read its dear pages laden with good news; although this is my 72d year, and my stay is short, my eyesight is failing fast, and I will soon have to get some one to read aloud for me.

Your unworthy sister in Christ, I hope,

ELLEN WATERS.

DESTITUTION OF GOSPEL PREACHING.

R. 2, CARNEGIE, OKLA., April 10, 1910.

Eld. S. Hassell—

DEAR BROTHER IN CHRIST:—I will write a few lines from away out in Oklahoma. I received THE MESSENGER for the last year, and have enjoyed reading it, for it is nearly all the preaching I have heard since I have been here. I have been here nineteen years, and have heard only one sermon preached by a Primitive Baptist. O! I have had to live on the husks when it comes to preaching the gospel in this county. I do hope and pray that God will put it in some good brother's heart to come out here and preach. It seems we have some good people out

here, and some that would love to hear good preaching. I have children grown that never heard what I call the gospel, though this country is full of schism and ism. I do love THE MESSENGER, for it is clean and I think trying to teach that good old way that we read about in the Bible. Yours truly, (MRS.) BRUNNETTY CARTER.

NASHVILLE, TENN., Oct. 26, 1909.

Elder Hassell—

DEAR BROTHER IN HOPE OF ETERNAL LIFE:—I write a few lines and send money order for the dear little GOSPEL MESSENGER one more year, for I don't feel like doing without it while I live or can pay for it. I will be 76 my next birthday, if I live to see it, the 30th of next January. It's a great deal of pleasure to me to read THE MESSENGER and know that you and Brother Henderson and others that write for it are still firmly contending for the faith that the dear ones that have laid by their armor and gone to their great reward have done. And I hope and believe the dear Lord will sustain you and your co-editors to continue in the same path for years to come, though there is so much strange doctrine contended for now, and man's works are lauded very high. But God has many true witnesses yet in the world, and we are promised, in God's holy Word, that true witnesses will still be here as long as time lasts. Oh! that the dear Lord would strengthen my faith and give me more holy boldness in His righteous cause. I feel to be very weak, and worse than nothing sometimes; yet, if I am ever saved, it will be through what Christ has done for me, and for nothing good that I have done.

Your very little sister, if indeed one at all,

MRS. R. I. CHILTON.

GAINESVILLE, TEX., Nov. 15, 1909.

Eld. Sylvester Hassell—

MY DEAR BROTHER:—My time for THE GOSPEL MESSENGER expires with the December number. Enclosed you will find money order for one dollar for another year. It don't seem like I can get along without it. It's all the preaching I have, it and the *Baptist Trumpet*. I have taken THE MESSENGER twenty-five years, but I don't want to read it without paying for it, for I know it is a great expense to print a paper. It is a great comfort to me in my lonely condition. I think one piece is worth the price of the paper. I am in my 84th year, and feeble, and can't go to preaching, but I thank the Lord I can yet read your precious words and good letters from the brethren and sisters. I feel my stay on earth is near an end. I desire the prayers of all the dear saints. I hope you will be spared long to publish THE MESSENGER.

Your old sister, the least of all, if one at all,

MRS. W. H. DANIELL.

RUNGE, TEX., Dec. 13, 1909.

Eld. Sylvester Hassell—

DEAR BROTHER IN CHRISTIAN LOVE:—I enclose one dollar money order for another year's subscription for THE GOSPEL MESSENGER, which comes each month laden with the truths of the gospel. It seems that all the writers are taught the same things. How could it be otherwise when all are taught by the same Spirit? I hope that the Lord will still bless you to continue THE MESSENGER, for I know that it is food to the hungry and drink to the thirsty soul. May God Almighty be with you in all your conflicts, I pray.

W. S. COX.

MARSHALL, VA., Nov. 26, 1909.

DEAR BROTHER HASSELL:—My subscription has expired, and I wish to renew once more, feeling as though it may be the last time. My health has been on the decline since our Association at Thumb Run. I certainly was grieved that I could not be with you more, for something seemed to say this will be our last meeting. Since that time I had a fall which injured me inwardly. I could not turn in bed without severe pain; but I hope I can say with Job "I will wait until mine appointed time; then will my Deliverer come."

Dear Brother, I want to thank you and the co-editors and contributors of the dear old MESSENGER for the many refreshing messages and blessings I have received in reading the editorials and messages of love from the dear brethren and sisters who were inspired to write. You will never know what a comfort it has been to poor, unhappy me, who has been left in this cold and selfish world to suffer and die alone. But thanks be unto God for His goodness and mercy. He has made a way of escape from every trial. Oh! what a wonderful God we have, who can remove all our burdens! But, my dear brother, it grieves me so much to see those whom we should have confidence in to turn to worship idols, like the children of Israel, after they had been led through the sea dry-shod, which nothing but God could do, to join in with the world and say, if we do not help the Lord, He can not save sinners; and if it had not been this or that protracted meeting they would never have been saved; and join with those who worshiped the golden calves, saying "These are the Gods that brought us up out of the land of Egypt!" They believe they are sincere in what they are doing; but, oh! my dear brother, will they ever see God as their Saviour until they can acknowledge that God alone has brought them safe through?

I thank you and the writers for their kind messages of love and the instructions received from them. And may God, in His infinite mercy, spare you many years to comfort the broken-hearted (while I may not enjoy it much, others may be benefited), is the prayer of one who loves the cause of God and the dear brethren of the Lord.

Your unworthy brother, H. C. UTTERBACK.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER LAWRENCE JOHNSON.

On the 20th of February, 1910, God in His infinite wisdom, saw fit to remove from among us my beloved uncle, Lawrence Johnson, in his seventy-fourth year. Always delicate, he suffered until about sixteen years old, with some kind of neuralgia, and in later years he had pneumonia and grippe several times, each time growing weaker and less able to stand the next attack. Finally last October he was taken ill again, the doctors pronouncing his malady pleurisy. About Christmas he grew worse, so ill, in fact, they thought the end was near; however he lingered on, sometimes better, sometimes worse, bearing his sufferings with fortitude to be found only in such good men as he, until the 11th of February, when he received a severe stroke of paralysis After that he remained speechless and in a semi-conscious state until the 20th, when death, which seemed a mercy, snapped the cord which bound his soul to this earthly realm. On that Sunday night, just as the clock ceased striking nine, his gentle spirit was wafted away to worlds unknown, to

be with Christ who claimed His own. His little family were all gathered about his bedside at the last, with the exception of one daughter and granddaughter, who, greatly to their sorrow and grief, were unable to come. His remains were interred the following day in their family burying ground, wherein already repose the remains of his mother, first wife, and several children.

Near the age of twenty-seven, in 1864, he, together with his brother, my father, joined the army in Co. H, 3d N. C. Cavalry, Barringer's Brigade, where they fought side by side until the close of the war, when he settled down at his old home in Edgecombe County as a farmer and faithful member of the Primitive Baptist Church. For many years he preached about at different places, always speaking words of kindness and comfort to those with whom he came in contact. Right truly may it be said of him: "None knew him but to love him, none named him but to praise." He is survived by his wife, four daughters, two granddaughters, several great-grandchildren, one sister and one brother. As a husband and father none could be more faithful, kind, and loving.

May the good Lord enable his bereft wife to bear her burden of sorrow, give her strength to withstand trials and sufferings here below, and prepare her to meet her loved one in the world to come, where there will be no more sorrow nor grief.

His niece, (MRS.) MARY JOHNSON THIGPEN.

DEACON W. L. PATTERSON.

The subject of this notice was born in Pike or Meriwether County, Georgia, March 25, 1847. He removed, with his parents, to Dallas County, Arkansas, when ten years old. He served in the Arkansas State militia in the late Civil War, and was wounded at the battle of Mark's Mill. He was married to Miss Mary F. Head, January, 1867, by whom he had three children, one son and two daughters—Mr. Elbert Patterson, an attorney of Eldorado, Ark.; sister, Amanda L. Garrett, of Texas, and Mrs. May Pledger, of Holly Springs, Ark. He served in the Arkansas House of Representatives with distinction in 1885 and 1887 and in the State Senate in 1889 and 1891. His father became mentally deranged shortly after the war, and, losing his first wife by death, Dec. 3, 1878, he moved into the house with his parents, took charge of the farm and business, and cared for his parents as long as they lived. He joined the Primitive Baptist Church at Chapel Hill, Dallas County, Ark., and was baptized by the writer in June, 1890, of which church he was a consistent, valued, beloved, and humble member till he was removed by death. He was chosen deacon, and ordained October, 1895, and elected clerk January, 1900, both of which positions he filled during the remainder of his life. He was married again to Sister Amy Everitt in 1900, by whom he had a son and a daughter. He died with pneumonia, resulting from lagrippe, January 24, 1910, leaving our dear sister, the widow, and his children, with other relatives, the church and a very large circle of friends, to mourn his departure; yet we rejoice to believe that he is at rest, in peace with God through our Lord Jesus Christ. After a funeral service by the writer his body was laid in the grave in the cemetery at Holly Springs, Ark., to await the great rising day, when, we believe, he will be raised in the image of Jesus, to glorify God forever and ever for the unspeakable blessing of life in and righteousness through Christ.

May the great God of love and grace comfort the widow, orphans, and all bereaved ones, is my prayer.

His loving pastor, T. PETERSON.

Signs of the Times please copy.

ARNOLD WHITAKER.

IN MEMORY OF BROTHER ARNOLD WHITAKER, A MEMBER OF BALD ROCK CHURCH.

We, your committee appointed to write a tribute of respect in memory of Bro. Arnold Whitaker, submit the following:

While the church weeps, the angels of heaven rejoice to welcome within the gates of Paradise the spirit which passed from us on the 20th of January, 1910.

We had the pleasure of seeing his daily walk with God. Such constant longing after heavenly things, such consecration, such love for prayer and His Holy Word it is rarely one's pleasure to see in the children of men. We do not murmur or complain that he has been taken from us. 'Tis God, the ruler of the universe, who speaks, who acts, and we say, "Thy will be done, not ours." We are glad to say he was loyal and true to his Master. His life was a blessing to all whom he was associated with. To know Brother Whitaker was to love him. He was born in Walton County, Ga., July 13, 1828. He enlisted in the 53d Georgia Regiment in 1862, and served three years in the Civil War. He joined the Primitive Baptist Church at Holly Springs in 1867, and was baptized by Elder Beebe. He joined Bald Rock Church by letter in 1872, and served the church as a deacon up to his death.

Therefore be it resolved,

1. That in the death of Brother Whitaker we have lost a true and loyal co-worker in the cause of our Lord and Master, a staunch friend and supporter of the church.

2. That we extend to his wife, children, and relatives our heart-felt sympathy and condolence in this great trial that has come into their lives, and we commend them to our Lord and Master who is abundantly able to sustain them in every trial of life.

3. That a copy of these resolutions be recorded in our church minutes, a copy given to the bereaved family, a copy sent to THE GOSPEL MESSENGER, and our county papers be requested to publish the same.

J. S. THOMPSON,
J. S. THOMPSON,
W. V. ALMAND,
Committee.

Read and adopted by the church while in conference March 12, 1910.

W. T. ALMAND, *Moderator.*

E. F. COOK, *Clerk.*

MRS. MARY E. VANCLEAVE.

Mrs. Mary E. Vancleave died the 22d of April, 1910. She had been sick nearly three years, and had suffered much. She had dreaded death, and often spoke of it with feelings of uneasiness; but, when it came, she was calm and peaceful—no dread, nor alarm, but a sweet sleep. She was born May 2, 1830; was married to Archable Walker in 1851. One daughter was born to this union, who was married to Joe Fisher, and she died only seven months later. Mr. Walker died in 1862; and in 1865 she was married to Elder M. M. Vancleave, with whom she lived over thirty years, sharing his labors faithfully till his death in 1897, since which time she lived a widow. She leaves one brother—James Harris, and one sister, Martha McIntire, to mourn her loss, both worthy members of our church. Sister Vancleave joined the church in 1853, and was ever an ornament to the church and a worthy example to her brethren. Much might be said of her excellencies, her faithfulness and

love of the truth. Great is our loss in her death, but greater is her gain. Let us bow with reverence before God in this providence.

She gave minute directions about her affairs, and wished to be taken to the old church, and requested me to preach a sermon on the resurrection. She desired me to take time, and deal with the subject at length. She named the text she wished used—1st Thess. 4:14—all of which was done. The funeral was on Sunday, April 24, 1910, at 10 a. m. There was a large audience present, and the Lord blest us with His presence, making our meeting pleasant and comforting. She was buried in the cemetery near Pisgah Church. We hope to meet again in heaven.

J. H. OLIPHANT.

MRS. C. C. MILLER.

It becomes my sad duty to chronicle the death of Sister C. C. Miller, who, after a lingering illness of some four or five months' duration, quietly fell asleep in the arms of her Saviour on March 5, 1910, in the full triumph of the faith of God's elect. Sister Miller was born March 17, 1850. She was formerly the wife of Elder J. J. Neal, to whom she was married February 21, 1877, who preceded her to his eternal home about six years ago. She professed a hope in Christ, and was baptized into the fellowship of Little Flock Church in Angelina County, Texas, by Elder E. J. Smith in 1890, and lived a consistent member of the Primitive Baptist faith until death. She was a great sufferer in her last illness, but bore her afflictions with Christian fortitude. The writer, as her pastor, visited her several times in her last sickness, and, in our talks with her, she always expressed resignation to the will of her Heavenly Master. She was married to Mr. R. S. Miller in November, 1908, who, together with two children, a son and daughter, both married, a host of relatives and friends, are left to mourn her loss. But, dear children and friends, do not grieve as for one who has no hope in Christ, for we feel sure our loss is her eternal gain. She has gone to reap her reward, and to enter into that rest that remains for the people of God. Her remains were laid to rest by the side of her former husband in the Community Cemetery in the presence of a large concourse of sorrowing relatives and friends, the writer reading the burial service from 1 Cor. 15th chapter, and making a few remarks on the resurrection of the dead, and the change of these corruptible bodies into incorruptible, to be fashioned after or in the likeness of the glorious body of our Lord Jesus Christ.

Unworthily,

A. M. STARLING.

Forest, Texas.

MRS. ELIZABETH P. STARLING.

My departed wife, Elizabeth P. Starling, oldest daughter of J. E. and Lydia Coleman, was born in Tattnall County, Ga., December 5, 1840, and removed, while in her infancy, with her parents to then Columbia, afterwards Bradford County, Fla., where she was raised to womanhood, respected and loved by all who knew her. She was appointed by the Confederate Government as postmaster of Palestine post-office in Bradford County in 1864, and held that position till the fall of the Confederacy. She professed a hope in Christ and was baptized into the fellowship of Mount Zion Church, near her home, by Elder J. E. W. Smith, in 1864. She was married to the writer on January 3, 1866, with whom she shared the vicissitudes of life, its joys and sorrows, and to whom she was a helpmeet indeed until the day of her death. We removed to Cherokee

County, Texas, in January, 1880, where, owing to doctrinal differences, we were isolated from church associations for fifteen years, when in 1895 we, together with six others, put our letters into the constitution of Mt. Zion church, near the town of Alto, in our adopted county. Although our church was ten miles from our home, my dear Bettie was punctual to attend her church meetings, and also to visit other churches with me with which we were in fellowship; in fact she seemed to derive her greatest enjoyment in the company and association with the household of faith. And when the unworthy writer was ordained to the work of the ministry in August, 1902, she was then and ever afterwards a great help and encouragement to me by her kindness in having everything ready for my departure when the time came for me to go to my appointments. She was a kind and loving wife, an indulgent and gentle mother, an obliging neighbor, loved and respected by all who knew her. But she is gone, and we shall hear her gentle voice no more on earth, and our poor hearts are sad; but we mourn not as for those who have no hope. She quietly fell asleep in Jesus August 10, 1909, in the full triumph of a living faith. May the Lord help us to be reconciled.

By her husband, A. M. STARLING.

Forest, Texas.

W. J. HART.

Bro. W. J. Hart, of near Cataula, Ga., in Harris County, died at the home of his son, Mr. Standford Hart, on Feb. 16, 1910. He was 73 years old. He died with heart failure or a stroke of paralysis. It could not be decided by the physician which it was, as he was dead when the physician got to him. He had been in bad health for several years. He left his home where he had lived ever since the war between the States some time in the day of the 15th to spend the night with his son, who lived about a mile and a half from the old homestead. He had been talking and acting very strangely for several days before he died. After getting to his son's home he was taken very sick, but would not let his son go for the physician. He retired at the usual time, but never rested any, and about half-past one o'clock his son heard him breathing somewhat strangely, and went to another room after some medicine for him, and when he got back to him he was dead, this being about two o'clock a. m. on the 16th of Feb., 1910.

He joined the Primitive Baptist Church at Harmony in the year of 1871, July 22d, and was baptized into the fellowship of this church by Elder Nathan Bussy. Since that time he has lived up to all the duties required of him as a Christian and as a husband, father, neighbor, and citizen. He stood at his post and was a faithful Christian. He was chosen clerk of his church Oct. 21, 1871, and served faithfully until his death. The church was without a pastor for several years; but this dear, faithful soldier of the cross met there on his meeting days, which were the fourth Sunday and Saturday before in each month. This has been the meeting days of this church since its constitution before the war between the States. He would meet there in deep meditation, and pray to the Lord for a pastor to serve the church. His prayers, with others of the church, were answered by the Lord, who gave them a pastor to go in and out before them. Brother Hart was well known in Harris County, and was highly esteemed. He lived a life which merited the love and confidence of all who knew him. The community in which he lived has lost a great light, which has flown to shine in the heavens above. He will be greatly missed by the church and community. He served in the war between the States. He leaves a wife

and ten children, seven sons and three daughters. His sons are as follows: Messrs. William A. Hart, Stanford Hart, Bussie Hart, Ressie Hart, Demetrius Hart, and Clarence Hart. His daughters are as follows: Mrs. Juliette Lawson, Mrs. Effie Patterson, and Mrs. Arrie Hardinett. One daughter, Mrs. Emma Grant, preceded him to the grave twenty years ago. All of his children arrived in time to see their father for the last time before he was buried. The funeral took place at Harmony church, the 17th of Feb., 1910, and was conducted by Elder W. M. Bullard, their pastor, in the midst of a large concourse of friends. Six of his sons acted as pall-bearers—Stantford, Ressey, Bussey, Judge, Demetrius, and Clarence. His four sons-in-law, Mr. Grant, Mr. Lawson, Mr. Hardinett, Mr. Patterson, Mr. Bussy Hart and the pastor of the church all walked together, in front of the corpse, from the church to the grave, which is in the Harmony Cemetery. May the Lord bless the church and the bereaved family and comfort them in their hour of trouble. May the Lord give his children strength to follow their father's example. We feel that Brother Hart has gone to rest forever more. The text of Scripture used at the funeral was, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them" (Rev. 13:14).

Elder W. M. Bullard was requested to write the above.

By order of the church in conference, March 26, 1910.

ELDER W. M. BULLARD, *Moderator.*

J. W. GORRIS, *Church Clerk.*

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I have been asked by friends to publish these poems in book form. I know the book will be of exceeding interest to those to whom I am addressing this notice. It will be neatly and attractively bound in cloth, and will likely be ready to send to subscribers early in February. The price will be 35 cents, sent by mail postpaid. I will be glad if those who wish to get the book will send me their orders as soon as convenient.

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PROFESSIONAL NOTICE.

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Humboldt, Tenn., Aug. 18, 1908.

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Vol. 32. No. 7.

THE GOSPEL MESSENGER

"Speaking the Truth in Love."—Eph. iv. 15.

Williamston, North Carolina.

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JULY, 1910.

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The Gospel Messenger

JULY, 1910.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 32. Williamston, N. C., July, 1910. No. 7

GOD IS LOVE.

God is love; His mercy brightens
All the path in which we rove;
Bliss He makes, and woe He lightens;
God is wisdom, God is love.

Chance and change are busy ever;
Man decays, and ages move;
But His mercy waneth never;
God is wisdom, God is love.

E'en the hour that darkest seemeth
Will His changeless goodness prove;
From the gloom His brightness streameth;
God is wisdom, God is love.

He with earthly cares entwineth
Hope and comfort from above;
Everywhere His glory shineth;
God is wisdom, God is love.

—*Sir John Bowring (1825).*

THE CREATION AND THE RESURRECTION.

North Berwick, Me., February 25, 1910.

Elder Sylvester Hassell—

My Dear Brother in the Lord:—A little while ago I was thinking of you, and a few words of yours came into my thoughts; and I said to myself, Brother Hassell is about right. These are your words—"It seems to me that infidelity is fast drifting into idiocy."

In lectures, books, and pamphlets, infidels, atheists, men willingly ignorant (2 Peter 3:5) are vaunting themselves in their folly. They reject God the Creator, and, becoming more and more vain in their imaginations, they invent to themselves fables, each one contending that his own fable is the undoubted scientific fact. The science, falsely so called, that would obliterate the Creator, and also consigns to oblivion all the revelation of God in the Scriptures, seems to me indeed to be "drifting into idiocy." Ah, they speak of this world being formed, and becoming what it is now by some sort of fortuitous concurrence of atoms, and of it having taken millions and billions of years to do this. In their doctrines it took million of years to build Adam, a man. Well, I am not attempting a refutation of their theories, or their enlightenment. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). "By the word of the Lord were the heavens made: and all the host of them by the breath of His mouth" (Psalm 33:6). Surely the creation of one atom is no easier than the creation of the universe as it is now. The infidelity that holds captive the minds of men relative to creation, arises from their rejection in them of the power of God; the same unbelief sways those who think it incredible that God should raise the dead (Acts 26:8). Some mocked when Paul preached the resurrection; and there are scoffers to-day. I will not mention the ridicule that has been made of the resurrection of the bodies of the saints at the last day. If the bodies of the saints that die, and are laid away in the dust of the earth are forever to remain the prey of death and corruption, "Then they also that are fallen asleep in Christ are perished." The "members of Christ" are perished. "Know ye not that your bodies are the members of Christ?" (1 Cor. 6:15). Our body and spirit are His, bought with the price of His precious blood. "The dead shall be raised incorruptible, and we shall be changed." How comforting, dear brother, this is! The Apostle Paul speaks of this all-glorious change that shall be wrought when our Lord Jesus Christ shall come from heaven to change our vile body that it may be fashioned like unto His glorious

body, according to the working whereby He is able even to subdue all things unto Himself (Phil. 3:20, 21). "In six days the Lord made heaven and earth. Thus the heavens and the earth were finished, and all the host of them, and on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." Six days! Had it been His pleasure He could have accomplished the whole in a moment, in the twinkling of an eye. How long will it take the Lord to redeem the bodies of His saints, they that are Christ's, at His coming, from death and the grave at the last day? To change them, to fashion them, to conform them, Rom. 8:29. (For our bodies as well as our souls are to be conformed to the image of God's dear Son), to raise them up (not as they were formerly, before their dissolution, before they died, corruptible, vile, natural bodies, but raised up) spiritual bodies, in glory, and power, immortal, incorruptible, bearing the image of the Heavenly, fashioned like unto the glorious body of our ascended Redeemer? How long a time will he take to do this? We are told by the Apostle Paul's inspired words—"Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortalty. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" O, dear brother, how can any one who feareth the Lord attempt to so explain this all away as to deny the redemption, the resurrection of the bodies of the saints of God? If the dead rise not, then our faith is vain, our hope is departed, "the besom (broom) of destruction" would sweep away the gospel of Christ, not one jot or tittle would be left (1 Cor. 15:12-23). As I think of you, dear brother, it is comforting to me that you are holding fast His word. With love to you, in hope of life eternal in Christ Jesus.

FREDERICK W. KEENE.

FAITHFULNESS.

Christian faithfulness becomes the child of God at all times and under all circumstances, and without it no one can rightly glorify the God of his salvation. No one can walk the path of faithfulness who is not led by the Holy Spirit, and sustained by the grace of an Almighty God. For the child of God to be faithful, he must do his Master's will, regardless of fleshly rebellion or worldly ridicule, and at any cost that it may be to the body. He is not faithful who refuses the cup of godly sacrifice because it is bitter to the flesh. He is not faithful who shuns the path of obedience to avoid the arrows of the scornful. He is not faithful who bows to the idols of Babylon, to escape the fiery furnace. Faithfulness and firmness go hand in hand; may the Lord make the children of Zion mighty in both. The child of God can be faithful without being so in the eyes of everybody. It would be dangerous to travel what some people would call a smooth path. It is better to be rusty in the estimation of some than to be bright; for the world is not rid of people who call evil good, and good evil. So, then, the child of God can be faithful and not give some mortal being the glory that belongs to his Maker. He can be faithful and not march with every army that goes out in the name of Christ. He can be faithful without supporting the man-made systems set up in the name of religion. A child of God can be faithful without possessing an abundance of worldly knowledge. There is far more beauty in the walk of the humble and submissive child of ignorance than in that of the educated sons of pride who act as if they knew more than their Maker. The faithful saint is not only faithful in heeding the commands of his King, but is also faithful in believing what He has revealed. He is faithful in cleaving strictly to the Bible, which thoroughly furnishes him unto all good works; and he is not found trying to serve the Creator by heeding the commands of the creature. It is better for the body to suffer on account of spiritual firmness than for the spirit to suffer because of bodily weakness.

The rich blessings of God be upon all who will not bow to Baal. Amen.—*W. L. Phillips' Meditations.*

FAITH, HOPE, AND LOVE.

WASHINGTON, N. C., April, 1910.

MY DEAR KINDRED IN CHRIST AND TO ALL THAT LOVE THE LORD JESUS IN SINCERITY, GRACE, MERCY AND PEACE BE MULTIPLIED:—"Faith, hope, charity, these three; the greatest of these is charity." You may have faith, so that you could remove mountains, give your bodies to be burned, and all your goods to the poor; and if you have not charity it is nothing. That faith that works by love, and purifies the heart, that faith that climbs the mountains of sorrow, leaps over the chasms under which it sees despair, goes down into the valley of humiliation, reconciled, is an allied companion of that hope, for which we have a reason, that hope that trembles and trusts, and which perfectly agrees with that charity which vaunteth not itself, is humble, hopeth all things, endureth all things, etc., and these perfectly accord with those five attributes and acts of Almighty God. Foreknowledge, Predestination, Election, Effectual Calling and Final Preservation of the saints to glory. Does not God's foreknowledge embrace everything from the giant oak of the forest to the tiniest blade of grass; and even the little germs and worms, insects under the earth, all are before His all-seeing eye. The fowls of the earth, and birds of the air, the beasts of the field, the fish in the sea, crawling reptiles, and all things are controlled by God Almighty. One of my little boys came to me a few days ago, and said: "Mamma, I was sitting on the wharf (he was barefooted), and felt something warm on my big toe and looked, and it was a moccasin's mouth, wide open." Why didn't he bite him? Who controlled that poisonous snake? God controls. He is the sovereign ruler over this, and all worlds, and all contained within them. Does not God's predestination extend to all the families of the earth? All of the jailer's family were elected. God said to Abraham, "In thee shall all the families of the earth be blessed." This does not leave out one, from the king on his throne to the beggar on the dung hill. Now just consider the terrible, horrible crimes and ignominy of all kinds; yet everything that

is done, no matter what it is, comes in immediate touch with some child of God. Yet our God permits these things to come upon His own children. Are they better than His own Son? He overrules it all for their good and His glory. We can't leave out one thing; for, says the apostle: "We know that all things work together for good to them that love God," etc. This is Election. "Thus the eternal counsel ran, 'Almighty love, arrest the man.'" Scourged and purged by God's power, he becomes helpless; made by God to feel his need of Him; turned from unrighteousness and made to hate it; made to love righteousness and run after it—this is effectual calling. Being born of God, he desires to know more and more of Him, and to be more and more conformed to His glorious image through suffering—this is the final perseverance or preservation of the saints. Now, my dear kindred, these five divine attributes and acts can not be separated—they all agree in one; they form a golden chain, linked together, the letters of which spell Jesus. And I do humbly beseech you, in the name of Jesus, to quit taunting and persecuting one another. Do any of you thoroughly understand these things? No! If any man think he standeth, take heed lest he fall. Now a word about the glorious doctrine of the Resurrection. The body of Jesus that was crucified on the Roman cross and put in the tomb, was raised, flesh and bones, and did eat fish and honey before them. His was a sinless body, and therefore could not see corruption. Our bodies are sinful, and therefore must see corruption; and this is God's own way of purifying our bodies. Why should man rise up in arms against God's word? Oh! vain man, what art thou doing? On the resurrection morn, at the call of God, the sea shall give up its dead; hell shall give up its dead; the dead in Christ shall rise first, when—

> "Arrayed in glorious grace,
> Shall these vile bodies shine,
> And every form, and every face
> Look heavenly and divine."

On that morning Christ Himself shall divide the righteous from the wicked. The righteous, according to His holy word, He will welcome to eternal joys; the

wicked He will consign to eternal punishment. Who has anything to do with it but God? Brethren, be watchful, be prayerful; for the day of the Lord cometh as a thief in the night.

Return to your first love, lay down your spears and battle axes. Ye are the children of the light. Walk as children of the light; and prove your love to and for each other before this gainsaying world; and the God of all grace comfort you, stablish you, and perfect us all in love, is my humble prayer for Jesus' sake.

Affectionately, BETTIE G. WHITLEY.

THE "THUS SAITH THE LORD GOD."

Ezek. 2:4.

The *facts* of God's word are all-prevailing. "There is no going round facts." The greatest giants of error are as certain to succumb to them as Goliath was to fall under the direction of the five smooth stones of David's selection. Just *one* stone in David's sling was enough for that great and defiant giant. His challenging and terrorizing voice and "great swelling words"—for Saul and Israel trembled under them—had no terror for David, for he "remembered the lion and bear," God had given him strength to slay, and he had tried (tested) his sling and stones, had "proved" them, and would "hold fast" to them, for they were "good."

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David" (1 Sam. 17:50). This conflict between right and wrong, circumcision and uncircumcision, truth and error, ended gloriously, righteousness, circumcision, and truth prevailing. But before this victory came, as is usual in the experience of God's people, Israel "were dismayed and greatly afraid." And so, after the multitude, before pleased with Jesus, turned against Him with violence in their heart, "and many of His disciples turned back and walked with Him no more," He knew His disciples (the few left) would naturally suffer dismay and fear, and He said to them, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke

12:32). Truth alone possesses that separating and sanctifying power the people of God so much need in this world. "They are not of the world, even as I am not of the world" (they being "born again"—"from above"—*margin*). "Sanctify them through Thy truth: Thy word is truth" (John 17:17). *"Thy word is truth."* The *"Thus saith the Lord God"* alone will answer the present demand for the *separation* and *purification* of "the churches of the saints," making clear and unmistakable the line of distinction between them and "the world," with its corruptions; and MYSTERY. "BABYLON THE GREAT," with her abominations. And not only so, but "we may be well assured that nothing but the *truth* and the God of truth can bring about a genuine and permanent reunion of our separated brethren," as Elder Hassell has said. "Behold, Thou desirest truth in the inward parts; and in the hidden part Thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit (or, a constant spirit, *margin*) within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit: Then will I teach transgressers Thy ways; and sinners shall be converted unto Thee" (Psa. 51:6-13). So cried "David, the penitent"—"a man after God's own heart"—and so may spiritual Israel cry to-day. With the "Thus saith the Lord God" inscribed upon her banner ("Thou hast given a banner to them that fear Thee, that it may be displayed because of truth." Psa. 60:4), and "truth in the inward parts," and "the joy of salvation restored," she would realize the fulfillment of the last expression; "and sinners shall be converted unto Thee"; and this too without resorting to Babylon's numerous modern inventions. I will (D. V.) notice some matters or points of controversy in my next article.

Saron, Tex. J. C. DENTON.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

THE SUPREME GOOD.

After having sung a Morning Psalm of prayer and praise to the God of his salvation, who had delivered him, during the preceding night, from all his numerous and powerful enemies, during his exile from Jerusalem, on the east side of Jordan, when his son Absalom rebelled against him (in Psalm 3), David (in Psalm 4) sings an Evening Hymn of supplication and thanksgiving to his righteous and merciful, faithful and all-sufficient God, who had chosen and quickened, enlightened and rejoiced him, and in entire dependence upon whom he felt that he would lie down in peace and sleep in safety. After having been, for thirty years, a victorious,

powerful, and wealthy king, he writes the fourth psalm in dethronement and exile and on the eve of the decisive battle with Absalom's great army, and he exclaims, in the 6th and 7th verses: "There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." David was a great sinner, and had, by his grievous transgressions, brought upon himself the rebellion of his proud, handsome, false, unnatural, and wicked son, as the prophet Nathan had foretold him (2 Sam. 12:10); but still he was a subject of Divine grace, and more than he desired restoration to his throne and capital, with all the glories thereunto attached, he longed for a renewed manifestation of the Divine love in his heart. And similar is the feeling of every true child of God. Hundreds of natural objects—earthly riches, honors, and pleasures—the material, the sensual, the outward, and the temporal—charm and attract the worldly mind, as the supreme good to man; but to those who have been born from above, the chiefest of all good is the immaterial, the spiritual, the inward, and the eternal—the light and peace and joy of God's salvation—God Himself shining in the face of His Son and by the power of His Spirit in our hearts. "Along the King's Highway of Holiness the ransomed of the Lord return and come to Zion with songs and everlasting joy upon their heads" (Isa. 35); and, while the carnal mind is engrossed with the corrupting and dying vanities of earth, the spiritual mind feels that "in God's presence is fullness of joy, and at His right hand there are pleasures forevermore" (Psalm 16:11), and that, "awaking with His likeness, and beholding His face in righteousness," we "shall be satisfied" (Psalm 17:15).

S. H.

COMFORTED.

"Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus: and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your

earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more." 2 Cor. 7:6, 7.

Our Heavenly Father is the God of all comfort (2 Cor. 1:3). He knows when and how to comfort us, and comforts His children when and where no other being can reach their case; and employs His own methods to accomplish His gracious work, however small and weak His chosen means may appear to men (1 Cor. 1:25). Although the outward means and manner of God's deliverances are sometimes found in harmony with natural laws as to cause and effect, still, supported by the effectual working of His divine power, they are potent in securing the desired end (Eph. 1:19).

It is by the quickening power of God that His people are first and completely cast down and taught that they are objects of divine mercy. They are first cast down and then comforted; and these changes or exchanges with them are often repeated during their pilgrimage in the world. Paul had been cast down by the quickening power and grace of God while, on his journey to Damascus, he was smitten with blindness, and so great was his consequent agony of soul that he prayed; and soon afterward a man was sent to talk to him about Jesus who had called him, and to tell him what he ought to do. And the Lord is still dealing with His children in this way—casting them down and lifting them up, and sending men, His chosen and qualified servants, to tell them about the goodness and mercy of God and of their duties to God and to each other; He comforts His ministers that they may comfort others by going to them and telling of the comfort they themselves enjoy (2 Cor. 1:4). In this way a servant of Christ may, and often does, comfort his fellow-servants, as in the case now under consideration. But in order to our enjoyment of such favors and blessings which our Heavenly Father dispenses in this manner, we must have some knowledge of them and the need of them by actual experience. While I do believe that Paul and other brethren were comforted by the presence and testimony of Titus, I know that we were comforted by the coming and testimony of our dear brother and fellow-servant of Haskell, Texas, who came to us at the time

of our church meeting, third Sunday and Saturday before in May last. Yes, we were comforted by the coming of Elder A. V. Atkins, and the testimony of Christ by him was truly refreshing to our souls. I was first associated wth Brother Atkins in Macon and Tallapoosa counties, Ala., and heard him in his first exercises in the ministry, and was often with him and his father at their respective homes in this State, and they also visited my house. I doubt if I shall be spared to see this dear brother again in this world, but I desire to leave my testimony to his good, moral life and Christian deportment, and to assure him and all concerned that I do admire, yea, love such characters as he and all others like him, who have adorned their Christian profession according to the divine rule given in the New Testament Scriptures, although I have come far below that standard myself. I pray the Lord to bless him and give him grace for his support in declining age.

We gratefully acknowledge that we have been comforted by the coming of Elders J. A. Paine, J. G. Webb, and others of like precious faith who have borne to us testimony of the grace of God which hath abounded to them and to the churches of the saints in the West. May the Lord continue to bless them all, and comfort their hearts when they are bowed down. And while we are few in number here in Southeast Alabama, we are not hopeless, having the same promises of the same God who rules and reigns in the hearts of His trusting children. J. E. W. H.

LIFE IS SHORT—BE KIND AND FAITHFUL.

"As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

We are sometimes discouraged as we see truth and right on crutches, and sin on wings, but we look forward to a time when it will be otherwise. We hope one day to see truth triumph; we believe, in due season, we shall reap if we faint not. We look to a time of harvest when the Lord will own and bless His faithful servants. We

should, therefore, as we have opportunity, "do good unto all men" and evil to none.

"As we have opportunity." I have known some who on their death-bed regretted that they had failed to do their duty, and felt that they had let the opportunity go by. We have opportunity now to set good examples to others, especially our families. Let us, then, do so.

The time of our own death and that of our kindred—our companions in life, our children, neighbors, and especially our brethren and sisters, is not distant. Let us do good to them while we have opportunity. These words are full of meaning, and deserve prayerful reading and earnest obedience. We should seek to set our house in order; and, when all these opportunities are gone, it will be so good to have no regrets. It is sad to feel in death that you have neglected the church and failed to be loyal to it; or that you have failed to be kind and loving in your families; that you have devoted your time and energies to the wrong end, and so wasted the golden opportunities. Brethren in the ministry should love each other, and employ their high office to do good and encourage others to do so. They have trials by the way and burdens that are common to them, and they need to love each other and seek each other's comfort.

How soon will our work on earth be done? A whole life is "but a moment," "a span," "a vapor," as God sees things. How wrong to misspend that moment! Let us all be persuaded to be faithful in our lives to the most precious cause of Christ, and in our homes, and in all we do—poor, weak things, we are, so easy to get wrong, and often so hard to get right.

Let us try to live near Him, upon whom we are dependent for time and eternity. J. H. O.

Messenger of Peace copy.

ON A TOUR IN VIRGINIA.

Being pressed for time, I can not write an editorial for the dear MESSENGER this time. I love the dear editor and associates and all the contributors so well I would be glad each time to cast in my little mite, though poor, weak, and imperfect it may be. I am now at the

home of dear Brother Dalton, Front Royal, Va. He is indeed a precious servant of God. I have visited many precious homes and lovely churches on this tour that made me feel that I was with my dear brethren in Georgia. I shall never forget the love and kindness exhibited by dear Brethren Dalton, Pittman, and many others. I find these dear Baptists firm for the good old way. They are free from hobbies, firm and conservative, and are laboring in love to preserve peace and unity in the household of faith. They use Bible expressions on controverted points, and love the doctrine of Election, Predestination, Effectual Calling, Special Atonement, Final Preservation of all the saints through grace, the resurrection of the body at the second coming of the Saviour, and the final glorification of all the elect family in heaven. They stand aloof from the institutions of men, and are strictly opposed to secret orders, musical instruments in worship, Sunday Schools, or any human appendages to the church of God. They are satisfied with the dear old church as they found it. They will not tolerate non-resurrection, eternal children, annihilation of the wicked, or any of the two-seed doctrines on the one side, nor Burnamism or means, Missions, Sunday Schools and Arminianism on the other. They love the glorious doctrine of grace from first to last in our salvation. I have not heard a sentence uttered that I could not endorse. The brethren here love and appreciate their gifts that God has given them. Elders Dalton, Pittman, Waters, Norton, Garland, Strickler, and others are held in very high esteem as good, sound, old-fashioned Primitive Baptist ministers. They are much beloved for their faithfulness and their speaking the truth in love. I have never in any country been received and treated more kindly than here. I often under preaching see the tears of joy and appreciation for the gospel trickling down the cheeks of old and young. They all seem to be meek, humble Christians. I do not hear members talking about each other, but they love and esteem each other. I love to see this among God's people. There seems to be a fervent desire among all these dear Baptists to see sweet peace and fellowship restored among God's people, and for all to eliminate

every expression or practice from their service that would tend to alienate our people and let all be sweetly reunited in love. May God bless them all. This tour will long serve as a green spot in the pages of my memory. I shall never forget their kind words and actions toward me. How unworthy I feel for such acts of appreciation! LEE HANKS.

FAITH IN CHRIST JESUS.

To believe in Christ Jesus is not merely to believe that he was born of the Virgin Mary and is the Son of God, was crucified, buried, and rose from the dead and ascended to heaven; but it is to believe not only these and many other historical facts concerning His life, ministry, and death; but to believe in Him truly, reverently, and spiritually is to believe that He, and *He only*, is the Saviour of sinners, and that He saved them with a certain, glorious, and everlasting salvation, and that the sinners thus saved by Him were loved by Him with an everlasting love, on account of which He left the glory world and came down here and suffered and bled and died, and rose for them; and by the Holy Spirit calls and quickens them into divine or spiritual life, and causes them to receive the benefit, virtue, and efficacy of His atonement.

To believe in Christ truly is to believe that He is *my* Saviour and Lord, and that he died for *me*, and reconciled *me* to the Father by His death, and hence that He has and will save *me* from sin and sorrow and the fearful consequences of death. To believe in Jesus is to believe that He is our righteousness, sanctification, redemption, life, hope, and our peace, and that all and everything necessary to our spiritual life and eternal salvation come to us through and by Him. And to believe in Jesus is to reject, despise, yes, to *scorn* our own righteousness, merits or works as a way or means of salvation, and to account all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

Martin Luther, the great reformer, writing nearly four hundred years ago, said: "And let us cast under our feet, and utterly abhor all the power of free-will,

all pharisaical wisdom and righteousness, all religious orders, all masses, ceremonies, vows, fastings, and such like as a most filthy defiled cloth (Isa. 64:6), and as the most dangerous poison of the Devil. Contrariwise, let us extol and magnify the glory of Christ, who hath delivered us by His death, not from this world only, but from this evil world also." So, in like style, let us reject and zealously oppose and abhor all human righteousness, merits, wisdom, societies, institutions and inventions such as Sunday Schools, Missionary Societies, Sunday School Conventions, mourners' benches, protracted meetings, preachers, preachings, things present or things to come, visible or invisible, animate or inanimate, in earth, in heaven or in hell, as a way or means of eternal salvation, because there is but *one Saviour*, Jesus, the eternal Son of God, and but one eternal salvation.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Was Judas, a non-elect, chosen of God to betray Christ? A. Jesus chose Judas Iscariot to be one of His twelve Apostles, knowing that Judas was a devil and the son of perdition, and that, in fulfillment of prophecy, he would betray Him, and He said "Woe unto him! it had been good for him if he had not been born" (Matt. 26:24). Under the influence of Satan, Judas betrayed Jesus (Luke 22:3; John 13:27), and then repented himself, confessed his sin, returned the thirty pieces of silver which he had received for his treachery, and hanged himself, "that he might go to his own place" (Matt. 27:3-5; Acts 1:25); and all this was in accordance with the permissive and foretold purpose of God (Matt. 26:24; Luke 22:21, 22; John 17:12; Acts 1:16-20).

2. Q. Is "baptism with the Holy Ghost" the same as regeneration, or is it subsequent to regeneration? A. Subsequent to regeneration (Matt. 1:20; 3:16; Acts 1:5; 2:4, 17, 18); it is a special additional influence of the Holy Spirit in preparation for special service or special suffering.

3. Q. Have Liddell & Scott, the only standard Greek-English lexicographers, changed their definition of the Greek word *baptizo* eight times? A. No; but, though "Doctors of Divinity" in the Established (or Episcopal) "Church of England," they have, in the eight editions of their Greek-English Lexicon (from 1843 to 1897) omitted what they found to be erroneous definitions in the earlier editions—such as "pour, steep, wet," "dip repeatedly," and, in the 7th and 8th editions (which are the last), they give *"to dip in or under water," "to baptize,"* as the only meaning. "Baptize" is only the transliteration or Englishing of the Greek word "baptizo," of which the only translation or meaning is *"to dip in or under water."*

All the following questions were asked by a Missionary or New School Baptist, who, I think, is an honest inquirer after truth.

4. Q. When was the true Church of Christ established? A. The Scriptures do not say; but there were more than 500 disciples of Christ to whom He appeared after His resurrection and before His ascension and the day of Pentecost (1 Cor. 15:6); and during His ministry He commands an offended member, if he can not alone or with one or two other members regain the offender, to tell the matter to the church, and leave the decision of the case to the church (Matt. 18:15-18).

5. Q. To whom did Christ give the commission or command in Matt. 28:16-20 and Mark 16:14-16? A. To the eleven Apostles primarily, as these passages declare; and, secondarily, I think, to all other true ministers of the gospel.

6. Q. If to ministers, did they compose the church? A. Evidently only a part of the church.

7. Q. If they did, was not the commission given to the church? A. Certainly not; for all the members of the church, both male and female, are not called to preach and baptize.

8. Q. When did the commission end, or is the true church still laboring under it? A. It has not ended; but the true ministry are still laboring under it.

9. Q. Where do Primitive Baptist churches of to-day get their authority to baptize in the name of the Father,

Son, and Holy Ghost? A. They claim no such authority; only the true ministry have such authority.

10. Q. If the commission was given to ministers, why should the true churches to-day receive candidates for membership, vote on them, and authorize their baptism? Why not the ministers do it? A. The ministers do baptize believers; but, in order to church fellowship, the churches hear and receive applicants for baptism (Acts 10:23, 45-48), just as the churches are to exclude unworthy members (1 Cor. 5:7-13; 2 Thess. 3:6).

11. Q. Should the gospel be preached to alien or dead sinners? A. Yes; to the wayside, stony-ground, and thorny-ground as well as to the good-ground hearers (Matt. 13:3-23; Mark 4:3-20; Luke 8:5-15); to the unbeliever as well as to the believer (Mark 16:15, 16).

12. Q. Did Christ ever preach to alien or dead sinners? A. Yes (Matt. 4:17; 7:26, 27; 12:24-45; 15:1-20; 21:23-46; 22; 23; Luke 13:1-9; John 5; 8; 10).

13. Q. If He did, should not true ministers now do likewise? A. Yes; but they should preach the full truth of the Scriptures, and rightly divide the word of truth, as Christ did (Matt. 5, 6; 7; 11:20-30; 22:1-14; 25; John 6; 10).

14. Q. Did Paul preach to alien or dead sinners? A. Yes (Acts 13; 14; 17; 22; 24; 26; Rom. 1; 2; 3; 1 Cor. 1:17-24; 2 Cor. 2:15, 16).

15. Q. If not, in what sense did he beget the Corinthians, as described in 1 Cor. 4:15? A. This passage is explained by 1 Cor. 3:5, in which Paul and Apollos are called "minsters by whom the Corinthians believed, even as the Lord gave to every man." The Corinthians believed the gospel which they heard, for the first time, from Paul or Apollos; but they had already been regenerated or born of God (John 1:12, 13; 5:25; 8:47; 11:26; 1 John 5:1).

16. Q. Did John Gill believe that the Lord used the gospel as a means in regeneration or the new birth? A. When he speaks of regeneration in general terms he says so; but, when he specially explains his meaning, he says that regeneration, strictly speaking, is the first immediate implantation or infusion, by God, of grace in the soul, without any instrument, being a spiritual creation,

and the direct work of God, like the natural creation, which was done without any instrumentality (see Gill's *Body of Divinity,* "Of Regeneration," section ii); and he adds that "minsters are instruments by whom, at least, men are encouraged to believe." The word of God (in John 1:12, 13; 5:25; 8:47; 11:26; 1 John 5:1) demonstrates that *Divine regeneration precedes and produces human faith.*

17. Q. Did Paul preach to the Corinthians before they were regenerated? A. The Scriptures do not tell us.

18. Q. Should the gospel be preached as a means of finding the regenerated elect? A. Yes, and to teach, comfort, exhort, admonish, and reprove them.

19. Q. If so, should it be preached in foreign lands to-day for those purposes? A. Yes; and I suppose that a little of the gospel is being preached in some foreign lands.

20. Q. Are Primitive Baptists making any effort whatever to carry it to foreign nations? A. We can not and are not commanded to "carry the gospel" anywhere; but the true ministers of God preach the gospel in all the world and to every creature, where He leads them by His Spirit and takes them by His providence. The Buddhists, Mohammedans, and Mormons, though in gross darkness, are zealous proselyters. The Jews and the Greek Catholics have no missions. Modern Society Money-based Missions were invented by the Roman Catholics in 1622, and have since been imitated by the most of Protestants or Non-Catholics; and yet the Roman Catholics average only about half a cent apiece annually for foreign missions (one million and a half dollars being contributed annually by their two hundred and forty million members), and Non-Catholics only about eighteen cents apiece a year (twenty-five million dollars being contributed annually by their one hundred and forty million members for foreign missions); and all together have proselyted or converted less than ten million out of about a thousand million heathens; and the great majority of Roman Catholics and their converts are evidently idolaters; and I know of none of the Non-Catholic missionaries who preach a

pure gospel at home, much less abroad. They are doing something to civilize the heathens—to spread mental, moral, social, and political light among them. The best thing they are doing is to translate the Bible into their languages and to publish and circulate it among them. There are millions of square miles of heathendom not yet reached by either Catholic or Protestant missionaries. The Primitive Baptists preach the pure gospel of salvation by grace, and, without money-based societies or boards or promises of men, do a great deal of home-mission work in this money-worshiping, sin-loving, almost heathenish land, and yet very few of our population believe the simple truth of the gospel.

21. Q. Is it your duty to preach the gospel to the regenerate elect in China, Africa, etc., to make the spiritual light in them more manifest? A. We have never felt called of the Lord to do so; but we feel that He has called us to labor in the United States and in Canada. (See Acts 16:6, 7).

22. Q. In the split between the Primitive and the "Missionary" Baptists about 1832, which left the other? A. The *first* Missionary Society formed by Baptists was organized at Kettering, England, in 1792; and similar societies were formed in the United States in the early years of the 19th century; from these and all other modern religious inventions the Kehukee Baptist Association, in Eastern North Carolina, withdrew fellowship in 1827 (2 Thess. 3:6), and this course was adopted afterwards by all other Primitive Baptists, who thus remained on original Baptist and Bible ground. As a general thing, whole Churches and Associations went together in this movement. The "Missionaries" left the original Baptist ground; and the Primitive or Old School Baptists continued to occupy that ground. The departure from apostolic and Baptist doctrine and methods was made by the imitators of Roman Catholic, money-based, society missions; and for this departure the Primitive Baptists declared non-fellowship.

I do not know of any more self-sacrificing or humble class of men than the Primitive Baptist ministry; they preach the pure gospel of Christ without charge wherever they are directed by the Spirit and providence of

God, and they deeply feel the imperfection of their obedience to all the commandments of the Lord and their entire dependence upon His Spirit for the ability to serve Him acceptably. It is useless to preach to the heathen the false doctrine of salvation by works; for they are already thoroughly established in the belief of that teaching of Satan. S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Psalm 103:8, 43.

THE WONDERFUL GOODNESS OF GOD.

WALDEN, GA., May 4, 1910.

Elder S. Hassell—

MY DEAR PRECIOUS BROTHER:—The last of last January I was taken with a most severe cold. I was boarding with Sister Griffin Winship at Macon, Ga. About the fourth of February I came to myself, so to speak, or became conscious—to find a doctor and trained nurse in attendance. Sister Griffin had found me unconscious and 'phoned to Brother Jake Heard, who came at once and employed doctor and nurse, and gave a great handful of money to Sister Griffin and told her to let me need nor want for anything whatever that money could buy. Several more did the same. In all my life I have never been more surprised as at the love and kindness manifested toward a poor, weak, vile sister, especially by my Sardis brethren and sisters. I had pneumonia and the doctor said the first day I could not live—that at midnight I would pass away. But I heard the sobs and broken prayers of old gray-headed brethren when they thought I did not hear. An old sister said she wept and prayed all night, and how could I die if the Lord indited their prayers? Sister Fannie Heard, the doctor's wife, had come in her automobile the first day to carry me home with her; but it was four weeks before the doctor consented to let me go. Then I came to her home and stayed four or five weeks, and then on here to my old home with Elder Walter Heard.

At each move I was taken up as a child and lifted into an automobile, and then out onto the bed. I think I never saw any one so proud and glad as Sister Fannie was when I got into her house; and all the while there she would let no one wait on me but herself, though she had plenty of servants—her own hands must do everything for me. And I could not walk a step when I got there; and before I started I found my lower limbs almost paralyzed; and I am just now able to walk a little about the room without help or crutches. Think about it—since the first of February as helpless as a child—some one must do everything for me; and I now without a dollar to pay for anything, and yet I have never lacked for anything; even since I have been here the brethren have sent me money. I have said and now repeat that it does seem to me the Lord is better to me than to any one else I know about. Because I had denied the Lord and looked down on His people years ago, I never thought I was worthy or had the right to come fully into the fellowshp of His church; hence I thought the members at Sardis loved me well enough, and that as classed among the least and most unworthy; then what was my astonishment to see the most tender, loving kindness of brethren showered upon me, so that my room was crowded with all the luxuries that money could buy! For instance, one day the doctor said I must have some "toddy"; before night several bottles of the finest and varied kinds were on my table. And not only brethren, but friends from all around me were doing all they could. The doctor was amazed. But of all the devotion shown me—and it was all for Jesus' sake, as thinking I served Him so much better than I did—the greatest was shown by Sister Fannie Heard, who took me when helpless as a child, and for near five weeks nursed me day and night as well as my trained nurse did, and better as prompted by her love; and still she did not want me to leave her; but Brother and Sister Walter Heard had become so anxious for me to get home with them that I insisted, though they had no cook, and Sister Heard had taken her bed. But I said the Lord has promised to provide, and I will go and see if He will not. And here was a servant just come in and is here yet.

This extreme and unexpected kindness from all was so astonishing to me that I could not keep it out of my mind, and so mentioned it to Brother and Sister Heard one day as something most unaccountable. Brother Heard said it was not strange to him; that it was only drawing on my treasure laid up in heaven. I told him this was as strange as the other, for I had laid up no treasures in heaven, had often thought of it and wished I knew I had done so, but always failed. He said: "Your quiet, unassuming daily walk and conversation in obedience to the gospel law—your continuance in well-doing or doing unto others as you would have them do to you, has been your treasure laid up in the spiritual hearts of the brethren, as I and they have long observed, and is that upon which you have drawn. This was surprising to me. I thought of poor old Mordecai, who had simply done his duty in warning the king of his would-be assassins, but never dreamed of reward. But on a night the king could not sleep, and the result was as you know. How sweet was and is the thought to me that the brethren loved me for my great trials in trying to walk with Christ. And I was and am glad of the bitter waters thus made sweet. Thanks be to God through Jesus Christ.

But I have had to learn to walk again like a child; and am just now able to walk about the room without a cane, and am slowly improving every way. Brother Heard says I shall never leave him again until carried to Butler for burial. Therefore you will please change my MESSENGER back to Walden again.

Please continue to advertise my book; it is all the revenue I have. The doctor and nurse took the last dollar I had for this year.

Lovingly, R. ANNA PHILLIPS.

EXTRACTS.

GOODWATER, ALA., February 2, 1910.

DEAR BROTHER HASSELL:—I am enclosing you a postal money order for $1.00 for the MESSENGER. There isn't anything that I appreciate any more than THE GOSPEL MESSENGER. Thanking you for many favors and wishing you and yours much joy,

Yours unworthy, DIXIE HOUSE.

BUTLER, GA., March 3, 1894.

Elder J. E. W. Henderson—

BELOVED BROTHER:—Yours with $1.00 to hand. I was mighty glad to hear from you again and to hear that you and yours and our folks around about you were well. My dear brother, I should be glad indeed to meet with you all again in life, but I see no prospect for it now. I am, by great mercy, still able to go about, and serve, such service as it is, three churches.

Brother Hassell spent two weeks with me, and left here Tuesday after third Sunday in February. He preached twice for us at our regular monthly meeting in February, and preached with much liberty. On Sunday I thought his sermon was about the best one that I ever heard. If his articulation was distinct, I think that there would be nothing lacking in his preaching. He is wonderfully gifted, and as humble as a child. I think that his services in traveling about and preaching would be a great blessing to our people. But he is poor, and has four children to provide for; and, unless brethren could aid him, I don't see how he can do it. And he is not to confine himself to teaching. I tried to encourage him in going. His health is much better while he is going and preaching. Sister Phillips is living here, and seems to be getting on very well. I haven't seen her this week, but she is well, no doubt. I might write you many things about my deadness and all that, but will spare you; and besides, it is no doubt wrong to be such a one as I am. God help me. My children are well and worldly; and, if God does not save them, they will not be saved. Do you go about any now? And, if so, can't you come our way sometime? I would be glad to have you here. I would be glad if the Lord would send Brother Oliphant down this way. That letter of yours, I overlooked until some time ago; and then, when I found it, I filed it away for publication, and have looked for it to-day and can't put my hands on it. I always publish your letters, and am glad to get them from you.

Yours with sincere love, J. R. RESPESS.

R. 3, ROOPVILLE, GA., May 23, 1910.

Elder S. Hassell—

DEAR BROTHER:—I heartily endorse the MESSENGER and think it encourages many of the little ones that are denied the privilege of hearing the preached word. Wishing you God-speed in the noble work of sending joy and sunshine to many of the *little ones* in Israel, I am,

Your brother in the bonds of the blessed gospel of our salvation,
W. P. MERRELL.

CRAWFORDSVILLE, IND., May 20, 1910.

Elder Sylvester Hassell—

DEAR AND ESTEEMED BROTHER:—I thank you for the kind cheering you sent me through Elder Oliphant. It was as medicine to me—that good kind, "honey from the Rock and oil from the flinty Rock, or balm from the mountains of Gilead. Through Divine mercy I am, I suppose, recovered from my eight or nine weeks' sickness, though far from being as strong as before I got sick. I had a remarkable experience. I did not know how I was placed in bed or when the nurse or doctor came; but my brain seems clear as to my feelings, and I can say with sincerity that I believe I had some of the Apostle's experience when he said he gloried in his infirmities, etc. I am able to walk two or three squares, but I never expect in this life to be well of heart trouble and

nervous breakdown. I suffer day and night; but it seems surprising, after long experience, how one can bear suffering that at first seemed impossible; but you will be glad to know that I am comfortably situated. I have a large, pleasant room with pleasant scenery from the windows. The room of my son and wife is but a few feet across the hall, as is the bath-room with all its accessories. I have a low-burning electric light through the night, and have any degree of heat I wish from the radiators. I am sure there are thousands of aged ones more deserving than myself not so well situated. I am lonely, of course, without companions; but I feel that the Lord is not far away, and the throne of grace is my delight. I sing (with the voice of a cricket on the hearth) several times a day, "Amazing grace, how sweet the sound," and "Show pity, Lord." I love the last verse—

"Yet save a trembling sinner, Lord,
Whose hope still hovering round Thy word,
Would light on some sweet promise there,
Some sure support against despair";

and as I wrote Elder Thompson, that hope does light on this sweet promise there from the lips of Jesus: 'Therefore I say unto you, all manner of sins and blasphemy shall be forgiven the sons of men, except the sin against the Holy Ghost."

This is much more than I have been writing. I can not write for publication. With much love to you and yours, I remain your very poor brother, hoping we shall meet in heaven. S. B. LUCKETT.

REIDSVILLE, N. C., February 8, 1910.

DEAR BROTHER HASSELL:—I notice in the February issue of the MESSENGER that you are sending it to quite a number of poor and afflicted brethren who are not able to pay the subscription, and it occurred to me that possibly enough of your subscribers are able to add something to their renewals to aid you in this apparent burden and thus "bear each other's burdens and so fulfill the law of Christ." My subscription expires on the 10th inst., and I enclose check for $1.50. If half or two-thirds of your subscribers will do as much, I am sure it will relieve you to some extent, which I hope the Lord will put into their minds to do. I am glad there are some things too valuable to be estimated from a monetary standpoint, and I consider THE GOSPEL MESSENGER one of these things. One copy is worth more to a lover of the truth than a year's subscription, and I am sure these poor brethren appreciate the MESSENGER much more than they would a dollar in money. May the Lord bless you for many years to continue the noble work He has assigned to you.

Your little brother in hope, E. R. HARRIS.

POLKTON, N. C., February 26, 1910.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN CHRIST:—I hope you will pardon my delay in remitting for the MESSENGER 1or 1910. I would think each day that I would remit, but would keep puting it off. It is such an easy matter to put off until to-morrow duties we ought to perform to-day. I did not know for sure whether I could take it or not, but it seems that I can not get to the place where I can feel satisfied to do without it. I enjoy reading it very much, and especially the Editorials and Remarkable Providences.

What a consoling thought that the dear Lord teaches all of His little ones the same very important lesson—that salvation is of the Lord. Age, distance, separation, privation, land nor climate makes any difference with Him. He is everywhere present and nowhere absent—teaching them to speak the same things, no matter where they are. He teaches them that their righteousness is but filthy rags in His sight, that they have nothing of their own to plead as merit for eternal salvation; but He shows Himself their righteousness, and that which exceeds the righteousness of the Scribes and Pharisees.

What manner of persons ought we to be! How we should endeavor to live as becometh the children of God—love our God supremely and love each other too; follow in the footsteps of the meek and lowly Jesus, in love preferring one another. When we do this we will not be speaking evil of our brethren and sisters, and will not be following after the vain and evil things of the world—taking "progressive measures," etc. When we are in possession of the meek and lowly spirit of our forgiving Lord and Master, we are found at the feet of our brethren, "clothed and in our right minds," ready to forgive them, if they can only bear with our infirmities, and in loving humility to wash their feet. In love and sweet fellowship, desiring to be ever kept in the right way, that I may not bring reproach upon that cause which is more sacred and dear to me than all the world besides.

I am your little sister in a faint, yet ever abiding hope,

MISS LOUISA A. EDWARDS.

HAMILTON, N. C., May 4, 1910.

DEAR BROTHER HASSELL:—I am improving slowly, I hope. My heart is troubling me right much, but feel I am stronger. I was at Robersonville, and tried to speak there both days, and baptized one on Sunday, and at the close of the meeting there were two more received and await baptism at our next meeting. We had a lovely meeting, and there was much love and rejoicing manifested. There were two received by letter on Saturday. Brother Bland has promised to be with us next meeting there. Brother Rogerson was with us here, and preached much to our comfort. I can not tell you, my dear brother, how much comfort and strength there was in your preaching and company to me at Conoho, and how near you are to me in the bonds of love. I have enjoyed the last MESSENGER so much, and hope the Lord will enable you to live long and publish his blessed truth in such a lovely spirit by both tongue and pen. My wife joins me in love to you and Brother and Sister Slade also.

Your humble brother, I hope, M. T. LAWRENCE.

Elder S. Hassell— MILLERSPORT, OHIO, March 1, 1910.

DEAR BROTHER:—Enclosed please find post-office money order for one dollar, for which credit me to THE GOSPEL MESSENGER. I do not want to be without it as long as I can read it, and am able to pay for it. May the Lord sustain you and bless you to write for it and publish it many years to come.

Yours in gospel bonds, LEWIS T. RUFFNER.

ROUTE 4, SOMERSVILLE, TENN., May 10, 1910.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN HOPE OF ETERNAL LIFE:—I am a little behind in sending in my remittance for the dear old MESSENGER. I don't feel like I want to do without it. I have been taking it, with the

exception of three or four years, ever since 1886, and want to continue taking it as long as I live. I hope you and your co-editors will yet be spared many years to publish it, for I am sure it is a great comfort and feast to many poor hungering, thirsting children of God, as it is to myself. May God in His infinite wisdom and mercy comfort and sustain you in your old age, and enable you to lean upon Jesus, as Jacob did upon his staff, of old.

Yours unworthily, MRS. WILL PRICE.

LOMETA, TEX., November 8, 1909.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—Enclosed you will find $1.00 for THE GOSPEL MESSENGER. I am so deaf that I can not hear preaching, but the MESSENGER is a great comfort to me. I am in my 84th year, and not able to go to church often, if I could hear. The nearest church is nine miles off.

Your little sister, if one at all, PERMALLA SMITH.

---

212 W. 15TH STREET, RICHMOND, VA.,
WASHINGTON WARD, April 30th, 1910.

DEAR BROTHER HASSELL:—I have had the opportunity, from time to time, to read a copy of your magazine (THE GOSPEL MESSENGER), and can say the more I read it the better I like it. I especially favor your articles, as well as those of all the good editors of the MESSENGER. One apparent and very noticeable feature of the MESSENGER is its firm stand for the truth—contending for the faith once delivered to the saints. The only doctrine that honors and glorifies God, and exalts the dear Redeemer, and opposes all error and false doctrine of which the world is full to-day. And this is done not in a contentious spirit, but in a spirit of meekness, observing the motto of the MESSENGER, "Speaking the Truth in Love"—the spirit which characterizes all true disciples of the meek and lowly Jesus. I wish to add the MESSENGER to my list of religious papers. Enclosed you will find $1.00; please send me March number if you can. May the rich blessings of God attend you and yours.

In hope, J. E. HERNDON.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

MRS. M. E. THRASH.

Was born in Meriwether County, Ga., March 8, 1859. In 1874 she was married to C. C. Thrash, of Meriwether County, Ga., and to this union were born eleven children—seven boys and four girls; three died in infancy, leaving eight children. In 1879 they moved to Pike County, Ark. They united with the Primitive Baptist church at Pleasant Grove, Kirby, Pike County, Ark., in 1901. She departed this life September 10, 1909, leaving a husband and eight children to mourn their great loss. She surely was a wife and mother in every sense of the word, always giving her children good counsel. She was afflicted for several years with paralysis, not able to walk without crutches. She was never known to murmur nor complain, and bore her afflictions

with patience and Christian fortitude. Her hope, her trust, her faith, was all in the Lord. She often said, in her afflictions, she was glad that salvation was by grace and not by works. And when she was baptized she manifested a wonderful faith in the Lord. We had to baptize her sitting in a chair, and, as we carried her into the water, she remarked to the unworthy writer that she was going to be baptized, but we would take her out dead; she said she had rather die in obedience, than to die in disobedience. And a good many thought it would kill her; but, instead of killing her, she got better. It was not but a little while until she could walk with crutches. She died with consumption. Truly she is missed at home, in the church, and in the community. May God fill her absence with His royal presence and give us all a reconciled mind to His will. Oh Lord, keep, bless and comfort the bereaved husband and children, is the prayer of her humble pastor.

D. M. THRASH.

MRS. MATILDA FELTS.

My belover mother, Mrs. Matilda Felts, aged 72 years, one month, and 28 days, fell asleep, while visiting and ministering to a sick daughter at Macon, Ga, June 4, 1909. She was sick but a few days, when the angel of death came, and bore her away from the toils and cares of this life to a happy home beyond the skies—there to dwell forevermore in the presence of her Lord and Master, whom she most ardently loved.

Mother's life was devoted to the care and welfare of her husband and children; and the wonderful qualities of her love in patience and forbearance marked her as possessing that meek and quiet spirit that so wonderfully characterizes the life of a Christian on earth. To neighbors and friends she was ever faithful, and ever ready to lend a helping hand, and nothing seemed to do her more good than to be of service to any who were in need of help. She was married January 9, 1859, to Francis Marion Felts, and with his was baptized into the fellowship of Mt. Carmel Church near her home in Crawford County, March 15, 1884, by Elder W. C. Cleveland. Mother's life was one of devotion to her husband and children, and to her God; but alas, she is gone, leaving us lonely and well-nigh crushed in our grief. We know it is "well with her," yet life seems a dreary waste without her precious presence. The patient, helpful hands are folded over the noble heart that will throb no more with the anguish of earth; the sensitive mouth will quiver no more from pain; no more tears of sorrow course down her cheeks. That frail form, so dear to us, will no more move with faltering steps about her home; for slowly and sadly kind hands bore her body from Macon to her home in Crawford County, where many friends met to pay the last sad tribute to her memory. Elder T. J. Bently, her pastor, spoke feelingly and touchingly of the beautiful characteristics of her life to the bereaved family and sorrowing friends and neighbors, after which her body was laid to rest in the family burial ground, to sleep that blessed, peaceful sleep, "from which none ever wake to weep."

Her daughter,
MISS DAISY FELTS.
Musella, Crawford County, Ga.

MRS. MARTHA GRAY.

My dear mother, Mrs. Martha Gray, was born February 8, 1835, and died December 26, 1909, making her stay on earth nearly 75 years. Her husband, my dear father, I. N. Gray, died August 23, 1904. She was a member of the Primitive Baptist church nearly forty years. She

was baptized by Brother Eubanks, and never missed her meetings as long as she was able to go. Every meeting day she would say, "I wish I was able to go to meeting." Words fail to express her many lovely traits of character. She was kind and patient in her numerous trials. None knew her but to love her. My love for her was inexpressibly tender, as it fell to my lot to have the whole responsibility of caring for her in her old age; and my hands never tired of administering to her comfort day or night. And how I do miss her, no one knows, for she was so much company for me. But I try not to grieve for her, for I am sure she is at rest, and she begged me so much not to grieve after her when she was gone to rest. She entreated all of her children to live so that, when they were called to bid farewell to this world, they could meet her in heaven. She talked a great deal, and called me and I went to her and asked her what she wanted, and she said she did not want anything; that I had done all I could for her, and the Lord would bless me; and she wanted me to let her go. I asked her where she wanted to go, and she said, "I want to go home to rest."

To my mother's other children: O what a great consolation it is to me to know I did all I could for our dear mother! O how sad it is to think I have no mother or father, and I a widow with one little boy! But I know that I have been blessed in my troubles.

The funeral services were conducted by Elders Willie Walden and P. N. Phillips; and, amid a host of sorrowing relatives and friends, her body was deposited in its last resting place beside that of her husband at New Harmony graveyard.

She was the mother of nine children, of whom only five are living. May the one son and four daughters be comforted, upheld, and strengthened by the healing influence of the Holy Spirit, and at last be prepared by the Lord to meet our dear mother in that sinless world where the wicked cease from troubling and the weary are at rest.

Then what a meeting that will be
In that sweet home, from sin so free,
Where we shall meet each, face to face,
All God's redeemed, who're saved by grace!
There we can sing and praise God's name—
The weak and strong, all just the same,
At home with God and His dear Son,
In peace and love, yes, every one.

Written by her daughter, (MRS.) DELLA BRASWELL.

Hiram, Ga.

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NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and GOSPEL MESSENGER, price $1, both for $1.25. THE GOSPEL MESSENGER is a good, solid old Baptist paper, and I hope all the brethren will labor to circulate it. L. HANKS.

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I have been asked by friends to publish these poems in book form. I know the book will be of exceeding interest to those to whom I am addressing this notice. It will be neatly and attractively bound in cloth, and will likely be ready to send to subscribers early in February. The price will be 35 cents, sent by mail postpaid. I will be glad if those who wish to get the book will send me their orders as soon as convenient.

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Vol. 32. No. 8.

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The Gospel Messenger

AUGUST, 1910.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

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CHRIST DIED FOR ME.

Alone Christ bore my load of sin
While unseen angels round Him bowed;
In Him I saw no beauty once,
But joined the gay and scoffing crowd,
And only shunned Him as He hung
Bleeding and lone upon the tree—
But now with grief my heart is wrung
To know He drank this cup for *me*.

For *me*, to stoop to shame and death,
For *me*, to brave the wildest storm;
To love *me* with His latest breath,
And, dying, bless a sinful worm.
O Calvary! thy cross of pain
And dying Lamb my portion be!
The world can never charm again,
While knowing that *He* died for *me*.

What though my dreams are full of care,
What though life's burdens weigh me down—
I have no grief that can compare
With His who wore the thorny crown.
Take me, my Lord, take all I have,
Or am, or ever hope to be;
This much I only dare to crave—
Let me but know *Christ died for me*.

—*Anonymous.*

LOYALTY TO OUR CAPTAIN.

I give below a clipping from the pen of Thos. E. Watson, as it appeared in a recent issue of his magazine, relative to my book, in which he touches on the spirit of

loyalty among our people—loyalty to the doctrine and practice of Christ and His Apostles:

"Biographical History of Primitive or Old School Baptist Ministers." By R. H. Pittman, Luray, Va.

"A volume of 400 pages containing much interesting, and some very valuable, information.

"I wonder how much the word 'Hardshell' has had to do with retarding the growth of this denomination. If once a name suggestive of derision becomes associated with a sect, or an organization of any sort, it hurts. There are so many people who can't brave the jeer, and who haven't the moral courage to connect themselves with a hopeless minority!

"There is no credit in being a Catholic in Portugal, Spain or France. That is, no moral courage is required. There *was* a time when it was heroic to fly the flag of Rome in this country—especially in New England—but that day will never come again. It will soon be the fashionable thing to be one of Pappy's pets. And the time may arrive when the American who takes a bold stand for an uncorrupted, *unpaganized* form of Christian worship, will stake his life when he does it.

"If such an era should dawn on our country, I venture to say, that *the Protestant faith would find its most stalwart defenders in the Primitive Baptists.* Why? Because they are the seasoned veterans who have tested their courage and their strength by remaining true to a creed which has subjected them to ridicule and abuse. *They are the soldiers who can prove their valor by their honorable scars.*

"The Methodist no longer has the moral courage to honor the name of Wesley. In the early period of Methodism, it was *bad policy* to become a member of that faith. Now, however, *it is good policy* to do it—and we can not doubt that many a man is influenced by that motive. The Missionary Baptists are similarly situated. No one runs any risk of being derided for professing that creed. Consequently, the members of these two denominations have no opportunity to develop that peculiar virtue which thrives under religious persecution.

"*Members of an outlawed sect always love one another.*

"It is deplorably notorious that members of the big churches have no fervent affection for brethren of the

same faith and order. While there is some fraternal feeling, it does not compare in strength with that which Quakers, Disciples of Christ, and Primitive Baptists have for one another.

"There are 121,347 of these Old School Baptists; and Mr. Pittman points out that this proportion of his brethren to our population is practically the same as that which the 7,000, *who would not bend the knee to Baal*, bore to the 3,500,000 Jews of Elijah's time.

"Preachers among the Baptists are called 'Elders'—not 'Reverend.'

"The sect opposes the use of fiddles, horns, pianos, organs, etc., in the churches.

"They are equally sound in their contention that 'tithing' passed away with the old dispensation.

"By the way, nothing is stronger evidence of the encroachment of ecclesiasticism in the Methodist Church than the submission of the laity to 'assessments' and 'tithing.'"

No doubt, as Mr. Watson supposes, the name "Hardshell" and other epithets given us, has retarded our growth as to numbers openly walking with us. But what of that?

It is but more proof that our people are following Jesus, the Captain of our salvation.

It is but adding another page to the sad commentary of human nature. It is more and more manifesting the weakness of man and his daily need of God's grace.

We conclude that human nature is the same the world over and human needs the same for all time. And we are confident that if one lives godly in Christ Jesus he shall suffer persecution in some form. It was thus with righteous Abel, and from his day down through all the ages the same truth is clearly taught. Those who choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season will ever be accounted a strange, peculiar people. Noah was no doubt called a "Hardshell" or something worse, but he continued to hammer on the Ark until its completion. Ridicule could not deter him from serving God. Amid the severe trials of poor old Job he was advised to curse God and die, but he maintained his integrity despite the

world, the flesh, and the devil. He must have been considered a "hard case."

Daniel, too, was exceedingly stubborn and rebellious, so much so that he preferred the lion's den rather than the displeasure of his God. And the three Hebrew children preferred the fiery furnace rather than the worship of idols. Abraham, Isaac and Jacob, the prophets and apostles, and thousands of others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. But in all this Jesus was with His people and sustained them in every trial and brought them out more than conquerors. And so He will ever be with His children. Then fear not "little flock," for it is your Father's good pleasure to give you the kingdom; and remember that "Blessed are ye when men shall persecute you and say all manner of evil against you falsely, * * * rejoice and be exceeding glad, for great is your reward in heaven."

Oh that God's dear children, one and all, would, as the Prodigal Son, quit the field of sin and the husk of the world and return to their Father's house; take up the Cross and follow Jesus through evil as well as good report; be obedient and eat the good of the land; put on the whole armor of God and quit themselves like men. —*R. H. Pittman, in Zion's Advocate.*

GOD CONTROLS ALL THINGS.

The doctrine that God controls all things is what I think is taught in the Scriptures concerning God's sovereignty. This may be the substance of what almost all unlimited predestinarians believe.

To say that God controls all things is to teach that God has the say in how far the Devil shall be allowed to go. If God controls him, he has never gone further backwards or forwards, upwards or downwards, than God intended at first to allow him to go. See the case of Job. This may also be said of every atom of matter, that it has never made the smallest move more than God, in His control, has intended for it to go. Almost all brethren believe that God controls all things, and thus all the events of time are certain. *But as the sun is not*

the cause of darkness, so God is not the cause of sin. I do not any more believe that God is the cause of sin than I do that the sun is the cause of darkness. But does not the sun CONTROL the darkness? Certainly. So God controls sin; and as the sun thus controls darkness by limiting it, overruling it, permitting it, to come so far and no farther, so God sets the bounds of all wickedness, not some wickedness, but all wickedness. So we see that in this way "God controls, and fixes the time, place, and extent of all wickedness." Mark you, I hold that in this way, as the sun fixes the time, place, and extent of all darkness, so God fixes the time, place, and extent of all wickedness. Does the sun cause the darkness, because it fixes the time, place, and extent of all darkness? No, indeed. No sane person could say so. Then we conclude that God is not the cause of any sin, even the crucifixion of His Son. To say that God is the cause of any sin, is to contradict His character, and this beautiful illustration of the sun controlling the darkness, but never causing it nor producing it. How could darkness come out of the face and heart of the sun? Neither can any sin come from God.

As we behold the sun going westward, driving the darkness before it over the broad face of the earth; so God unhurried and unhindered drives sin and wickedness away wherever He shines His sovereign light into the soul. And again, as the sun goes on driving darkness before it, yet coming on behind we see the darkness comes as far as the sun will let it. So sin comes as far as God will let it. If it had not been for the sovereign grace of God, the world to-day would have had a great deal more wickedness in it than there is. God alone has stopped it where it is. So we see it is not good men by their wills that have prevented so much sin, but God who is the great eternal Sun of righteousness. God controls His ministers; they are as stars in His right hand. He does not cause some to live wickedly, but suffers them to go so far and no farther. So He rules over the wicked. "The Lord hath made all things for Himself; yea, even the wicked for the day of evil." "It is impossible but that offenses come, but woe be unto him by whom the offense cometh." Of course it is difficult for

us to see why it is impossible but that offenses come; but, like the Jews who crucified the Saviour when sufficient restraint was withdrawn, so to-day, when the light is withdrawn, darkness (sin) comes on as surely as water flows down stream. Yet, as Dr. Gill says, men sin willingly, freely, and yet are the servants of sin. They sin willingly because they love darkness (sin); they sin freely, inasmuch as no restraint is present to hinder their will and power to act. So do men render service to God by His working a new will in them, a new love in them, and by withdrawing all restraints that would prevent a manifestation of that will and new love. When men are not restrained in some way, they are going to act out the prevailing influence that is within them; or when the influence in them is greater than opposing influences, they will prove the power of the indwelling influence of grace. But who can fully explain and analyze all the mysterious relationships in the providence of God? Who can explain it all? None but Jehovah. Yet, like the angels, we desire to look into these things. My heart has fluttered with emotion as I have contemplated the *highness,* like the sun, of Jesus, our Lord and Redeemer, and the *Wisdom* of Jesus that confounds the great of earth as the wisdom of Solomon confounded the Queen of Sheba; and as the power of Samson confounded, confused, and conquered the Philistines. So the invisible *power* of Jesus quietly shut up the mouths of the lions in the den, and opened the mouth and heart of His servant to praise Him. So I rejoice in the controlling, captivating, and conquering grace of our Lord Jesus, by whom both Jew and Gentile are saved. It is sweet to preach His power and also His commandments. His commandments are sweet to the subjects of grace. Jesus has required them to love and obey Him, to be ready to every good work, given to hospitality. They are to be told to observe the work of His kingdom, to forbear threatening, not to be contentious, but gentle, walking in secret prayer, and to pray alway, to avoid foolish and unlearned questions, genealogies, strifes about the law. The servant of the Lord must not strive, but be gentle unto all men, apt to teach, not a talebearer, nor a whisperer full of suspicion,

but open, plain, as a book or an epistle to be known and read of all men, exalting the name of Jesus in all things, and have no other gods before us.

Graham, Tex. J. H. FISHER.

REMARKS.

The Greek verb *pro-orizo,* defined, in Liddell & Scott's Greek-English lexicon, *"to predestinate,"* means, according to its two component parts, "to fore-bound," to "fore-limit." *Pro* means *before;* and *orizo* means "to bound, to limit." From *orizo* we get our word *horizon,* which is the bound or limit of earth or sea and sky. As the sun bounds or limits darkness, though not causing it, so God bounds or limits sin, without causing it; and He, from eternity, thus determined, not to cause, but to bound or limit sin. And as the sun is the cause of light, God is the cause of holiness. The scriptural fact that God is the Sun of righteousness, the Father of light, proves these statements to be true. Thus, in the etymological, primary sense of pro-orizo, *God fore-bounds sin;* and, in the derivative, secondary sense of pro-orizo, *He forecordains holiness.* He suffers sin, as His word and providence declare, and He purposed, from eternity, to limit it in its hateful and ruinous operation; but, according to His eternal purpose, He, by His Spirit, works or produces all the holiness that is in all His creatures. To my mind, God's character and word indispensably require us to make this infinite distinction between His attitude to sin and His attitude to holiness.

S. H.

THE "THUS SAITH THE LORD GOD." No. 3.

Ezek. 2:4.

"Let God be true, and every man a liar" (Rom. 3:4). Every man that contradicts what God says, must be regarded a liar, either willfully or ignorantly. We should "fear and tremble at His word" (Isa. 66:2), for that is both right and an evidence of regeneration. "To the law and the testimony" (Isa. 8:20) should be our motto and our course.

Following a troubled and prayerful mind I was, I sincerely trust, directed to the following facts: "The same word in the original is often rendered by a different English word in the King James Version, and sometimes in the Revised Version." (One Greek word may be translated into, perhaps, a dozen English words); and the Scriptures "being immediately inspired by God," in the Hebrew and Greek tongues, and "kept pure in all ages," makes it obligatory "in all controversies of religion" for the church "to appeal unto them" (Acts 15:15). To this all reverent scholarship and all sanctified common sense will agree, and such was the counsel of the framers of the London Confession of Faith. And "where there is any contention as to the meaning of a particular word, we can settle it by reference to Gesenius' Hebrew Lexicon or Liddell and Scott's Greek-English Lexicon, or by comparing it with the context or with other Scriptures." The very—*exact*—words of the Holy Spirit we know to be in the Hebrew and Greek Scriptures. "Errors of translation and of transcription there may be, and doubtless are; but errors of inspiration there can not be." Then with these facts before us let us go in search of the "Thus saith the *Lord* GOD" on, or in regard to, the controverted doctrine of Predestination, over which division has occurred, and "a righteous (right) understanding" and reconciliation is much needed among "brethren" indeed, who should "dwell together in unity." Of course we can not think those "having a form of godliness, but denying the power thereof," should "dwell together" with "brethren" indeed; or that the goats should be kept with the sheep—all in one flock. We can only expect the sheep to hear the voice and obey the word of the "Good" and "Great Shepherd," and that the goats will become alarmed or frightened and flee away.

As I know nothing of the Hebrew or Greek languages, I of course must rely upon the judgment of those in reputation for their efficient knowledge and sincerity in rendering those languages into the English, and by comparing their judgment and renderings one with another.

Saron, Tex. J. C. DENTON.

ORGANIZATION OF A PRIMITIVE BAPTIST CHURCH IN RICHMOND, VA.

It was agreed by the brethren in South Richmond at their last meeting in May to organize a Primitive Baptist church. This evening, June 25, 1910, the following met together in Tony's Hall: Elder A. J. Moore preached from Gospel of St. John, 11th chapter, 27th verse, after which the members present unanimously agreed to proceed with the constitution. Elder A. J. Moore, Elder M. L. Compton, Jarrett White, and R. Lester Dodson were constituted into a Presbytery for that purpose. Elder A. J. Moore was chosen moderator and R. Lester Dodson, Clerk, and on motion made and seconded, it was agreed to call for the letters of those members to be constituted into a church, when David P. Hodnett and Pearl Hodnett, his wife; Gilbert S. Weeder and Lilly M. Weeder, his wife; Walter S. Bowman and Eva M. Bowman, his wife; Elder Joseph E. Herndon and Carrie A. Herndon, his wife, from Hopeland Church; Laura E. Gay, from Kehukee Church, and R. Lester Dodson, from Cane Creek Church, presented letters of dismission from their respective churches in good standing. They agreed to adopt the Articles of Faith and Church Covenant and Rules of Decorum of the Primitive Baptist churches as published in Hassell's *Church History*. Thereupon the moderator gave each member the right hand of fellowship and pronounced them a Church in Gospel Order. The business of the Presbytery being ended, adjourned in order.

A. J. MOORE, *Moderator.*
R. LESTER DODSON, *Clerk.*
M. L. COMPTON and J. WHITE.

After the church was organized, proceeded with business as follows: 1st. Elder A. J. Moore was chosen as moderator. 2d. On motion, it was agreed that we appoint R. Lester Dodson as church clerk and treasurer. 3d. On motion, visiting brethren and sisters were invited to take seats with us. 4th. On motion, a door of the church was opened for the reception of members. 5th. On motion, it was agreed that we adopt fourth Sunday, Sunday night, and Saturday night before of each

month as our regular times for meeting, and that our quarterly meetings be held on the fourth Saturday nights and Sundays in February, May, August, and November of each year. 6th. Moved and seconded that we choose Brother Walter S. Bowman as a deacon. 7th. Moved and seconded that we postpone the matter of choosing a pastor until some future time. 8th. Moved and agreed that we call the church *The Regular Primitive Baptist Church of Richmond.* 9th. On motion, the clerk was instructed to buy the necessary books for the church records. 10th. On motion, it was agreed to come next meeting prepared to strengthen the church treasury. 11th. On motion, it was agreed to meet tomorrow (Sunday) at 10 o'clock a. m. for the purpose of ordaining Brother Walter S. Bowman as a deacon.

Sunday, June 26th, met according to time appointed. Elders A. J. Moore and M. L. Compton ordained Brother Bowman as a deacon, following which Elders M. L. Compton and A. J. Moore preached for us. After preaching the door of the church was opened for the reception of members, when Bro. George S. Hite came forward and was received upon a confession of faith, to be baptized that afternoon at 5 o'clock p. m. by Elder J. E. Herndon. At the appointed time the baptizing took place in Holly Springs Lake. At 8 o'clock p. m. we again met and after preaching by Elders J. E. Herndon and M. L. Compton, the door of the church was opened and Sister Effie Hite came forward and was received on a confession of faith, next meeting being the time set for her to be baptized. It was then decided that we continue our meetings for the present in Tony's Hall. No other business, adjourned.

R. LESTER DODSON, *Clerk,*
P. O. Box 161, Richmond, Va.

APPOINTMENTS OF ELDER JOHN TRENT, OF VIRGINIA.

Washington, Sunday, Aug. 7; White Plains, Monday, Aug. 8; Moratтock, Tuesday, Aug. 9; Jamesville, Wednesday, Aug. 10; Smithwick's Creek, Thursday, Aug. 11; Skewarky, Friday, Saturday and Sunday, Aug. 12, 13, 14; Robersonville, Monday, Aug. 15; Flat Swamp, Tuesday, Aug. 16; Conoho, Wednesday, Aug. 17; Mount Zion, Thursday, Aug. 18; Kehukee, Friday and Saturday, Aug. 19, 20.

EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.: or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

PUT AWAY ALL BITTERNESS AND EVIL SPEAKING AND MALICE.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32). This is the commandment of God, through His inspired Apostle Paul, to all the members of the body of Christ. It is the language of perfect wisdom and perfect holiness, and no child of God can disobey it without chastisement. The commandment is applicable, not only to personal differences, but

also to differences in uninspired expressions in regard to any part of the doctrine of God our Saviour. Those who make a brother "an offender for a word" shall be cut off (Isa. 29:20, 21). And I would humbly and earnestly entreat all our brethren to leave off all bitter and malicious expressions, either by tongue or pen, against one another; and I would beseech all our editors to keep all such expressions out of our papers. It is far better to suffer wrong than to do wrong (1 Cor. 6:7). Like our Divine Master, when we are reviled, we should not revile again, but endure reproach patiently for His sake (1 Pet. 2:19-25). He was perfect and infallible; but we are very imperfect and very fallible, and see only through a glass darkly, and know and prophesy only in part (1 Cor. 13:9-13). Love is even greater than faith and hope (1 Cor. 13:13). S. H.

EXTREMES MEET.

If two persons should start at the same point on the earth's surface, and one should go due east and the other due west 180 degrees, or half way round the earth, they would meet at the same place. And so it has often been noticed that, in matters of controversy, those who are most extreme, on different sides, meet in the same position, and this tends or should tend to reconcile one to the other. *Extreme* controversialists, on both sides of the predestinarian question (Catholics and Protestants, Means Baptists, Absoluters, and Anti-Absoluters), all agree in ignoring, suppressing, or belittling the scriptural words meaning to "SUFFER," used by the Holy Spirit twenty-three times in the Bible to express the relation of a Most Holy God to sin, as I have shown in the June MESSENGER. If they could see that they were thus united, and would recognize the Divine truth and importance of these words meaning to "SUFFER," they would cease their interminable and unprofitable controversy. Shift the battlefield from predestination to providence, and the question is settled at once. Although God infinitely hates, threatens, and punishes sin, yet repeatedly in His word, and constantly in His providence, He demonstrates that He suffers or does not pre-

vent it; and, whether our feeble and darkened minds understand the matter or not, we know that He is infinitely wise and holy in such sufferance, and we believe that, in the terrible cross of His sinless, sin-bearing, and dying Son, He will make His sufferance, punishment, and forgiveness of sin redound to His greatest glory.

S. H.

DUTIES OF DEACONS.

The moral qualifications of deacons are about the same as those of bishops (or pastors or elders), as we see in 1 Tim. 3. But, while the duty of elders is to "give themselves continually to prayer and to the ministry of the word," the duty of deacons is to "serve tables" (Acts 6:2, 4). "The business of deacons," says John Gill, in his comment on Acts 6:2, "is to serve tables: the table of the Lord, by providing the bread and wine for it; receiving both from the minister, when blessed, and distributing them to the members; and collecting from them for the poor, and the defraying the charge; and observing what members are missing at the ordinance, whom they are to admonish; and if their admonitions are not regarded, to report to the church; and they are likewise to serve the minister's table, by taking care that he has a sufficient competency for his support; and it belongs to them to stir up the members of the church to their duty in communicating to him; and what they receive of them, they are to apply to his use: and also they are to serve the poor's table; to whom they are to distribute of the church's stock, with all impartiality, simplicity, cheerfulness, and sympathy."

We learn, from the sixth chapter of the Acts of the Apostles, that *the primary and chief business of deacons is to see that the poor members of the church are supplied with the necessaries of life.* S. H.

THE EASY YOKE.

"Take my yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for My yoke is easy, and My burden is light." (Matt. 11:29, 30.)

The term, *yoke,* signifies a band for the neck; a mark of servitude; a bond; a couple; a pair, etc. In the text above quoted, it means that all persons who are drawn by the great Father of spirits to Christ, the Son of God, are brought under obligations as a matter of duty and as the greatest and highest privilege to observe and do what He commands, and abstain from what He forbids. And it is the opinion of the humble writer that there is no play-ground or do-as-you-please space between the positive and negative commandments of Jesus Christ. The yoke of Christ is not a heavy, galling burden to any who are adapted to the requirements of His law; for it is a perfect law of liberty (Jas. 1:15), and those who hear this law and do the things or work therein commanded are blessed in the deed.

Taking the yoke of Christ upon us is an act by which we learn of Him and find rest to our souls. In this way we are to grow in grace and in the knowledge of Him who loved us and gave Himself for us. We are commanded to take His yoke upon us; but I fail to find divine authority to leave it off or cease to bear it for a day, or an hour. The yoke of Christ is a cross to nature, nor can any in a natural or unregenerated state bear this yoke, nor are such commanded to do so as to the ordinances of baptism, the Lord's Supper, etc.; but the command of Christ enjoins these upon the qualified subjects of the gospel church or kingdom, together with all other good works which God has ordained that they should walk in them.

The children of God are admonished to be not unequally yoked together with unbelievers; for they are children of light—made so by the grace of God, being delivered from the kingdom of darkness and translated into the kingdom of light, and are commanded to walk as the children of light, and to have no fellowship with the unfruitful works of darkness; "for what communion hath light with darkness? or what concord hath Christ with Belial, or what part hath he that believeth with an infidel?"

The yoke of Christ is easy, because the power of His Spirit is engaged to support it and uphold those who faithfully bear it; because it gives ease to the conscience,

and a sense of the divine approbation attends the faithful, obedient wearer; because no unreasonable or heavy burden is imposed thereby. Instead of binding and oppressing the subjects, it sets them free, and promotes their happiness. Instead of draining or wasting their strength, it gives assurance of everlasting strength in the Lord Jehovah, proves the faithfulness of his promises, and prepares us for the crosses and trials incident to our earthly pilgrimage. And the more constantly the yoke of Christ is worn, the easier it will be and the burden will appear light, and the afflictions which attend upon it will appear light and but as a moment.

To take the yoke of Christ is to be a faithful, diligent, patient, and loving Christian, observing and doing whatsoever He commands; and if we do these things we will neither have nor need time to do anything derogatory to His perfect will nor our own welfare; nor will we find time to devote to the doctrines and commandments of men. Dear child of God, have you been victimized by false teaching; have men heaped grievous burdens upon you that neither they nor yourself are able to bear, and are you laboring and fainting under undue and unnecessary burdens? Then heed the precious words of Him who loved you and gave Himself for you. He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest to our souls."

How often it is the case when we are in trouble and want that we try to deliver ourselves, and undertake to obtain what we need in some other way besides that which is plainly presented in the Holy Scriptures, forgetting that if Jesus be with us, even in a burning, fiery furnace, we shall suffer no harm! May the Lord help us to choose that better part, to sit at Jesus' feet, and hear and obey His words. J. E. W. H.

SICKNESS.

This is the 20th day of June, a cloudy, gloomy forenoon; my dear wife, the loving partner of my afflictions and declining days, is prostrated on a bed of painful ill-

ness. The last two days was the time of our monthly church meeting; several of our faithful and punctual members were prevented from attending on account of sickness; so only a few were present of the membership, and the outside attendance was small. I was very feeble, and the weather was oppressively warm; but as the house of worship is near our dwelling place, I was able to attend, and in much weakness spoke for a few minutes each day in the name of the Lord. Taking my own condition and feelings as the rule of measurement for the occasion, it presented a scene of want, helplessness, and dependence. But we felt something of the precious truth that "the Lord is good, a stronghold in the day of trouble"; that God is our refuge and strength, a very present help in trouble." Nahum 1:7; Psa. 46:1.

There has been sickness all along throughout the ages past, and millions of our fallen race have been victims of mortal diseases of the body, and but few, comparatively speaking, have enjoyed exemption from sickness; all classes of mankind, from kings to beggars, are subject thereto. King Hezekiah got very sick from a grievous eruption, or boil on his person, and took it very hard; Job was subjected to unspeakable torture with sores which covered his body; Lazarus sickened and died; Peter's mother-in-law was sick with a fever; and many other cases of human affliction are recorded in the Bible. And then there are other kinds of sickness, worse than the cases above referred to; there is heart-sickness, or mental agony, which is very common to us all and induced by various causes. "Hope deferred maketh the heart sick." Prov. 13:12. We read of a great nation which was desperately sick both in head and heart (Isa. 1:5), and might as well say at once that the entire family of Adam is afflicted with moral turpitude, which will in every instance prove fatal unless treated by the great Physician of the soul and body. Everybody is sick except those who have been made whole by Jesus Christ. Sickness of any kind, like war, is a scourge; and final relief, perfect redemption, is found only in Him whose blood removes the cause, gives perfect health to the sin-smitten soul in regeneration, and will quicken and immortalize the body by the resurrection change for

which the elect of God are waiting and will surely realize.

There is yet a condition into which a child of God may slide, which is the effect of a certain cause mentioned by the apostle in his treatise on the subject of the communion of the Lord's Supper (1 Cor. 11:30); but this kind of sickness can not change the state or standing of a child of God; it can not break the bond of union which exists between the Head of the church and the body that is saved by Him.

We read with wonder and admiration of the miraculous healing of the sick by Christ, and His apostles, who wrought such wonders in His name and by His authority, and power, even the restoration of life to some who had sickened and died, and our hope is encouraged and our faith leans upon Him who is "the resurrection and the life" of His people. When we stand at the bedside of our sick and suffering loved ones, we are led to Job's solemn inquiry: "If a man die, shall he live again?" and our hope of the resurrection of the dead is our only stay when death cleaims them as his temporary victims.

Since I commenced writing this article this forenoon, I received a postal card from Elder J. T. Satterwhite, stating that his wife, Sister Laura, was critically ill and her recovery was not expected. The result of this and other cases will have transpired before this article is printed, and I mention it only as an incident that affects my mind and heart almost as if it were a case of sickness in my own family. Having had long acquaintance with the parties and associated with Elder Satterwhite in the gospel ministry and enjoyed his able presentations of gospel truth and admired his upright course of life, he is very dear to me. And, like myself, during his public ministry from the first he has had the care of an invalid wife, and the charge of several churches, together with all the common duties and cares of raising a family of children.

But we are encouraged by the fact that Jesus Himself bore our sicknesses (Matt. 8:17); and in all our afflictions He was afflicted (Isa. 63:9). Many benefits come to the people of God through their temporal afflictions by the sanctifying power of the loving Father in heaven,

and many promises are recorded for the comfort of the afflicted and sorely tried children of God. And they have promise of final deliverance out of all their afflictions and a home in heaven, where these can not enter.

J. E. W. H.

DEATH.

What a solemn thought is death! Every person, regardless of environments or age, will have to die. The infidel, the profane swearer, the drunkard, the gambler, the murderer and whoremonger will have to sooner or later succumb to death. If we die without hope in Jesus we shall hear that awful sentence, "Depart, ye cursed, into everlasting fire prepared for the Devil and his angels." If we have a sweet and abiding hope in Jesus, we shall hear that loving, gentle, sovereign voice saying, "Come in, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

From childhood death was to me a most fearful word, and I looked upon it as a terrible monster indeed. The thought often occurred to me, "What will become of me when I die?" I thought of riches, honors, and worldly pleasures which were all fleeting, and what will they all amount to if we die without a hope in Jesus? They will all soon perish. I often felt in my soul that I had rather have the sweet assurance that Heaven will be my home after death than to have thousands of worlds like this. I often thought of an endless eternity after death. Solemn thought! I dreaded the grave and that unexplored world; and, even after having a sweet hope in the Saviour, I still feared death.

If we should die and go like the brute, what miserable creatures we would be indeed! "If only in this life we have hope in Christ, we are of all men most miserable." Job asked the question, "If a man die, shall he live again?" Yes, thank God, our hope reaches beyond the grave. Since Jesus has conquered death and the grave, why should we longer dread it? Our flesh is weak. I know we can make a profession of religion, and go on through life and be deceived in the whole matter. Oh,

is this the case with me? I see so much in myself that I abhor, and I yet see sin remaining in my poor, sinful body so much that I have to ask myself, "Am I His, or am I not?" I find myself looking on the dark side, and I am so full of unbelief. I can not live as I desire. I want to live closer to God. I want all foolish thoughts removed, and to let my conversation be wholly heavenly, and to live right at the feet of Jesus, and wholly do His bidding; but, when I would do good, evil is present. If we are sincere about anything, it should be about serving God. I am getting much older than I used to be. By reason of age and affliction, it will only be but a short time that I shall remain on earth. How will it be with poor me? Have I sufficient evidence that I am a child of God? Somehow it is not so bright as I desire. There are times when I dread death; but again I feel that it will be sweet to me to go home and be at rest. I get tired of the vanities of earth. I see such a grasping after the perishable objects of this sinful world, and even God's children letting the sweet service of God be secondary, until I am made to quake and tremble—wanting to serve God as a matter of convenience. My health is such that my prospects for wealth and worldly honors are blighted. But the sweet fellowship of the dear Old Baptists, and a hope in Jesus is the greatest wealth and honor that I desire on earth. We need not dread the grave, for it is only a temporary abode of the saints for a short time. Jesus has lain there for us. The power of God brought that body out of the tomb, and to-day we have the blessed hope of living after death. Jesus holds the keys of death and hell. He will surely take all of His children home. Oh that I can feel that all is well when I am called to go home! Once when sick and my physician thought I was going to die, I begged the Lord continuously for quite a little time, if I was His child and Heaven would be my home after death, to make it manifest to me. A dark cloud appeared before me and it remained for quite a space of time. How wretched and dark I was! but I looked and saw this sweet sentence written in that cloud: *"All is well."* How sweet that sentence was to me then. Is all well with my soul? Has Jesus purged my con-

science from dead works to serve the true and living God? Am I clothed with His spotless righteousness? Will Heaven and immortal glory be mine? I am not worthy and my only hope is that I am a poor sinner saved by grace. Yet I want to bear the image of Jesus, and live eternally in Heaven with my precious brethren and sisters with spiritual, immortal, and glorified bodies. Our service here is imperfect. Our love here is only in part; but I desire to serve Him perfectly and to love Him with a perfect love—He has been so good to me. Thousands of blessings He has bestowed upon me. Surely death is the gate to endless joy. Thank God there will be no death in Heaven, no sad farewells, no aching hearts, no briny tears, no dark nights, but sweet and everlasting rest, joy, peace, love, and happiness.

L. H.

THE TWO COVENANTS.

I believe there was in eternity some transaction concerning salvation. The fall of mankind was foreseen and certain to the Divine mind, and a Saviour provided to bring about the salvation of the chosen people of God. Buck gives an article on the subject which would interest our people. I will give a part of what he says:

"The covenant of works is that whereby God requires perfect obedience from His creatures in such a manner as to make no provision for the pardon of offenses committed on the repentance of the offender, but pronounced a sentence of death upon them. Gen. ii; Gal. iv. 24; Ps. lxxxix. 3, 4.

"The covenant of grace is generally defined to be that which was made with Christ, as the second Adam, and in Him with all the elect as His seed. Isa. xlii. 1-6; lii. 13.

"The covenant of works was made with Adam, the condition of which was his perseverance during the whole time of his probation; the reward was his continuance in such perfect holiness as he then had while upon earth, and everlasting life with God hereafter.

"The penalty was condemnation—death temporal, spiritual, and eternal. It was broken by Adam's eat-

ing the forbidden fruit, whereby he and his posterity were ruined, and without the intervention of mercy would have been lost forever. God, foreseeing this, provided the covenant of grace, by which His people are reinstated in the blessings of purity—without a possibility of any further defalcation. Some make a distinction between the covenant of redemption and that of grace; others object to this, saying there is but one covenant of grace, in which the head and members are concerned. The parties in this covenant are generally said to be the Father and the Son. Dr. Gill supposes that the Holy Ghost should not be excluded, since He is promised in it, and is sent down into the hearts of believers. If we believe in a trinity, it is proper to suppose that they were all engaged in it. As to the work of the Son, He was to take care of His people (John vi. 39), redeem them by His blood, obey the law in their room, justify them by His righteousness, and finally bring them to glory. Christ became the representative and covenant-head of His people. They were all considered in Him and represented by Him, and promises of grace and glory made to them in Him. He is also the mediator of it, by whom justice is satisfied and man reconciled to God. He is the surety of this covenant and took the whole debt on Him, and freed His people from it, obeyed the law for them, and engaged to bring them to glory. He disposes His blessings according to His will, which is unalterable, signed by His hand, and sealed with His blood. The Holy Sprit is also engaged in this covenant. His assent is given to every part of it. He brings His people into its blessings. He was concerned in the incarnation of Christ, and assisted His human nature. He takes the things of Christ and shows them unto us; cleanses, enlightens, and sanctifies according to the plan of the covenant. This covenant is eternal, being made before time; Divine as to its origin, springing entirely from free grace; is absolute and unconditional; it is perfect, and is sure and immutable. These two covenants agree in some things; in others they differ; in both, the parties are God and man; in both, the promise is eternal life; the condition of both is the same—perfect obedience; both have the same end—the glory of God. They differ in the following respects:

The covenant of works has no mediator; that of grace has a mediator—Christ. In the covenant of works the condition of perfect obedience was to be performed by man himself. In the covenant of grace the condition is to be performed by the mediator—Christ. In the covenant of works something is required as a condition which entitles to reward; that of grace consists not of conditions, but of promises. The special end of the covenant of works is the manifestation of the holiness and justice of God; that of the covenant of grace is the praise of the glory of His grace. The covenant of works was only for a time; while that of grace stands sure forever."

It is interesting to read those passages of Scripture that clearly show that there were some transactions before time looking to the redemption and eternal salvation of the people of God; and Christ's mission is to redeem, regenerate, and raise that people from the dead, and take them to glory. I have not copied all the texts cited by Buck in this quotation; but the reader can recall in his mind texts supporting many of the statements. I hope it will interest the readers. J. H. O.

PREDESTINATION.

I am real sorry to see that the controversy relative to the extent and peculiarities of God's predestination continues with increasing fury and destructiveness among our people in various parts of the country.

John Newton Brown, a Missionary Baptist, of Connecticut (born 1803, died 1868), says in the *Encyclopedia of Religious Knowledge:*

"This doctrine has been the subject of one of the most perplexing controversies that has occurred among mankind, owing chiefly to misapprehension of its real nature and consequences. It is not, as some seem to think, a novel doctrine. The opinion that whatever occurs in the world at large, or in the lot of private individuals, is the result of a previous and unalterable arrangement by the Supreme Power which presides over nature, has always been held, not only by many of the vulgar, but by the vast majority of cultivated and philosophic minds.

"It has been observed, that it is impossible to reconcile predestination with our ideas of the justice and goodness of God, that it makes God to be the author of sin, destroys moral distinction, and renders all our efforts useless.

"Predestinarians deny these consequences, and endeavor to prove the doctrine from the consideration of the perfections of the divine nature and from Scripture testimony. If His knowledge, say they, be infinite and unchangeable, He must have known everything from eternity. If we allow the attribute of prescience, the idea of a decree must certainly be believed also; for how can an action that is really to come to pass be foreseen, if it be not determined either to do or to suffer it? God knew everything from the beginning; but this he could not have known if He had not so determined it. If, also, God be infinitely wise, it can not be conceived that He would leave things at random, and have no plan. He is a God of order, and this order he observes as strictly in the moral as in the natural world, however confused things may appear to us. To conceive otherwise of God, is to degrade Him, and is an insult to His perfections. If He, then, be wise and unchangeable, no new idea or purpose can arise in His mind; no alteration of His plan can take place, upon condition of His creatures acting in this or that way.

"To say that this doctrine makes him the author of sin is not justifiable. We all allow omnipotence to be an attribute of Deity, and that by this attribute He could have prevented sin from entering into the world, had He chosen it; yet we see He did not. Now He is no more the author of sin in one case than the other."

While our absolute brethren advocate some things which I can not understand as they explain them—things which to my mind are not in harmony with the general tenor and scope of the Bible, and at which many of our brethren express horror, yet, after all, we must confess that the subject is mysterious and difficult; for, suppose we conclude that the doctrine of the unlimited brethren makes God the author of sin, we must, after all, confess that God knew, foreknew that Adam would fall and that He *could have prevented* it. Can any tell why He did not prevent it? They can not

further than to say that it just did not seem good in His sight to prevent it.

The purpose, justice, goodness, predestination, and foreknowledge of God in connection with the origin of sin and the fall of man and the salvation of the church of God is a fathomless depth that the finite mind can not explore—a problem which none understand, and therefore one which none of us can explain, and here let us acknowledge our weakness and our ignorance and cease to contend with each other about it.

Our brethren, the limited and the unlimited, on both sides of this question, reason shrewdly, ably, invincibly, and, in the judgment of their friends, unanswerably, and so we have the churches confused and divided over what seems to be an inextricable dilemma. Most of our people do not know and can not understand what they are torn and divided asunder about. If they go with the unlimited ministers, they are denounced as Absoluters and heretics by the limited ministers. If they go with the limited ministers, they are denounced as Arminians by the unlimited ministers.

My brother, suppose your wife were sick and you had two or more physicians attending her and they were agreed as to the disease with which your wife was afflicted, and perfectly agreed as to the remedy, and then disagreed as to the origin and cause of the disease and were to get into a bitter and violent controversy about it right there and disturb, distress, and annoy your wife about it, would you not consider them very imprudent and unworthy physicians? You certainly would. So we ministers that are engaged in this controversy concerning the limit and peculiarities of God's predestination are just about as imprudent and inconsistent as the supposed physicians. We are agreed that the great affliction of us all is *sin* and that *Christ*, the *blood* of Christ, the *righteousness* of Christ, the *mercy of God in Christ*, is the *sure* and *only remedy* for it. Then why should we quarrel and disturb the church, the wife, the Lamb's wife, about the *origin* or *cause* of sin? What business is it of ours anyway, for it is a matter that has passed long ago and what we think or say or write about it can not change or affect it in the least?

G. W. STEWART.

TO BE CONTINUED.

REMARKS.

All Primitive Baptists are agreed that sin is the universal and fatal disease of humanity, and that the blood of Christ applied by His Spirit to His elect is the only cure of sin; then, as Brother Stewart well asks, why should we incessantly quarrel and thus confuse and divide the church of Christ in regard to the origin of sin in Adam nearly six thousand years ago, about which we know nothing whatever except what the Scriptures plainly reveal? The Scriptures do not say that God predestinated the first sin of Adam (the source of all other human sin), nor that He predestinated all things; but we know, from the Scriptures, that God foreknew and suffered (or did not prevent) Adam's sin, and that, in the covenant of grace, before the creation of Adam, God provided for the salvation of all His people from their sins, by the blood of His Son and the power of His Spirit, an interest in which salvation is the matter of the most transcendant importance to very human being. Even those of our brethren who say that they believe in "the absolute predestination of all things," declare that God's predestination was not and is not the cause of sin. If our other brethren would accept this statement, the unbecoming, unprofitable, and injurious controversy on predestination would cease among us.

S. H.

ELDER J. W. FAIRCHILD.

I take pleasure in saying that Elder J. W. Fairchild, in all his dealings with me, was honorable, fair, gentlemanly, and brotherly. The failure of his health induced him to request me to send THE GOSPEL MESSENGER to his subscribers for the time for which they had paid him for his paper, the *Footprints of the Flock;* and the earnest opposition of a few of our western editorial brethren, who, I suppose, must understand the situation there better than I, induced me to discontinue the combination of the MESSENGER and the *Footprints.*

S. H.

BAPTIST TRUMPET CHANGED TO KERRVILLE, TEXAS.

Elder J. G. Webb has informed me that he has removed from Tioga, Tex., to Kerrville, Tex., and will hereafter publish the *Trumpet* at Kerrville, Tex.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Were there many prophets of the Lord besides those whose writings are in the Bible? A. While the most of the books of the Old Testament were written by prophets, yet Elijah and Elisha, two of the greatest —prophets, did not commit their discourses to writing; and Obadiah hid in caves, from the murderous wrath of the idolatrous and wicked Jezebel, a hundred prophets, whose names are not given, and he fed them with bread and water (1 Kings 18:4). And no doubt there were, before Christ, many other prophets whose names are not given, and whose writings, if they wrote, have not been preserved; and so there were, in Apostolic Age, prophets who spoke by the Spirit, and who occasionally foretold the future, as Agabus (1 Cor. 11:27, 28; 21:10, 11), and who taught, exhorted, and edified believers in Christ (1 Cor. 14:3, 4).

2. Q. Were there other churches, in the Apostolic Age, besides those to whom the Epistles of the New Testament were written? A. Yes, many; in Jerusalem (Acts 1; 2; 15:4); Joppa (Acts 10:23); Cesarea (Acts 10:24-48); Samaria (John 4:39-42; Acts 8:12, 25); Galilee (Matt. 28:7 with 1 Cor. 15:6); Antioch (Acts 13:1); Damascus (Acts 9:10-22); Babylon (1 Pet. 5:13); Cyprus (Acts 13:4); Pisidia (Acts 13:14-49); Lycaonia (Acts 14:6, 7); Phrygia (Acts 16:6); Pontus, Cappadocia, and Bithynia (1 Pet. 1:1); Troas (Acts 20:6, 7); and Berea (Acts 17:10-12); and probably in many other places and countries not mentioned in the New Testament.

3. Q. In 1 Cor. 14:21, the Apostle Paul says: "In the law it is written, With men of other tongues and

other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord"; what is the meaning? A. By "the law" is meant the Old Testament. The Apostle Paul here quotes the language of God in Isa. 28:11 to unbelieving and disobedient Israel. The Lord had sent Jewish prophets to the Israelites, to deliver His messages to them in their own language; but the Jews scornfully rejected these holy and merciful messages; and, therefore He told them that He would let foreigners conquer them (as the Assyrians, the Babylonians, and the Romans did), and speak to them cruel words in their strange tongues; and so the Apostle Paul tells the Corinthians that they should not so much desire the gift of speaking in foreign languages, as that was only a sign to unbelievers (verse 22), and had been to former Israelites a punishment instead of a blessing, but they should rather desire the gift of prophesying, or preaching the gospel in a known tongue, which is edifying to believers. The true minister, like the unselfish Apostle Paul, would rather, in the church, speak five words in a known, than ten thousand words in an unknown tongue, because he wishes, not to glorify himself, but to benefit his hearers (1 Cor. 14:19).

4. Q. When, or by whose authority, was "the year of the world" changed to "the year of our Lord"? A. Before Christ, time was reckoned by the Greeks from their Olympiads (or Olympic Games, held every four years), beginning B. C. 776; and by the Romans from the building of the city of Rome B. C. 753; and, by other literary or civilized nations, by the year of the reign of their kings or chief officers. About 240 A. D. the Jews began to reckon time from *their* computation of the creation of the world, 3760 years before the beginning of the Christian Era (though the Scriptures do not say how many years elapsed from the Creation to Christ, and the shortest estimate of this period is 3,483 years, while the longest is 6,984 years; this period, put in the margin of the English Bibles, by order of the British Parliament, is 4,004 years, which is the estimate of James Ussler, of Ireland). In A. D. 523 Dionysius Erigius, a Romish monk of Italy, began reckoning time from his computation of the birth of Christ, 4,004 years after the creation; and, by A. D. 900, this computation of the

Christian Era was generally accepted throughout Christendom. It is now believed that Christ was born at least four years before what is called the Christian Era; and scholars do not universally agree on the dates of events in the Old Testament. Ussher's system of dates is, on the whole, as satisfactory as any yet devised.

5. Q. What was the population of Jerusalem in the time of Christ? A. It is estimated to have been about 250,000; but, according to the Jewish historian Josephus, the total number of Jews in Jerusalem, including those then attending the feast of the Passover, was 2,700,000 during its siege and conquest by Titus, the Roman general, A. D. 70 (see The New Schaff-Herzog Encyclopedia of Religious Knowledge, volume 6, page 134).

6. Q. Is it right for a member of a church, who becomes dissatisfied with some act of the church or hurt with some other member, to be granted a letter of dismission in fellowship if he applies for it? A. The most of Primitive Baptists, including myself, think not. No letter of dismission should be granted to a member who is not in fellowship with the church; and, as nearly all of our members think, the only valid reason for granting such a letter is greater convenience in attending the church which the dismissed member proposes to join. Letters of dismission state that the member dismissed is in fellowship and good standing with the dismissing church. S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

THE PROOF OF THE LIVING GOD—INDEPENDENCE OF HUMAN INSTRUMENTALITY.

George Friedrich Muller (born 1805, and died 1898) was, in his life and ministry, one of the strongest proofs, since the Apostolic Age, of the existence of the Living God, who hears and answers prayer without any means or instruments of human invention. He was born in

Prussia, was converted from an ungodly life to a hope in Christ in 1825, began preaching in 1826, and removed to England in that year, refused to receive pew-rents or salary, but accepted voluntary gifts, established an orphanage, at Bristol, England, in 1836, for destitute orphans bereft of both parents, never asked or allowed his assistants to ask any one for help or even to tell any human being of even the most pressing need, went to God in earnest, effectual prayer for necessary supplies, and, without endowment, or boards, or societies, or committees, fed, clothed, housed, and educated for 62 years, as many as 2,200 orphans at a time, more than 10,000 in all, traveled more than 200,000 miles, and preached more than 10,000 sermons in Europe, Asia, Australia, and America, helped to educate more than 80,000 children, gave more than a million dollars to other ministers in various lands, circulated nearly two million Bibles and parts thereof, and more than three million religious books, erected, at Bristol, for orphans, five immense buildings costing about six hundred thousand dollars, spent, in his charities, nearly $7,500,000, of which he himself contributed more than $400,000, kept for himself only enough to supply the most simple and necessary needs, and left, at his death, property worth less than eight hundred dollars, including his library and furniture and about three hundred dollars in money, which he was preparing to give away. He believed in predestination and election and special redemption and regeneration and the final preservation and glorification of all the people of God. He felt that he was a lowly burning bush of the wilderness in whom the Lord dwelt, which, though "always aflame and always threatened with apparent destruction, was not consumed." As God "hangs the earth upon nothing" (Job 26:7), that is, upon no visible support, so Mr. Muller trusted confidently in the same invisible God to sustain him, and the Lord sustained him according to His infallible promise. His favorite texts were the words of the Lord Jesus: "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom" (Luke 6:38); and, "It is more blessed to give than to receive" (Acts 20:35).

Such an unselfish and fruitful and prolonged life of true faith demonstrates the existence of the Living God, and the truth of His written word, and His independence of human inventions and institutions. S. H.

EXTRACTS.

GLENWOOD, ARK., June 7, 1910.

Elder S. Hassell—

DEAR BROTHER:—I fully endorse the principles set forth by THE GOSPEL MESSENGER. I certainly believe your position on the doctrine of predestination to be correct according to the standard of truth. My desire and prayer is that the Lord will stand by you, and bear you up, in all your trials, and enable you at all times, in the future, to speak the truth in soberness, as I believe you have in the past. Oh! that the Lord would grant His people that spirit that would cause them to come down in sackcloth and ashes, that they might be enabled to mourn over the distressed condition that it seems they are in. We know He is able to remove every jar that is among them. Oh! that He would cause us all to know and believe the truth; for I am sure, if we believe the truth, there would be no division among God's people.

Your unworthy brother, D. M. THRASH.

CULLODEN, GA., June 4, 1910.

Elder Hassell—

DEAR BROTHER:—Please find enclosed one dollar money order for the MESSENGER, to run from July, 1910, to July, 1911. I still enjoy reading the MESSENGER, though we differ on the organ question. I hope I love you for the truth's sake. Language can not express how I enjoy your sweet pieces on the things of God. I hope you will live long to write much more.

Your brother, I hope, T. M. HAYGOOD.

DU QUOIN, ILL., 509 N. Division Street,
June 7, 1910.

DEAR BROTHER HASSELL:—I have been reading your paper for some time, and admire it very much, and the doctrine it contends for is all the doctrine that my poor soul can feast upon. I am left entirely alone in this lonely world at the age of seventy-two, and have neither child or grandchild, and have to live all alone. I have been a member of the Primitive Baptist church for forty-five years, and have always had fears that I was not fit to be there; but they are the true church beyond a doubt with me. Am I fit to live with them is all my fear. I have just been reading the June MESSENGER and find so many bereaved ones like myself, I feel like I must write a few lines to them. I feel often when reading their pieces I want to write them; but I am such a poor hand to write, so nervous I can hardly write; but that does not prevent my interest. Dear brethren and sisters, one and all, I do want to ask an interest in your prayers. While I am left all alone, the good Lord has provided me with plenty I hope to live on.

Your sister, I hope, MRS. S. CAVINS.

111 ARLINGTON STREET,
ROCKY MOUNT, N. C., May 24, 1910.

MY DEAR BROTHER HASSELL:—I greatly desire to both see and hear you at the Union Meeting, for you have been made such a blessing to me in by-gone days. I shall never forget the interest you have always shown for me. I still seek the dear Lord in supplication very much. I feel to need His strong arm more and more each day that I live. And I am often amazed at His righteous and merciful dealings with me, His worm. I often make a lone retreat outside the town to a woods near by, there to commune with Him about many things, some of which few, I feel, could understand. When I first united with His dear people I thought them all alike, that is, all comprehended the length, breadth, and depth; but, to my understanding now, I was only a babe then, and knew nothing of these teachings and leadings of His Holy Spirit. Strange to say, God always takes me *alone* when He would have me learn a lesson of wisdom. I just feel sometimes that I am walking a road that requires every glance or look to be centered upon *Him*, for fear of being destroyed by the enemy. I have had two or three wonderful visitations this year. These visits, in visions and dreams, have enabled me to lift up my head among the sons of God. My poor life seems maimed and crooked, which is very sore to bear; yet 'tis sweet indeed to feel though all men forsake us, He will not. These things cause me to be merciful and to walk with closed lips, looking alone unto Him who is able to save, not only hereafter, but here in this world of sorrow. The picture of Jesus being led as a lamb, dumb before His shearers, appears so sweet to me of late. I had an experience not long since which caused me to rejoice in the thought that I was beloved of God. The one thing that daily oppressed me more than anything else is the question, Am I well pleasing in His sight, or am I not? One day not long ago I felt I must pray; my gloom seemed so dense that I dared not eat or drink again until the Lord appeared for me. Oh! dear brother, the groans, though hidden deep down, went up as sweet incense burnt upon the altar of a Triune God. While fasting, about the sixth hour, the Father swept, as it were, by the Son, in joyful greeting, toward His child, saying, "*All I have is thine*." Oh! dear brother, I never felt a clearer deliverance from Egyptian darkness in all my life; and Oh! I saw this God as a sovereign, beholding *me* in the likeness of His dear Son. I wept and wept at such a view of His decided love and mercy to me. I know you must understand these things, as this God is yours, and I have no doubt has proved it many, many times. I am the same sinner, "*saved by grace*," which is the theme of my soul.

Your devoted sister in Christ, ANNIE REDMOND.

PALO PINTO, TEX., June 2, 1910.

Elder S. Hassell—

DEAR BROTHER:—Please find enclosed $1.50 to pay for another year for THE GOSPEL MESSENGER. I wish all of our editors were striving for peace like you are. If they were I believe we would all be at peace, and have love and fellowship for each other. I endorse all that Bro. W. C. Chandler, of Alabama, said in the last MESSENGER, especially the last part of his letter. We all enjoy reading THE GOSPEL MESSENGER so much, it is so clean and clear of quarreling and backbiting, always contending for the true doctrine once delivered to the saints. Remember us at the throne of grace. S. J. S. ABERNATHY.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

MEMORIAL RESOLUTIONS OF DEACON SIMON D. WARD.

The church at Smithwick's Creek, Martin County, N. C., being in regular conference Saturday before the fourth Sunday in June, 1910, passed the following memorial resolutions upon the death of Deacon Simon D. Ward:

WHEREAS, It has pleased God in the dispensation of His providence to remove from our midst our dear brother and highly esteemed deacon, Simon D. Ward, who was a faithful member of this church continuously for more than fifty-nine years previous to his death, which occurred June 21, 1910. It pleased the Lord to early impress his youthful mind with a proper sense of his true condition as a sinner and to give him a good hope through grace of his acceptance through our Lord Jesus Christ. For such distinguished mercy and grace bestowed upon him, he felt desirous to yield obedience and honor his Lord by taking His yoke upon him. Accordingly he united with this church Saturday before the fourth Sunday in May, 1851, and was baptized the following day by Elder William Whitaker. He truly adorned his Christian profession by his love to the truth in word and deed; therefore be it

Resolved First. That in his death we feel that we have sustained a great loss which can be filled only by Him who doeth all things well, and we bow in humble submission to His great and holy will.

Resolved Second. That a copy of these resolutions be sent to the bereaved widow, Sister Ward. We also send a copy to *Zion's Landmark*, a copy to THE GOSPEL MESSENGER, and a copy to our county paper, *The Enterprise*, for publication.

Resolved Third. That we have these resolutions recorded in our church book.

WM. H. PEEL, *Moderator.*
WM. H. DANIEL, *Clerk.*

BROTHER N. T. COX.

WHEREAS, Almighty God, who doeth all things according to His own will and purpose, has removed from us by death our beloved brother, N. T. Cox, we bow in humble submission to His will with great sorrow, though we hope our loss is his eternal happiness in heaven.

He was born August 10, 1851, and departed this life February 24, 1910, making his stay 58 years, 6 months and 14 days. He was the son of Josiah and Sarah A. Cox. He united with the Primitive Baptist Church at Blount's Creek, Beaufort County, in the year 1879, and remained there some years when he moved to Hancock Church, Pitt County, where he remained a faithful and true member until his death. He was ordained a deacon at Hancock and served until his death.

In the death of Brother Noah, Hancock's has sustained a great loss. He was one of the best beloved members there. Oh, how we all miss him.

He was stricken with pneumonia and lived but a few days.

He is survived by his wife and eight sons, and we say to the weeping wife and children, you have lost a good husband and father—remember the good examples of his life and pattern of his unswerving faith that you may abide therein and confidently wait until your change

shall come, and together with all his dear brethren and sisters who loved him so much, be saved with an everlasting salvation to inhabit forever a home free from sorrow and death and be forevermore with the Lord.

"Look to the heavens above,
To earth that smiles beneath,
And read Jehovah's power and love
In all that move and breathe.

If Jesus be my Shepherd still,
When the last hour shall come;
The stroke that doth my body kill
Will bear my spirit home."

JOSEPHUS COX,
Assistant Clerk.

REQUEST FOR POEM.

Any person in possession of a little poem written by H. J. Redd, the first line of which is "Let me nestle near the Father," published, I think, in the *Primitive Pathway* in the 80's, will confer a favor upon me by sending me a copy of the poem to my address, 3814 Fourth Avenue, Avondale, Ala. (ELD.) H. J. REDD.

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Vol. 32. No. 9.

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The Gospel Messenger

SEPTEMBER, 1910.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 32. Williamston, N. C., September, 1910. No. 9

THE MAN OF GALILEE.

O, I'm weary in my wand'rings
With the rush and whirl of life,
As my soul is torn with conflict
Midst the fury of the strife.
And my locks, which once were golden,
Are now like a frosted sea—
O, I need the benediction
Of the Man of Galilee.

O, I am lonely in the shadows
When I'm driven from Thy side;
And I pray for Thy blest presence,
Thou my counselor and guide.
Yea, I'm heartsick when I'm storm-tossed
And I long to be with Thee—
By Thy side in sweet communion,
Thou blest Man of Galilee.

I have sought Thee on the mountains
Whose high crags were crowned with snow,
I have lingered in the valleys
Where the living waters flow.
When a stranger at the well-side
Thou requested drink of me,
There I saw Thee in Thy beauty,
Thou blest Man of Galilee.

O, I am thirsty in this desert
For the well-spring of Thy grace;
And I'm overwhelmed with hunger
For Thy pure refreshing face.
When the sun shall drown in darkness
In the inky midnight sea
I shall seek to dwell forever
With the Man of Galilee.

CORRESPONDENCE.

R. 1, FARMVILLE, LA., June 19, 1910.

DEAR BRO. HASSELL AND READERS OF THE GOSPEL MESSENGER:—May grace and mercy be unto you from the Lord Jesus Christ! For a long time I have desired writing a few lines for your consideration. But whether or not the desire is the product of the grace of God in my heart, God only knows. I only hope that I have been taught and impressed by the blessed Comforter, and that what I write will be properly seasoned with grace and find "amens" in the hearts of the dear people of God "scattered abroad."

I want to shake heartily the hand of dear old Brother Henderson for the feeling and light reflected from his editorial, *"How They Said It"* in the June MESSENGER. His writings seem always so touching to my poor, sinful heart. Many must have been his afflictions, but surely the Lord has delivered and caused him to be a "bright and shining light." I mention his writing because it has so often suited my feelings and understanding of the blessed word of God. Your humble writing, and that of the other editors and contributors, also edify and instruct. Yes, yes indeed! Surely my heart would leap for joy if it could be possible to behold your faces, mingle with your tears, and praise your God! I feel that your God is my God, and though we are separated in the flesh and may never meet while in this tabernacle of clay, yet by faith we see and feel the same heavenly truths according to what the blessed Spirit has taught us. O, dear people of God! Some of you, according to nature, are ready to leave this mode of existence! Still you love the dear gospel of God's grace, even though many of you are deprived of hearing any preaching only through our papers. Yes, there is the dear old Sister Swartout, whose writings have been so consoling to God's people so long, languishing upon the bed of affliction. I feel to join with Sister Forbes in praying for her and all others in "afflictions and irons." But let me say to one and all of the afflicted people of God: your afflictions are worth more to you than gold that perishes; God will deliver you gloriously at His own appointed time; your troubles humble and keep you at

the feet of Jesus where you are prepared, through grace, to attribute *all* glory to God for keeping, preserving, and blessing you. "To whom be glory forever." *All* glory belongs to Him "now and ever." Then, dear people of God, love and serve and trust Him a little while longer. If He is so precious here, what will He be there where sin and sorrow shall never enter?

As one also in afflictions, I hope I love you and the doctrine of grace. Surely I could say much about myself, my troubles, crosses and losses; but I will say that I hope the blessed Lord has repeatedly shown and convinced me that His grace is sufficient for me for *time* as well as for *eternity*. "To Him be glory now and ever." Think, think of this expansive truth. So I bid you "farewell" for this time. My heart is fairly *heaving* to overflow more, but will close by asking the indulgence and prayers of *all* the "household of faith."

N. B. BIRD, JR.

HANDLEY, TEX., June 16, 1910.

"Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

I now desire to give a few of what I consider literal fulfillments of my text. When I came from Tennessee to Texas twenty years ago I was financially in good circumstances. I settled down and began the practice of my profession (medicine) at Mt. Peak. And while I have always been known as a "stickler" for what I believe religiously, I have endeavored to live in a way to make friends of my neighbors, even those of the "mammon of unrighteousness," which, thank God, I have never failed to accomplish by trying to sow good seed among them. But alas! for me there was "a sad day coming by and by." The clouds thickened, the storm gathered, and swept down over my soul. Three of my children died in quick succession, bright, promising young men, upon whom we doted. And while we were endeavoring to bear the trial our property was all swept away; not a cent, a horse, a hog, nor a cow was left us; besides many dollars of debts were left to intensify our grief. In this condition I went to an old friend, who was a Methodist; he was wealthy, the president of a National Bank. I told him I needed some money; he

said I should have it, and asked how much I wanted. I made the amount as small as possible; he drew up a note for the amount and handed it to me. I signed it. I then asked him whom he wanted on the note; he replied, "I want no one but you." I said, "Surely you don't know my condition." He said he did. He further said: "I do not do this as a banker, but as a friend. I know," said he, "if you get able you will pay it; and if not, I am better able to lose it than you are to do without it." I saw the hand of God in it; for "what a man sows, that shall he also reap."

When I was serving in the Confederate army, our command was on post duty in middle Tennessee. Several of us were sentinels at a place where two roads crossed; the enemy was near by. An old gentleman lived near our station. He was a Union man, and in sympathy with the Federals. My comrades, ascertaining this, talked of killing him. I was deeply impressed to protect the old man. I then remonstrated with the boys, and doubtless saved the old man's life. He loved me for the act, and had me to give him my name in full. The matter soon passed from my mind. We were soon afterwards forced out of Tennessee; the Federals overrun the country. My father and mother, both old, and my crippled sister were left behind in the hands of the cruel enemy. My father was a staunch Southern sympathizer. At night a squad of Federal scouts came to his home, and learning that he had sons in the Confederate army, began to plan to take his life. Mother plead, and sister screamed, but all in vain. By some means they learned father's name, and at the mention of his name a stalwart young man rushed up and inquired, "Is your name Paine?" Father told him it is. He then asked father the name of his sons in the Confederate army. When father told him, he cried out in a commanding way, "Let this old man alone; his son saved my father's life, and I am here to save his." It was a son of the old man whose life I had saved. Why should I not, so long as I live, declare, and in the jaws of death shout back to those yet living, that "whatsoever a man sows, that shall he also reap."

Again: I had arranged to spend the months of April and May in the East. Wife and daughter intended

spending the time of my absence with our sons at Dublin and Waco. But daughter failed to get a vacation, and hence their purposes were thwarted. Leaving home with this understanding, I did not make the usual arrangements for the comforts of home. The month of April was unusually cold in Texas. Wife got without fuel to kindle her fires (kindling is an item in Texas). She went to a merchant; he promised to send her some boxes, but (I suppose in the rush of business) forgot it. She then went to a lumber man, just across the alley from back of our home; he promised, but also forgot to comply. A cyclone came that evening, and blew down his lumber sheds, and scattered the debris *all over* our back yard. She offered to pay him for the rubbish, but he would not receive any pay. She had fuel to supply till I returned. J. A. PAINE.

Do you think God would destroy an entire lumber shed to protect a preacher's wife from the cold? I guess not; but it was included in the matter. J. A. P.

GOD DOES NOT CAUSE SIN, BUT BOUNDS IT AND SAVES FROM IT.

REIDSVILLE, N. C., July 28, 1910.

DEAR BROTHER HASSELL:—I have not read quite all of THE GOSPEL MESSENGER for August, but I must say that the article by Elder Pittman, the one by Elder Fisher, with your remarks, Elder Denton's, your three editorial notes, and Elder Stewart's unfinished editorial are just to my liking. I do not know any of our brethren who are called "Absoluters" by way of reproach who more fully set forth the perfections of God and the certainty of His way than it is set forth in the above cited letters. If I know my own heart and desire (and I believe the desire of all our brethren), it is to show that there is no chance with our God. We know that time and chance happeneth to all men, but with God things are sure. We are sure that God by His Holy Spirit never taught any man to sin, but He is the foundation and bulwark of all holiness, righteousness, and peace. If any one tells us that God is the direct author of sin we have no use for his word, for we have not so

learned Christ; then, on the other hand, we are sure that all sin and wickedness are under His control, and must stop just at the point He has prescribed for it. This is just what is meant when the Lord spake to Job and said:

"Or who shut up the sea with bars and doors, when it brake forth as if it had issued out of the womb?

"When I made the cloud the garment thereof, and thick darkness a swaddling band for it,

"And brake up for it My decreed place, and set bars and doors,

"And said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed"? Job 38: 8-11.

In these words the Lord speaks not only of the literal sea of water, whose bounds have been set by His decree since the creation, but also of the great sea of wickedness which is so threatening to the peace, prosperity and happiness of the people of God (Isa. 57:20).

Just as the sunlight drives the darkness before it and keeps it receding, even so it holds it in check on the other side and will not let it come any faster than the set bounds. Even so the Omnipotent hand of our great God and Sun of Righteousness holds all wickedness in check that it shall not pass His decree.

Just because the word "Predestination" is not used by the apostles only in connection with God's people, does not justify any one to say that it is in no wise connected with sin. Sin is in many senses connected with salvation, but it is not the cause of salvation, for salvation is *from* sin and not *in* it nor *to* it.

I do not know what would become of me if I could be made to believe that God's hand did not control my sins, both original and acted, and that in the blood of Christ He washes away all of my sins.

The eternal sovereignty of God over all men, angels, devils and things and worlds; His eternal purpose in Christ Jesus to save His people from sin, corruption and death; His sovereign, eternal, unconditional election of this people in Jesus Christ; His sovereign right to mould them as it pleaseth Him and when it pleaseth Him; His power to keep them in Himself, free from all encumbrance and to glorify them in Himself with the

Father, I esteem as the very basis of the doctrine of salvation by grace, and therefore the fundamental principles of the doctrine of the church of God.

I pray the Lord to so guide you brethren and direct your hearts and pens that you may continue to write to His praise, that you may honor Him with your soul, body and spirit, all of which are His.

Yours in this blessed hope, L. H. HARDY.

LET US ALL BE CONCILIATORY AND CALM.

AVONDALE, ALA., July 29, 1910.

DEAR ELDER HASSELL:—I received the August MESSENGER yesterday, and have read it with more than usual interest, and the reading of it has presented some things to my mind that I would like to say through that medium. It seems to me that you, Elders Fisher and G. W. Stewart, have all struck the keynote in this number of the MESSENGER in regard to the bone of contention, viz., Predestination; and you have all said just what I have wanted said by all Old Baptist ministers for a long while. I do not propose in this article to contend either for or against the predestination of all things. My contention is, and has been for a long while, that the differences between our brethren on that subject are not of such magnitude as to disturb the peace and fellowship of our people; and if all could see and feel as I do about it the war that has waged so long and with such destructive results would speedily come to an end. Why, I think as much of a brother who does not believe in the predestination of all things as I do of one who does believe in it, and *vice versa*. To my mind the character of a follower of Christ is not near so much exemplified by his or her belief in predestination as it is in a godly walk and conversation, honesty, virtue, sobriety, conscientiousness, love and sympathy, and fellowship for the poor and afflicted people of God. There were some in Paul's day that "neither received the brethren themselves and forbade them that would." I wonder if any of our non-fellowshiping brethren ever read or thought much about that Scripture?

Now I want to call attention to some things that have occurred to my mind since yesterday, and that is this: the persecutions that the Catholics have waged against the Protestants in the past were not because Protestants did not believe in Jesus, but because Protestants did not believe in Jesus like they did; not because Protestants did not believe in Christianity, but because Protestants did not believe in Christianity as the Catholics did. And the persecutions that Protestant denominations now hurl at the Old Baptists is not because Old Baptists do not believe in the Bible and in Jesus and Christianity, but because Old Baptists do not believe these things as they do. And isn't it true among the Old Baptists that we don't fall out with a brother because he believes in predestination, but just because he don't believe in it as I do—fall out with a brother, disfellowship him and denounce him as a heretic just because he can't understand everything just as I see it? Brethren, this is the very *root* of all persecution. And is not it a shame that some Old Baptists will persecute and seek to destroy each other and spend their precious time in contending, disputing, and villifying each other over questions that the greatest minds have never been able to explain, while hundreds of the people of God all over our land are hungering and thirsting for gospel truth—the "sincere milk of the word?" I am afraid many of the shepherds are feeding themselves instead of feeding the flock. I think it is time to call a halt on extreme measures and bend our energies to the building up of the waste places in Zion, repairing the breeches that have been made, restoring "the paths to dwell in." Let's all cool down awhile, and see if things won't get in better shape.

In the fellowship of the gospel, H. J. REDD.

THE "THUS SAITH THE LORD GOD." No. 4.

Ezek. 2:4.

On Acts 2:23 "The Teachers' Commentary" says: "HIM BEING DELIVERED in accordance with *the determinate (marked out with definite limits, determined by decree or appointment*"—the *Greek* for "determinate" meaning this) "COUNCIL" (*Greek* for this word "desig-

nates His Eternal Plan, by which He has arranged all things," says Alford). "FOREKNOWLEDGE, the *omniscience*, by which every part of this plan is foreseen and unforgotten by Him," says Alford). *"By wicked*, lawless *hands*, Roman soldiers, who were Gentiles without the law of God."

On Acts 4:28, this authority says: "FOR TO DO WHATSOEVER THY HAND, i. e., *power*, through its natural instrumentality, *and . . . counsel*, i. e., *wisdom, purpose*, DETERMINED BEFORE TO BE DONE. The R. V. "(Revised Version)" is better, *To do whatsoever . . . thy counsel foreordained* TO COME TO PASS." See Webster on "whatsoever." Considering that this work (Teachers' Commentary) is Arminian in the main, it only makes its renderings the more striking, for *candor* seemed to force the statements made.

I will next show that, Jamieson, Fausset, and Brown, whose work "embodies the result of modern Biblical research and scholarship," show the assertions of Elder Hassell to be true, viz: that "the foreknowledge of God is, *in one sense*, so evidently identical with His predestination that some of the most able living conditionalists "(Arminians)" propose to revolutionize the Arminian theology, and make it consistent with itself by the denial of God's foreknowledge of future contingent events (see the articles headed "Will" in McClintock and Strong's "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature)."—Church History, p. 485.

Jamieson, Fausset, and Brown say "Acts 2:23, and Romans 11:2 prove foreknowledge to be foreordination." But this in the *one sense* Elder Hassell mentions, as their comments on I Pet. 1:2 shows, together with other comments: "FOREKNOWLEDGE, *foredaining love* (v. 20), inseparable from God's *foreknowledge*, the origin *from* which, and pattern *according* to which, election takes place." Again: "God's *foreknowledge* is not the perception of any ground of action outside of Himself; still in it liberty is comprehended, and all absolute constraint debarred." Again: "The church existed in the mind of God eternally, before it existed in creation. *"Council of His * * * will"* (Eph. 1:5); "the good pleasure of His will." Not arbitrary caprice, but infinite wisdom (counsel) joined with sovereign will."

* * * "All the counsel of God" (Isa. 28:29). Alike in the natural and spiritual creation, God is not an agent constrained by necessity. "He did not suffer or permit (not prevent) Adam's fall because of any constraining necessity, nor did that stupendous event defeat His efficient will and eternal purposes. Of Acts 2:23 The Teachers' Commentary well says: "Peter thus shows that the death of Christ was not a defeat, was not an overthrow of God's plans, as would seem to the people, but an essential part of the divine plan for the Messiah and the scheme of redemption." Yet it is clear that Judas, Herod, Pontius Pilate, the children of Israel, and the Gentiles (Romans) acted voluntarily and freely in their wickedness; no violence was offered to their will, nor was the liberty or contingency of second causes taken away, but rather established, as the London Confession says. But there is a distinction in God's foreknowledge and predestination, as there is also in the relation of His predestination to holiness on the one hand and sin on the other. Though the *Greek* of Acts 2:23, and Romans 11:2 may justify the assertion of Jamieson, Fausset, and Brown, that *foreknowledge* is identical with *foreordination*, they seem to qualify it in their comment on Rom. 8:29. "For as touching this calling according to His purpose 'whom He did foreknow He also did predestinate' (foreordain)." In what sense are we to take the word "foreknow" here? "Those who He foresaw would repent and believe," say *Pelagians* "(Arminians)" of every age and every hue. But this is to thrust into the text what is contrary to the whole spirit, and even letter, of the apostle's teaching (see chap. 9:11; 2 Tim. 1:9). In chap. 11:2 and Psalm 1:6 God's "foreknowledge" of His people can not be restricted to a mere foresight of future events, as acquaintance with what is passing here below. Does "whom He did foreknow," then, mean "whom He foreordained?" Scarcely, because both "foreknowledge" and "foreordination" are here mentioned and the one as the cause of the other. It is difficult indeed for our limited minds to distinguish them as states of the Divine Mind towards men; especially since in Acts 2:23 "the counsel" is put before the "foreknowledge of God," while in I Pet. 1:2 "election" is said to be *according* to the fore-

knowledge of God." But probably God's foreknowledge of His own people means His *peculiar, gracious, complacency in them,* while His predestinating or foreordaining them signifies His fixed *purpose,* flowing from this, to "save them and call them with an holy calling" (2 Tim. 1:9).

This shows the intricacy and difficulty of this profoundly deep and mysterious subject, and, as Elder Respess said, "The Scripturalness, Nobility, and Necessity of Christian Forbearance" on it; and that "it is a dangerous question if unskillfully handled—dangerous on both sides. On one side is the scylla of presumptuous sins; and on the other side the Charybdis of Arminianism and infidelity. The danger of being wrecked on either of these extremes, as we navigate the narrow channel of truth between them should warn us to forbear with each other as poor creatures of a day," etc.; and also the safety of Elder Hassell's expression: "If God is omniscient and omnipotent, and existed alone from eternity, and created all things out of nothing, and disposed of all things in His providence, with all the surrounding circumstances, exactly foreknowing all the results, then, *in one sense,* His foreknowledge of all things is equivalent to His foreordination of all things, including the volition of His creatures, yet without the slightest degree of sin on His part" (no violation of the law of His Being and attributes, according to which He "can not lie," as Paul says, and that means He "can not" do any other immoral, unholy, or sinful act. J. C. D.), "as the Most Holy God tempts no man to sin. The sinful, carnal mind of fallen, darkened rationalism paints this certain truth of nature and the Scriptures in the most revolting colors, preferring that *senseless and heartless fate or chance* should sit at the helm of the universe; but the regenerated, enlightened, spiritual mind of the child of God incomparably prefers that his Holy and Heavenly Father should sit at the helm, and direct and work all things according to the counsel of His own will."

In my next I will (D. V.) show from the "Thus saith the Lord" that there is a distinction between "the permissive" and the "directive will of God." In this article I have, I think, shown the truthfulness of an ex-

pression of Elder J. H. Oliphant, that "Perfect foreknowledge is attended with certainty. To say a thing is certainly foreknown and yet that thing uncertain is inconsistent to me." * * * And he said to me: "Your writing is in a good spirit and I think in support of truth on this subject. I see this matter as you and Elder Hassell do." He also said: "The Fulton meeting used the word 'Permit,' and I don't see how we could desert that ground—at least I am not disposed to do so."

On Elder Hassell's preaching tour in Texas in 1894, although his position on predestination was well known, he was heartily received by Primitive Baptists wherever he went; and the present opposition of some of them to his *same position* proves that, not he, but they have changed. J. C. DENTON.

Saron, Tex.

REMARKS.

Foreknowledge, in general, is God's previous knowledge of all events. His foreknowledge, in special, is His everlasting love of His people. And His predestination of them is His purpose from eternity to save all of them in heaven, by the blood of His Son and the power of His Spirit. S. H.

THE UNIVERSAL SOVEREIGNTY YET PERFECT HOLINESS OF GOD.

As I have said on page 652 of my Church History: "Much of the language of the inspired writers was designed to comfort and sustain the spirit of God's people in the midst of the greatest trials, by teaching them that all events are perfectly foreseen by God, and, in a sense, predetermined by Him, and will be overruled for good to His afflicted ones. 'His absolute and universal dominion was constantly present to the minds of the children of God in ancient days. Its effect upon the mind was solemn and impressive, and never suggested the faintest presumption of injustice in God, even when the acts that were sinful in His creatures were traced in another sense to His holy and awful will. The Scripture, accordingly, never hesitates for a moment to ascribe absolute holiness to God, and all the guilt of every sinful act to the sinner.'" S. H.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

ALL RELIGIOUS PROFESSION IS NOTHING WITHOUT LOVE.

We may have angelic eloquence, prophecy, understanding, knowledge, faith, and hope, and give all our goods to the poor, and our body to be burned, and yet without the grace of love, we would not be profited—that love which proves its real love of God by the real love of His children (I John 4:20; John 13:34, 35); which loves them, not only in word and tongue, but also in deed and truth (I John 3:18); which suffers long, and is kind, envies not, vaunts not itself, is not puffed up, does not behave unseemly, seeks not its own, is not easily provoked, thinks no evil, rejoices not in iniquity

(injustice) but in the truth, bears, believes, hopes, and endures all things, and never fails (I Cor. 13); it covers a multitude of sins, and is pitiful and courteous, and returns not evil for evil, or railing for railing, but contrariwise blessing (I Pet. 4:8; 3:8, 9).

If this gentle, tender, Christ-like spirit animated all our brethren who discuss the mysterious subject of predestination, they would not despise and villify one another, and confuse and divide the churches of the saints, and, like wild beasts, bite, devour, and consume one another (I Cor. 1:10; 14:13; Gal. 5:15). The Lord deliver all His dear people from this suicidal folly.

S. H.

"THE LORD WILL PROVIDE."

"My son, God will provide Himself a lamb for a burnt-offering." Gen. 15:8.

These words of Abraham were the product as well as the declaration of faith in the will, wisdom, and power of the Lord Jehovah. It was the spirit of faith in exercise of its potent power, and prompted the utterance of a truth which then was and has ever been precious to the faithful in Christ Jesus. Their God-given faith confides in the power of God to execute His eternal, unchangeable will and fulfill His promises in His own good time and manner to their complete satisfaction when developed.

It is not always necessary that we should know beforehand just when and how the Lord is going to provide for our wants; it is enough to believe that He cares for us, like as "a father pitieth his children" who are dependent upon him. Abraham's faith was subjected to a very severe trial, which it was strong enough to bear, to the honor and praise of its Author. This faith was developed in Abraham. About one hundred and forty years previous to the time of its test on Mount Moriah, he had received the word of promise and believed it, and it was counted to him for righteousness (so it must have been something more than the act of the creature; it surely was the gift of God. Rom. 5:17; Eph. 2:8).

And as an evidence of the character, perfection, and power of faith, we note the fact that it moved Abraham

to obey God and to do the works which were commanded, hence he was justified by works; because they were the works of faith (Jas. 2:21; I Thess. 1:3). Such was the faith of Abraham, and such the faith also of all the dear children of God that it is not possible for it to be defeated in any work or in any purpose for which it is given. Nothing will ever be found lacking in the providence of God that is necessary to the accomplishment of His will and purposes; and this very fact was embraced by Abraham's faith and expressed in his reply to Isaac's question, "Where is the lamb for a burnt-offering?" "My son," said Abraham, "God will provide Himself a lamb for a burnt-offering." His mind and eye was fixed upon his only son, the only child of promise, and while his heart, no doubt, was deeply affected by the solemnity of the hour, yet his hands were diligently employed in preparation to slay his son, "his only son." Oh! would the Lord God command an act which would defeat His own purpose and make His promise void and invalidate His oath? No, indeed; but He would illustrate His almighty power, purpose, and grace by this wonderful example of faith.

God knew that Isaac could not represent Christ as a sin offering or atonement for sin, as sufficient to take away sin; for any beast or bird would have answered that purpose as well; yet he did represent Christ in the sense that he was an *only son*, and also an heir of promise. Jesus is the only begotten of the Father, full of grace and truth (John 1:14); and He is the Seed to whom the promise was made. The offering of Isaac points to the fact that an offering for sin was required, that the death of one must atone for the sins of many; yet Isaac was not that one, and therefore he was not slain upon the altar. When the purpose of God had been fulfilled in proving the power of faith in Abraham, He revoked the command; Isaac was released from his fetters; because he, being a sinner and one needing redemption himself, was not a suitable type of the sin-atoning Lamb of God.

But God had provided an offering for the occasion, the presentation and manner of which sends my thoughts back to the counsel of Jehovah, by which Christ was delivered for the offenses of His elect people. "And

Abraham lifted up his eyes and looked, and, behold, behind him a ram caught in a thicket by his horns" (Gen. 22:13). So we, in attempting to apply these types, figures, and emblems to Christ and His kingdom, and His atonement for sin, have also to look *behind* Abraham to see the provision that God had ordained and treasured up in His eternal counsel and promised in Christ before the world began. The ram caught in a thicket by his horns is a true type of our Redeemer, who said to the Jews, "Before Abraham was, I am."

When Christ came to offer Himself for the sins of His people, He found them in a state or condition represented by "a waste howling wilderness." Bound by mutual agreement in the counsel of peace which was between the Father and the Son, we find the faithful record of His advent into the world, made of a woman, made under the law to redeem his people who, like Isaac, were helplessly and hopelessly bound to the altar of infinite justice. He was at hand in due time, not too early nor too late, to die for the ungodly. Had it not been for the grace of God in Christ, given and bestowed through His mediation, then the uplifted sword of justice should have descended alike upon all the guilty race of Adam to their everlasting destruction.

Poor, guilty, sin-sick soul, do you see yourself as represented by the helpless condition of Isaac, bound upon the altar of justice and a weapon uplifted and ready to descend upon you and slay you? That knife was in the hand of Abraham, yet it was under divine control; and it was not in the counsel of God that Isaac should perish. God is not willing that any (of His chosen) should perish, but that all (of them) should come to repentance (2 Pet. 3:9). May the Lord help us all to lift up our eyes and look behind us—behind Abraham, and behind the creation of the world, and enable us to "behold the Lamb of God that taketh away the sin of the world." J. E. W. H.

SOUND SPEECH.

Surely the loving, kind, appealing manner in which our dear faithful Brother Hassell writes on controverted points will accomplish great good sooner or later

in causing our dear brethren to use scriptural expressions on such subjects. How important to use sound speech that can not be condemned! We should speak such things as become sound doctrine. One's environments have much to do in the expressions he uses. Brethren often use expressions that convey ideas they would not accept. I have heard good brethren use expressions regarding the atonement that conveyed the idea of a general atonement but special application; yet they did not believe in a general atonement. Such expressions as "He gave His body for the world and His blood for the church"; "He bought the field to get the pearl"—taking the position that Christ atoned for the entire race of Adam to get the church. This certainly is wrong. The Bible does not say that Christ bought the field for the pearl that was in it, but says "a man did it." I do not think it has allusion at all to the atonement of Christ. The kingdom of heaven is like unto this parable. Christ gave Himself (body and blood) for the church. His entire mission was to save *His* people from their sins. Where good brethren often get bothered is over the expressions "world," "all," "every," and "many," all of which refer to the ones under consideration.

Our dear Brother Hassell has labored in love, kindly, gently, but firmly to get our dear brethren to eliminate all unscriptural prefixes and suffixes that cause strife and confusion among the saints, and use scriptural expressions, such as will unify the dear Lord's people. I feel that he has sown good seed. Sooner or later good fruits will be produced from it. Words fitly spoken are as apples of gold in pictures of silver. Surely the good brethren will love scriptural expressions and leave off all hurtful things for the sake of peace. Do not all of our good brethren love sweet peace and fellowship better than favorite expressions? They surely ought. I certainly admire the loving, firm spirit in which Brother Hassell and others write. A determined rule or ruin spirit, wanting all to follow the dictates of any one man, will not do. We should follow no one any further than he follows Jesus. All of us are agreed on the remedy for the disease; now why dispute about the cause of the

disease? Sin is the transgression of the law; man transgressed the law, and did it willingly. Hence man is the sinner, and he is to blame for it. We can not be here long, and why waste our time striving about words to no profit? All are agreed that predestination makes us bear the image of Jesus; what we all desire above all things is to be conformed to the image of Jesus, and to ascribe all honor and glory of our hope of heaven and immortality to the blessed Saviour. He is our righteousness, wisdom, sanctification, redemption, Redeemer, Prophet, Priest, King, Rock of refuge, shelter, shade, sun, shield, Advocate, life, Head, Husband, and Shepherd. Every spiritual desire or aspiration is caused by the internal working of Christ in the soul. All of us agree on this. God's attitude to sin is overruling. God hates sin, and punishes it in His creatures. Surely all agree on this. All agree that God is a sovereign over all worlds. All agree, I think, upon the Omnipotence, Omniscience, Omnipresence, and Immutability of Jehovah. Why then use unscriptural, offensive expressions, and cause strife? Precious brethren, let us all be cautious, in our teaching, to use sound speech, and eliminate doubtful expressions from our preaching, and have nothing in our practice that is not sustained by the inspired word of God. If all would do this, there would be indeed a mighty shaking among the "dry bones" of the valley, and there would be a coming together of the members of the grand old church. In all the slab-offs from the church I find many that have sweet experiences of grace and that love the doctrine of grace. Are they not following men? The leaders of the people cause them to err. Turn ye, turn ye, why will ye die, O *house of Israel?*

Dear brethren in the ministry, there is a great responsibility resting upon us, and how cautious should we be to labor in love to unify the dear Lord's people.

"Behold, how good and how pleasant it is for brethren to dwell together in unity?" Let us remember that we are servants and not lords over God's heritage.

L. H.

PREDESTINATION.

(CONTINUED.)

The question was once asked, "What do the Scriptures teach with reference to predestination?" and the answer was as follows:

"In expressing or setting forth our views upon the subject of God's predestination, we think we should be careful to express ourselves in Bible language, leaving off all prefixes and suffixes; understanding, as we do, that the Bible plainly teaches that the people or church of God were predestinated to be conformed to the image of His Son, and to the adoption of children by Jesus Christ to Himself, and all things else necessary to the complete and eternal salvation of the church of God. These are the points emphasized by our dear Saviour and His holy apostles; and we believe that contention about the predestination of God beyond these points is unprofitable, vain, and subversive of the hearers. Therefore, whenever any member of the church of Christ shall presume to charge his sins to God's decrees he should be dealt with for heresy, as the Scriptures direct."

I think this answer is worthy of our serious consideration, and if we all would act in harmony with the moderation therein suggested, the hurtful contention would cease. It is extreme agitation and extreme pressure on both sides of this controversy that is causing such hurtful *contention, division, and* DESTRUCTION among the churches. We should all bear in mind that if we know anything about the subject of God's predestination in connection with His sovereignty and universal dominion and rule over all worlds, it is only in part, with all of us and on both sides of the controversy, and it is the part that none of us know and that we never will know in this mode of existence, that all this fuss is about. To say that God predestinated Adam's transgression, and that God predestinated the sins and disobediences of the children of God, is *extreme, immoderate, extravagant*, and HURTFUL, and can not be proved by plain declarations of holy writ, and yet by a

certain process of reasoning some will prove it to their own satisfaction and to the satisfaction of others, but always with the result of confusion, contention, and division; for the simple reason that, to prove the extremes referred to is to prove that God predestinated the very things which He Himself forbade in both the Old and the New Testaments, for He did forbid Adam's transgression and the sins and disobediences of His children and people.

So in view of what I have said in this and my other article on this subject, I wish to lay down this proposition, which I am confident never can be successfully controverted and overthrown, and with which I am willing for my name to go down to coming generations, and in the firm belief of which I expect to appear before the great Judge of the quick and the dead, to wit:

That it is the duty of the church and people of God, and it should be their pleasure to accept reverently and sincerely the law of God, the word of God, as an expression of the will, purpose or plan of God, and as the rule of our faith, doctrine, and practice so long as we here abide.

The proposition I have laid down is nothing new, but it has been a fundamental principle with the church in all past time. Speculating and theorizing about the origin of sin, the fall of man, God's foreknowledge and predestination touching points not clearly revealed in the Scriptures has caused all this trouble, confusion, strife, and division. We will no doubt, in this discussion, get up prejudice, ill will, and a party spirit, and then we are ready to labor more zealously in defense of our particular views of the matter than we are in things that God has commanded us to do—have more concern and anxiety about our theory than we have for the glory of God and the edification of the church. Shame! Shame on us. Show me a single instance in which Jesus, the great and infallible preacher, or His chosen apostles and witnesses, either in their preaching or writings, ever engaged in any such things. Did not Jesus call the ministry, the under-shepherds, to feed the sheep, to feed the lambs, to feed the church, to edify, to comfort, to build up the church of God? But this controversy has the very opposite effect, for it distresses,

confuses, divides, and scatters the flock, which is enough to prove that it is not of God. But perhaps some zealot might be ready to tell me that it just serves to make the children of God manifest, to separate the wheat from the chaff. Let's see about that. It is this way. Take a large section of country, where there are many orderly churches all in peace. Now let our brethren on either or both sides of this controversy go among them and preach Jesus simply, plainly, and they would be heartily received, and there would be sweet fellowship between them and these peaceful, orderly Baptists; and our brethren on both sides of this controversy would be ready to pronounce them consistent, orderly, lovely Baptists. But now take notice, if you please. Let them introduce this hurtful, unnecessary controversy about the predestination of God with reference to all things that come to pass in the world, both good and evil; and, after a short time, they would have these lovely, orderly Baptists torn up, divided, and confused, and the sacred ties of union, sweet fellowship, good will, and friendship which only a short while before abounded among them, destroyed, shattered forever. Then what? Why then some of us would be ready to call those on one side of the division *Arminians,* and those on the other side *Absolutcrs, heretics,* etc. But, before this new test was applied, they were united and we were ready to pronounce them all good Baptists.

God Almighty grant that we, the ministry, may cease from vain, hurtful, and unprofitable strife, and that in love and with a zeal according to knowledge, we may in one mind and one soul strive together for the truth of the gospel and edify the church, and follow after the things that make for peace and provoke unto love and good works. Amen. G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Can a church be orderly and not belong to an Association? A. Most certainly; the Apostolic Churches did not belong to Associations, nor did any other Baptist Churches until 1651 A. D., when the first Baptist Association was formed of four churches at Carmarthen, Wales.

2. Q. Can an Association withdraw from a Church as long as the church has the Bible for its guide? A. Not scripturally; but the Association and the Church may differ in their interpretation of certain Scriptures. And even if an Association drops a church from its correspondence, such an act does not scripturally affect the standing of the Church.

3. Q. Where does an Association get the power over a Church? A. Nowhere; Associations are unknown in the Scriptures.

4. Q. If five Churches belong to an Association, and one Church goes wrong, and the matter is reported to the Association, and the latter fails to act, which is wrong—the Association, or just that Church? A. If it is a serious matter, both are wrong; an Association should condemn a serious error of one of its Churches, whether the error be in doctrine or in practice, especially if the error is continued for a year or two, and the Church makes no attempt to remove it.

5. Q. Will a true Primitive Baptist preach the absolute predestination of all things and the "can't help it" doctrine? A. Such unqualified and paralyzing expressions are not in the Scriptures, nor in any Church Articles of Faith; I have never heard them preached but once or twice; and they seem to me unedifying, confusing, and injurious. We are commanded to "preach the word" (2 Tim. 4:2), that is, the word of God, and not the word of man; and then the Church, instead of being divided and destroyed, will be united and edified.

6. Q. Is it orderly for a Church to allow their preachers to preach one way, and then walk contrary to their own preaching? A. Certainly not; that man is a hypocrite who preaches one thing and practices the opposite.

7. Q. Is there any power except the power of God that ought to control a true Church of Christ? A. None in the universe; Christ is the only Head and Master and Ruler of His Church, and He rules her by His word and Spirit.

8. Q. Is it right for Churches to claim that a Church is in disorder, and then for those Churches to refuse to labor with that Church, and strive to correct it of its error? A. Of course not; the orderly Churches should

seek, in a spirit of love and meekness, to restore the disorderly Church to the right way.

The following questions have been asked me by the same Missionary or New School Baptist who asked similar questions of me in the July MESSENGER:

9. Q. If a gospel minister should find a believer in a destitute place where there was no church of God, and the believer should request baptism at his hands, could the minister scripturally baptize him without the authority of a church? A. Yes, as Philip did the eunuch (Acts 8:26-40).

10. Q. If so, could the minister baptize a candidate where there was a church without a church's voting or acting on the case? A. Yes; but he could not make the baptized person a member of a visible church, for the church must judge of the qualifications of all applicants for membership, otherwise the church could not fellowship the applicant.

11. Q. Is baptism a church ordinance? A. It is an ordinance necessary for admission into a church.

12. Q. What are the church ordinances? A. Besides baptism, which is such, as generally administered, the Lord's Supper is a church ordinance; and, as regarded by tens of thousands, the washing of the saints' feet is such.

13. Q. If the Lord should call a number of your preaching brethren to preach the gospel in China, or Africa, or other foreign lands, would it be the duty of the churches here to support or help support them? A. It would be the duty of our churches, after the apostolic custom, to help such ministers on their way to those countries (Acts 15:3; 21:5; Rom. 15:24; II Cor. 1:16; III John 6); and then it would be the duty of those to whom they minister of their spiritual things to minister of their carnal things to them (I Cor. 11; Gal. 6:6).

14. Q. If so, would they not have to be organized in some way to do systematic work in helping them? A. No; there were no such organizations in the Apostolic Churches, and God is as willing and able to care for His servants now as He was then.

15. Q. Do your people agree with you in saying that ministers of to-day are under the commission as re-

corded by Matthew (28:18-20) and Mark (16:15, 16), and that the gospel should be preached to every creature, both saint and sinner? A. I think that the most of them do; all are sinners, and the Holy Spirit alone can apply the truth to the heart.

16. Q. Does Acts 10:23, 45-48 show that a church heard and received the applicants for baptism on that occasion? If so, what church was it? A. The six brethren who accompanied Peter from Joppa (Acts 10:23; 11:12), and whom he consulted as to the baptizing of the believers at Cesarea (Acts 10:47), were undoubtedly members of a church (I suppose a church at Joppa), and, in this matter, acted as an "arm of the church."

17. Q. According to John 1:12, are not receiving and believing in Christ equivalent? A. Yes.

18. Q. Can any one be saved without receiving Christ, and having Him formed within him, the hope of glory (Col. 1:27)? A. Only those who are born of God receive Christ (John 1:12, 13; I John 5:1); and an infant, who has not been born naturally, like John the Baptist, may be filled with His Spirit (Luke 1:15, 41; John 16:7-14; I Cor. 12:3).

19. Q. Are dead sinners ever quickened into divine life through the preached word? A. The Scriptures do not say so; and I do not believe it.

20. Q. If some are quickened into life through the preached word, and others independently of it, would not there be two ways of saving sinners? A. Yes; but there is only one way, and Jesus, the personal Word of God, is that way (John 1:1-14; 14:6). The written or preached word of God only testifies of the personal Word of God, and that all our life is in Him (John 5:39; I John 1:1-3; 5:11, 12).

21. Q. If John Bunyan were living to-day, and preached, as he did during his life, a general atonement, and a proffer of salvation to all dead sinners, and that faith quickens to spiritual life, would he be received by your people as a sound gospel minister? A. He would not. Bunyan was, we believe, a gracious and a highly gifted man, but he was fallible, and we think, in darkness on these points. The Scriptures are the only standard of faith and practice.

22. Q. Was Bunyan considered a sound Baptist in his day? A. He probably was so considered by the most of his brethren. But, as I have shown on page 335 of my Church History, the Baptists of the Dark Ages, having but little of the Bible, were Arminians, and so were the earliest English Baptists of the 17th century; and, though Bunyan was a predestinarian, some of his language savors of Arminianism.

23. Q. Do you and your brethren preach directly (in the second person) to alien sinners, as the Saviour did, and tell them that, if they do not repent, they will perish? A. We use this language of Christ and all the other language of the Scriptures, and tell the *whole* scriptural truth about the subject of which we treat—not only that sinners must repent toward God and believe in Christ, and lovingly obey His holy commandments, but also that true repentance and faith and love and obedience are the gracious effects of the Holy Spirit working in the hearts and lives of His loved, chosen, redeemed, and regenerated children. This full gospel glorifies God, and comforts and edifies His people.

S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

SUPPLIES SENT IN TIME OF NEED.

Mr. Henry Erskine, who had been minister of Cornhill, in Northumberland, suffered much after his ejectment and had several remarkable interpositions of Providence on his behalf. He resided for a time at Dryburgh, where he and his family were often in great difficulties. Once in particular, when the "cruse of oil and the barrel of meal" were entirely spent, so that when they had supped at night there remained neither bread, meal, flesh, nor money in the house. In the morning the young children cried for their breakfast; their father endeavored to divert them, and at the same time did what he could to encourage himself and his wife to depend upon that Providence which "feeds the

young ravens when they cry." While thus engaged a countryman knocked at the door, and called for some one to help him off with his load. Being asked from whence he came, he told them that he came from the Lady Reburn with some provisions for Mr. Erskine. They told him he must be mistaken, and that it was most likely to be for Mr. Erskine, of Shirfield, in the same town. He replied, "No, he knew what he said; he was sent to Mr. Henry Erskine," and continued, "Come, help me off with my load, or else I will throw it down at the door." Whereupon they took the sack from him, and upon opening it found it well filled with flesh and meal, which gave him no small encouragement to depend upon his bountiful Benefactor in future straits of a similar nature.

At another time, being at Edinburgh, he was so reduced that he had but three-halfpence in his pocket, when, as he was walking about the street not knowing what course to steer, one came to him in a countryman's habit and asked him if he was Mr. Henry Erskine? He told him he was, and inquired his business with him. The man replied, "I have a letter for you," which he accordingly delivered; and in it were enclosed seven Scotch ducatoons, with these words written: "Sir, receive this from a sympathizing friend. Farewell." But there was no name. Mr. Erskine, being desirous to know his benefactor, invited the man to go into a house hard by and have some refreshment. Having got him alone, he inquired of him with some earnestness who it was that sent him. The honest man told him that secrecy was enjoined upon him, therefore he desired to be excused from telling, for he could not betray his trust. Mr. Erskine could never learn who his benefactor was.—*The Friendly Companion.*

EXTRACTS.

LARGO, FLA., June 21, 1910.

Elder Sylvester Hassell—

DEAR BROTHER:—As my time is out for THE GOSPEL MESSENGER I will enclose a P. O. order for another year. I have always enjoyed THE MESSENGER, but it does seem to me that the June number is the best I ever read; it speaks forth the words of truth in soberness, and does not endorse any of the new things that are being introduced

among us. We are commanded to follow after the things that make for peace and to shun the appearance of evil. It is evil to bring strife and division as some have done. O that our preachers could be content to preach Christ and Him crucified, and let pet hobbies alone, as THE MESSENGER admonishes them to do! Christ says, "If ye love Me, follow Me." We are not following Him when we cause confusion, for He is not the author of confusion, but of love and good works; He is the fountain head. Jesus says that the law and the prophets were hung upon love. And, if we love one another, we will esteem others as better than ourselves, and strive by good works to increase that love. Jesus says, "By this shall all men know that ye are My disciples, if ye have love one for another."

Your little brother, if one at all, J. D. McMULLEN.

FAYETTEVILLE, GA., March 4, 1910.

Elder S. Hassell—

DEAR BROTHER IN THE LORD:—I enclose a postal order for one dollar to pay for THE GOSPEL MESSENGER this year. THE MESSENGER comes regularly. I am always glad to see it come, and don't want to do without it as long as I can pay for it. It is a sweet visitor to our home. Though I and all my family have been sick several months, I feel that the Lord has blessed me all the days of my life; and though I am growing old and feeble, I hope He is still with me. I will be 79 years of age if I live to see next January. I hope you will live long to tell about Jesus and His wonderful works. Dear brother, pray for me and mine that we may live more Christlike than ever before. I am so weak that I can not write any more.

As ever, your little brother, if one at all, W. L. BANKS.

ROUTE 2, BREMEN, GA., May 26, 1910.

DEAR BROTHER HASSELL:—I am aware that my subscription to THE GOSPEL MESSENGER expired some time back, and I am sorry that I have not renewed before now. I can not tell you how I appreciated your kindness in sending my paper on until I could renew. I enjoy reading every number, and think I have a large dollar's worth of good literature in twelve of them. It would seem like I had lost a very dear friend, to have THE GOSPEL MESSENGER stop visiting my home. May you live many happy years to prosper in the good work you are accomplishing. G. F. HOLCOMBE.

DUBLIN, GA., July 14, 1910.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed you will find a money order for one dollar for the renewal of my subscription, as I have been taking your paper for about 25 years, and don't see how I could well do without it. I was 90 years old last December. I have been a member of the Primitive Baptist Church about 64 years, and am yet able to attend my meeting days, only when I am sick, which is a great pleasure to me. I have two sisters yet living, one 82 years old, the other 100 years old last May: her name is Betsy Billieu. I endorse the greater part that is written in your paper, and desire to continue reading it as long as I can see to read it. May the Lord bless you and enable you to continue publishing a good, sound paper.

Yours respectfully, ZENUS FORDHAM.

IDEAL, MISS., June 30, 1910.

DEAR BROTHER HASSELL:—My time is up for THE MESSENGER. Find enclosed one dollar and twenty-five cents to pay on THE MESSENGER. The Bible is a thorough furnisher for any good work to the man of God; so we ought to do every thing we are commanded to do, and leave off every thing the Bible don't teach, not add nor take from; this is the only thing that will bring peace in our ranks. The seven churches of Asia were all accountable for their own order and practice; one church was not responsible for the order of the others. But now some churches fear the Association—look on Association to rule churches. A church in order is the highest organization the Lord has on earth. My church don't belong to any organized Association. We have a 3-days meeting in August or September, and invite all orderly Baptists to meet with us to worship the Lord. We don't have any picnic at our meetings; we meet together to worship the Lord. You know, those long tables and big dinners at our meetings didn't use to be. I believe, after we are born of the Spirit we have some freedom in choosing our way; if not, how could the good Lord whip us for disobedience? Every disobedience brings the chastening rod. The Lord told Israel, if they kept His laws and statutes, they should eat the good of the land, which was milk and honey. It is so in the Gospel day. If I am not a deceived man, the Lord has given me comfort in every disobedience for being baptized, for going to preaching. It seemed I like to have died before I would preach. I got to be nearly a skeleton before I would preach; and now, if I don't follow the impression and preach, get miserable; woe is me if I don't preach. And the more we stay with the Bible, the more comfort we have. This is why I say let us leave off every thing the Bible don't teach. Lord, help us to do right! May you and all the writers strive to keep THE MESSENGER sound.

Your brother in hope of a better world than this,

S. V. FORD.

NEVADA, MO., July 12, 1910.

Elder S. Hassell—

DEAR BROTHER in the Lord, I hope, for I can only hope God, for Christ's sufferings for sin, remembers my sins no more, yet I am a great sinner still. Although I have been a Bible Baptist, I hope, for over 56 years, it seems I feel my unworthiness more as I get more feeble by age. Yet, as I read many of our periodicals, and try to compare my experience with theirs, I get much comfort from humble experimental writers. I have taken THE GOSPEL MESSENGER about 30 years, I think. I sent Bro. Respess more than $100. I am sorry to know that many readers of our periodicals that are able do not their duty to the editors. I send you a little mite, and I think that this will be the last I shall write. I am quite feeble, and often feel tired of this vain world. May God bless you and your co-editors in His service, and guide you to His praise. I love you, although I never saw any of you.

JACOB CLOUD.

BRUSH CREEK, TENN., R. F. D. No. 1,
June 30, 1910.

Elder Sylvester Hassell—

DEAR BROTHER, AS I HOPE, IN THE LORD:—I see that my time for THE MESSENGER has expired, so I will enclose a money order to renew for another year. I admire the gentle and Christlike spirit of THE MESSENGER; also its firm stand for truth and against error. I love the doc-

trine of grace above all other things, for it is the only theme that feeds my poor soul, and I fully believe that it is the only system that will reach the case of poor lost and ruined sinners, and it is the only system that will honor and glorify the name of our Saviour. O that the Lord's little children would be content to just be humble and plain, and forsake all things for Christ and the order of His house! May the Lord keep us all in the pathway of righteousness, and save us for His name's sake, is my prayer.

Your brother, I hope, H. G. AGEE.

ROBY, TEXAS, July 10, 1910.

ELDER SYLVESTER HASSELL:—I enclose remittance for THE MESSENGER. I certainly appreciate the good management of your paper. Those answers to the Missionary in the July MESSENGER are worth a great deal to me. I shall file that number away for future reference. It does me good to hand THE MESSENGER to those that oppose us. Besides, I love to have it on my desk for brethren that are not able to take it to read when they come to see me.

In hope, C. M. PIPKIN.

RICHMOND, VA., July 1, 1910.

Elder Sylvester Hassell—

DEAR BROTHER HASSELL:—I am enclosing herewith my check for one dollar, which is to cover my renewal subscription to THE MESSENGER. It gives me pleasure to state to you that I am well pleased with THE MESSENGER. Each issue comes laden with good, sound doctrine; and it is a source of strength and comfort to me to see the dear old soldiers of the cross holding fast to the doctrine of salvation by grace. Salvation is of the Lord. "No other foundation can any man lay than that is laid, which is Jesus Christ." There is but one way, Jesus; and no man can come to Him except the Father which sent Him (Jesus) draw him (the sinner). So, then, there is nothing a dead sinner can do; and if ever he is made partaker of the joys of the kingdom of God, he must first be quickened by the power of the Divine Spirit. To my mind, an offered salvation would be of no avail to a dead sinner, as he would have no power to accept such a salvation, but he must needs be first made alive. Christ did not offer life to Lazarus; but the power of His command contained life itself, hence Lazarus was then able to come forth. This, we may say, had reference to natural life; but, if it is to be taken as being typical of spiritual, which I believe it is, then the natural man has no more power to believe on the Lord and possess spiritual life than did Lazarus to come forth of his own volition. Now that we have organized a church here, I hope you can come this way some time and preach for us.

Yours in hope, R. LESTER DODSON.

SELECTIONS.

EVIDENCES OF CONVERSION.

True conversion is manifested in various ways, viz.:

Ardent love to God (Ps. 73:25); delight in His people (John 13:35); attendance on His ordinances (Ps. 27:4); confidence in His promises (Ps. 9:19); abhorrence of self (Job 42:5, 6); renunciation of the world (James 4:4); submission to God's authority and obedience to His word (Matt. 7:20, 21).—*The Christian Pathway.*

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

F. W. BLAND.

Brother F. W. Bland was born February 23, 1853, and died May 3, 1910. He was married to Miss Mary Ophelia Lane, May 23, 1870. The heartstricken wife and eight children survive him. The names of the children are as follows: Julian T. Bland, Glenalta, Ga.; Mrs. Tyler Eason, Atlanta, Ga.; Mrs. Paul Land, Atlanta, Ga.; Mrs. E. L. Brennon, Columbus, Ga.; Miss Gladys Bland, Miss Margaret Bland, Enoch S. Bland, and Howard Bland, Columbus, Ga., where their father died on date above written. When eighteen years old, Brother Bland joined the New School Baptists, and lived with them about ten years, and then united with the church of Christ at County Line in Chattahoochee County, on the third Saturday in November, 1880, and was baptized the next day by Elder T. J. Bazemore, a traveling preacher, in the absence of Elder J. G. Murray, the pastor of the church, of which he lived a consistent member till his death. He was engaged in the mercantile business in the neighborhood, where he joined the Primitive Baptists, 27 years, where he was born and reared to manhood, and then moved to Columbus, Ga., and continued to merchandise until a short time before he died, and sold out his goods to his son, Enoch S. Bland. Realizing that he could not live long, he sat up in bed and wrote his will, thus arranging his business in every detail, even dictating his own funeral arrangements—all of which so far has been observed. And in keeping with his request, I met a large concourse of his brethren, sisters, and friends, together with the bereaved family, at County Line church the first Sunday in June, and after services we laid his body away to await the voice of God in the Resurrection morn, at which time he will come forth and his body will be fashioned like unto the glorious body of Jesus—sweet thought. Brother Bland was well versed in the Scriptures. He was licensed to preach early after he joined the Primitive Baptists, and continued at intervals as long as he was able to attend his meetings. But being a feeble man, and in love with his business, he did not attend regularly, as the last seven years of his life he lived twenty miles distant, and, besides, had consumption, which, in connection with a frail body, disabled him from much fatigue. The church and people where he lived greatly loved and respected him for his strict devotion to the cause of Christ, and his promptness in business affairs. Brother Bland was blessed with a loving, devoted companion, and his children to me are very interesting. Oh, how I did sympathize with them as I witnessed their great grief the day of their worthy father's burial! May God give them strength to undergo the awful struggle they now have, and cause each one of them to emulate the true manliness of their father. I desire to see them take their places in society with the best and most upright in heart, ever remembering that this was the desire of their departed father and the good mother, who is now in the saddest condition known in this life. None of the children have as yet united with the church that God built, but we hope and pray that He will yet bring them home to their friends. In conclusion, dear Sister Bland and children, I would commit you into the hands of God, imploring His mercies and compassion upon each of

you, that in heaven the family may be unbroken, to once again greet husband and father as one of God's redeemed.

By request of Brother Bland and the family, I submit the above.

ELLAVILLE, GA. J. M. MURRAY.

MRS. M. J. CLOUD.

My dear wife, M. J. Cloud, died June 21, 1910. She was born July 13, 1824—lacked 22 days of being 86 years old. She was first married to John Bullard, May, 1842. I and she were married May 31, 1866. She was a good stepmother to my five children, who are all dead but two. She had no children. She was partially paralyzed 29 years ago, and had suffered much those long years. She had long been a Bible Baptist, and traveled many hundred miles with me, visiting the churches and Associations; but of late years she was confined at home. She read five of our periodicals till the last two years, when her eyes failed so she could not read much. She for years desired the Lord's time to come for her to die; yet she often said she wanted to be reconciled to God's time to take her. I and she felt we wanted to be taken near the same time. And we so desired she would not be entirely helpless long, and that she would be easy. And the Lord granted our prayers. She went to the table and ate a hearty breakfast, and ate some at noon, and died at 8 o'clock that day so easy that several watchers, two fanning her, did not know it. I thanked God alone for answering our prayer. I am so lonely, but I will soon follow.

NEVADA, MO. JACOB CLOUD.

(Other Primitive Baptist papers please copy.)

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I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and GOSPEL MESSENGER, price $1, both for $1.25. THE GOSPEL MESSENGER is a good, solid old Baptist paper, and I hope all the brethren will labor to circulate it. L. HANKS.

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I have been asked by friends to publish these poems in book form. I know the book will be of exceeding interest to those to whom I am addressing this notice. It will be neatly and attractively bound in cloth, and will likely be ready to send to subscribers early in February. The price will be 35 cents, sent by mail postpaid. I will be glad if those who wish to get the book will send me their orders as soon as convenient.

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Humboldt, Tenn., Aug. 18, 1908.

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CHRISTIAN SCIENCE AND THE LAW.

Because of continued information received respecting the injury being done by Christian Science, even among our dear Baptist people, I have tried in my weak way to expose this rank delusion from a new standpoint—from several standpoints, including that of necromancy. Those not aware of recent developments at the headquarters of Christian Science will be astonished almost to the point of doubting well-proven facts. I will mail *two* copies of this little work for Ten Cents, or *one* copy, and one copy of "Christian Science and the Bible" for Ten Cents (silver preferred). This price is not for profit, but to meet the bare cost. Hundreds of the first pamphlet were given away, and others placed where many could read them. If any good results from this unpretending effort, the credit will be due our kind magazines and papers for calling attention to it.

I remain, as I hope, in love of the truth.

Crawfordsville, Indiana. S. B. LUCKETT.

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Elder W. S. Craig of Cozad, Nebraska, has published another edition of this work, in 13 chapters, 188 pages, being mainly an abridgment of the "Reign of Grace," published by Abraham Booth, of England (born 1734, died 1806). The original work is one of the ablest defenses of salvation by sovereign grace, but is out of print; and the first edition of Elder Craig's abridgment having been sold, he has now published a briefer abridgment, with alterations and improvements. Price 25 cents by mail. Send directly to him for the book.

S. HASSELL.

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SYLVESTER HASSELL.

Vol. 32. No. 10.

THE GOSPEL MESSENGER

"Speaking the Truth in Love."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

PRICE, $1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

OCTOBER, 1910.

All letters, remittances and communications should be addressed to Sylvester Hassell, Williamston, Martin Co., N. C.
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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

OCTOBER, 1910.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 32. Williamston, N. C., October, 1910. No. 10

WHY NOT FOR ME?

Hark! how the gospel trumpet sounds;
Christ and free-grace therein abounds,
Free-grace to such as sinners be;
And if free-grace, why not for me?

The gospel notes, how full of bliss,
Pardon and peace and righteousness!
Life, light, and joy, and rest Divine,
Are free through Christ, and why not mine?

The Saviour died, and by His blood
Brought rebel sinners near to God;
He died to set the captives free;
And why, my soul, why not for thee?

The blood of Christ, how sweet it sounds!
To cleanse and heal the sinner's wounds;
The streams thereof are rich and free;
And why, my soul, why not for thee?

Thus Jesus came the poor to bless,
To clothe them with His righteousness;
The robe is spotless, full and free;
And why, my soul, why not for thee?

Eternal life by Christ is given,
And ruined rebels raised to heaven;
Then sing of grace so rich and free;
And say, my soul, why not for thee?

C. Cole (1792).

CORRESPONDENCE.

Elder S. Hassell—

DEAR BROTHER HASSELL:—I am sending you a letter from Sister Edwards. Her missives are always *so* comforting, and encourage one to look to an *all-wise God.* Come and see us whenever opportunity offers.

Yours, most unworthily, SUE OLIVER.

Kenmore, Va., June 26, 1910.

POLKTON, N. C., May 23, 1910.

MY DEAR LITTLE SISTER:—It is with a heavy heart and a feeling of much unworthiness that I attempt to write you on this occasion; but I have waited so long that I am ashamed to wait any longer. I guess you will wonder why I am heavy-hearted so soon, when I tell you what a feast I had recently; but can we, or rather have we, power over the Spirit to retain it? No, indeed. If we could control or retain the Spirit, would we not always be happy? Would we ever be cast down any more? Would we not just stay on the mountain top all the time? There would not be very much there, I presume, to wean us from this poor, perishable world and all its polished alloy. Hence, I guess, it is better for us poor, sinful creatures that we have this thorn given us in the flesh to buffet us, lest we become exalted above measure.

But I will now proceed to try to tell you of the feast above referred to; how the dear Lord in His goodness and mercy remembered me once more. I had, previous to this, been in a cold, dark state of mind, and felt that I could not so much as think one good thought toward the holy temple of the Lord. But our Association was coming on the first Sunday in this month, and I was blessed to start early enough to get to Salisbury in time to attend the communion meeting there on Friday before, as they had planned to commune that day and go on to the Association, and I enjoyed it very much. Elders J. A. Ashburn, P. D. Gold, Gardner Bryan, and C. A. Davis were there. Brethren Gold and Bryan preached very comforting sermons, after which we partook of the broken bread and wine, emblematical of the broken body and shed blood of our crucified Redeemer. This part of the service being ended, we engaged in the

meek and lowly act of washing each other's feet, as our dear Lord set the example just before His departure from earth, saying unto His brethren, "Ye call Me Master and Lord; and ye say well: for *so* I am; if I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet." This is one of the sweetest services I have ever engaged in—to have the privilege of bowing and washing the saints' feet. Do the Primitive Baptists wash feet in your country? They do not wash in many places; therefore they do not realize the happiness that those do who know "these things" and "do them." Saturday morning a company of us left for Concord, where we attended the Association. Visiting ministers present were: Elders P. D. Gold, J. A. Ashburn, W. T. Broadway, Thomas Standley, and C. A. Davis. With the exception that I was cast down in feelings for a little while Saturday evening, I can not express the sweetness of the meeting to me. I feel that the saints were much strengthened, built up and edified, and that our God was glorified. Brother Gold preached the introductory sermon, much to our comfort. Then, in the afternoon, Brethren Ashburn and Davis. The preaching was wonderful, and especially that of Brethren Ashburn and Gold. Did you ever hear Brother Ashburn? (He represented his district during one session of the Legislature, and would sometimes preach in and around Raleigh, N. C.). Monday, at the close of the services, two came forward and related what the Lord had done for them, and were heartily received for baptism. Thus ended a very pleasant Association to me.

The second Sunday the first session of the Salem Association was to meet with the church in Winston-Salem; and I was again blessed to meet and mingle with the saints in worship to our God. Again my comfort and joy were beyond expression. This was one of the most pleasant meetings I have ever attended. The ministers were surely endued with power from on high, and several times, I trust, I was enabled, for a few moments, to forget time and timely things, and the faces of the ministers shone with the glory of God, which made it indeed a heavenly place. I feel that I will never forget this Association while I live. The introductory was

preached by Elder Alvis Moore, of Virginia. Dr. Hurst, of Roanoke, and Elders A. B. Philpot, of Basset, P. G. Lester, of Floyd, P. D. Gold, C. T. Denny, A. M. Denny, W. C. Jones and J. A. Ashburn all preached wonderfully, to the comfort and upbuilding of the saints. I thought surely I will not be so soon cast down again, but will feast for many days to come; but we must gather each day for that self-same day. The children of Israel could not gather manna one day ahead. So my joys are gone, but nevertheless they are sweet to think of, and there is comfort in remembering them. At the Association at Winston I met a little sister, Ethel Fender, who joined when only eleven years of age. She is now twelve; her experience has been published in the *Messenger of Truth,* edited by Elder F. P. Branscombe. She is a very sober, quiet, innocent-looking little girl, and impressed me very much. I obtained her promise to write me, as I am anxious to learn more of her. I would like to write something better, but fear I would not were I to try again. Write me soon. With much love to you and to all who love our Lord, I am,

Your little sister in hope and sweet fellowship,

LOUISE A. EDWARDS.

[From *Zion's Landmark.*]

STONE MOUNTAIN, GA., September 4, 1876.

Elder P. D. Gold—

DEAR BROTHER:—After reading so many good and bright experiences in the *Landmark* it is strange to me, and no doubt more so to you, that I should trouble you with the travels of one that falls so far behind in everything; but, strange as it is, I have a desire to tell some of the dealings of the Lord with me (if indeed it be the Lord's dealings), and let you know some of the paths I have traveled.

I was born into this world in 1826. I was born a sinner, and no marvel for that, for my father and mother were both sinners; although my father was ordained to the ministry the year I was born; both father and mother were Baptists. Father died in 1853; mother is still living. Notwithstanding they were professors,

they were nevertheless sinners; and (I believe) saved by grace. I partook of the nature of my parents and was of the earth, and lived in the love and practice of sin until my sixteenth year, when I thought I would get religion, for I thought I could get it when I tried; so I set about the work. I got along very well—praying and reading the Scriptures, etc.; leaving off some of my by-words, and thought that I could soon get good enough to join the church, and was sure that I was better than some professors that I was acquainted with. When the servant of God would describe the condition of the sinner, I could not see myself in that condition, but I knew some bad boys that seemed to be in this fix, but I would not partake of their wicked habits—therefore was not so bad.

Thus I lived, a proud Pharisee, until the fourth Sunday in September, 1843. O, dear brother, there is a time (I have not yet forgotten), the place and people are fresh in my view yet, and especially the minister that was preaching at that time; it was D. W. Patman. He was speaking of the condemnation of the sinner, that they were looking forward to a day when they would be condemned—if they did not do good, and get good, which was my belief. And he made this remark, "You are condemned already!" And as the words were spoken they covered my face, yes, and heart too. There was a strange feeling came upon me, or rather in me; (here I lost my religion); I became uneasy; was not satisfied anywhere; I tried to pray (as I had done), but my prayers were not like they had been—a great many words without feeling the necessity of them; but now they were few words, and my desire was expressed in these words: "God, be merciful to me, a sinner!" I then had a different view of God from what I had had before. I was not the character that I thought I was; neither was God. I saw that He was not to be changed by my doing good or bad—I viewed Him as being of one mind.

Now I tried to live up to the law, but that pronounced me guilty—no relief there. I would read His word to see if there was anything there; yes, there were promises to the weary, heavy laden, meek, etc. But I was not that one, for I was under a load of sin and condem-

nation; I was not mourning; I was a sinner; I could claim none of the promises, but I could find this, "The soul that sins, it shall die," and the word hod gone out of His mouth, and could not return void. Now, how He could remain the unchangeable God that I saw Him to be, and save anybody, and more especially me, I could not see. I could see the goodness of God; yes, He was such a good God! He had spared my life so long, and I had sinned against Him so much. Although I was condemned I did not want to sin against Him; and though I could not see any chance for mercy, I could not help cry for it. I would try to put off these feelings, and could at times, by going into gay company; but it would return, and God's goodness would appear to me more and more. The thought of future punishment did not trouble me, like the thought of being banished from the presence of that good, just, and holy God. I would go to meeting, and the preaching condemned me; still I would try to live up to the law, and thought I must be justified by the law. This was my hope. I spent about three years in this condition. One Sunday evening, which I shall never forget while memory lasts, I wandered off from home to an old bridge across a mill pond, but was not used at that time; right there was the first time that I gave up all hope; I surrendered myself up, saying, "Here, Lord, take me, I can do nothing!" and I left there with an awful feeling that I can not describe. There was an aching void and a lonesomeness.

One day, while plowing in the field all alone. I was thinking of my condition, viewing myself a lost and undone sinner, and crying so that I could scarcely see how to plow; all at once this poetry was presented to my mind:

> "Poor, tempest-tossed soul, be still,
> My promised grace receive."

And for a moment it appeared light to me and I began to sing the words. But it was like lightning in a dark night—it was only a flash of light; and then it seemed darker than ever. I was yet in trouble. I did wish to change conditions with the brute creation. My prayers seemed to fall to the ground, for I thought I had sinned away the day of grace.

Now, the preacher can tell me my condition, and I could witness it; I was the worst person in the world. Others had shown what they were, and I had concealed my wickedness. Here I saw the corruption of my heart, but kept it all to myself. Sometimes these things were heavier on my mind than they were at others.

In the year 1846, on the third Sunday in August, I went to meeting; Elder Johnson Pate, deceased, preached; he took up the travail of the sinner from nature to grace; I could witness all along until the sinner's deliverance. There he left me. This condemned me; there was no rest for poor me! After going home, I went about three miles to a camp-meeting to see if I could find any relief; I got there about the closing up of the evening service; they were shouting, singing, praying and laughing, all at the same time. I felt awful. I went back home and commenced to read the New Testament, but had not been reading very long when I heard out in the chimney corner, as I thought, the sweetest music I ever listened to. I stopped reading and asked my companion if she heard it. She said she did not. I went out and then it appeared to be in the house. I then went back and lay down across the bed. Now, dear brother, here is a space that I can tell but very little about; but I thought this was a token of my death, and that the music was of heavenly origin. As I said, I lay down, but how long, or whether I went to sleep, I can not tell; but if asleep these words awoke me, "My grace is sufficient for thee." Here a joy came into my heart; I felt the truth of the words but did not have a plain view of Jesus at that time.

Next morning before the sun arose I started to my father's; I wanted to tell him and mother how I had been, how I then was, and how I loved them. On my way the sun arose and shed forth its rays. Oh, what a beautiful sight to see the lofty trees bowing in praise to God, in this now bright world! I hastened on, but before I got there the thought came that it would be best for me not to say anything about it.

A short time after this, doubts and fears came, that I was deceived in the whole matter; although the preaching nor the Scriptures did not have that condemnation in them that they had before.

Brother Gold, I can not tell all how the Lord has led me in this communication. I lived in a state of disobedience about four years before I attached myself to the church. I was baptized by my father, September 6, 1851; since that time I have had many ups and downs, of which I may, at some future time, give you a sketch.

Wishing you and all the people of God who may read this to remember me,

I remain yours, in love,

SILAS W. GRESHAM.

THE "THUS SAITH THE LORD No. 5."

Ezek. 2:4.

On November 10, 1909, I wrote a brother and sister warningly of two elders, one of whom charged that the doctrine that God *purposed* His sufferance, permission, or non-prevention of sin, is "heresy," and that he "was not willing to fellowship it"; the other one charged, virtually, that this doctrine makes God "akin to sin"; and a third party (not a preacher, but a leader of division), charged that it makes God "the author of sin!" But it seems to me that neither of these understands even his mother tongue. Yet they pose as *reformers,* condemning the word *suffer,* or *permit,* as connected with God's foreknowledge and predestination; and, had they the power, they would *force* all Primitive Baptists to submit to their standard of soundness by making it a *test of fellowship.* It matters nothing to or with them, "that God, by the withdrawal of His sustaining influence, is no more the proper cause of sin than the sun, by its departure, is the proper cause of darkness and cold; but God is thus proved to be the fountain of all holiness, as the sun is proved to be the fountain of light and heat; that it would be strange arguing indeed, because men never commit sin only when God leaves them to themselves, and always sin when He does so, that therefore their sin is not from themselves, but from God, and so that God must be a sinful being." This is the *logic* of these self-proclaimed "sound and orderly Baptists," who, as Elder W. M. Mitchell once expressed, "stifle controversy and investigation, and smash things up, by cry-

ing out, 'heresy!'" and, I will add, "declaring non-fellowship!" But here is "sound doctrine" (of which these men have so much to say) that they, it seems, "will not endure" (2 Tim. 4:3); "that God overrules all the evil that He permits for the ultimate good of His people and the glory of His name; that the crucifixion of Christ was, as an act of His murderers, the most horrible of all sins, but, as the permission and the appointment of God, was the most glorious of all possible exhibitions of the Divine holiness and goodness, perfectly demonstrating God's infinite hatred of sin and, at the same time, His infinite love of sinners; that God's numerous predictions, in the Scriptures, of future events, prove His foreknowledge of the innumerable volitions of men leading to those events, and, though knowledge of an event does not cause that event, yet, as an event can not be different from certain afterknowledge of it, so it can not be different from certain foreknowledge of it; that, if the Scriptures are false in declaring that God foreknows all things, then He must be imperfect, constantly learning new things, exercising a precarious government over the world, and He must be the most changeable, embarrassed, and miserable of all beings, and therefore not God, the omniscient, omnipotent, serene Sovereign of the universe." The tendency of this *new* doctrine among Primitive Baptists is toward "Arminianism and infidelity," as Elder Respess expressed, warningly and mournfully. It matters not with these "sound (?) and orderly (?) Baptists" that *"all Calvinistic* (Predestinarian) *"Confessions, without exception, trace the fall to a permissive decree, make man responsible and justly punishable for sin, and reject, as a blasphemous slander, the charge that God is the author of sin."* It matters not with them that the London Confession declares that Adam and Eve, "without any compulsion, did fully transgress the law of their CREATION and the command given unto them in eating the forbidden fruit, which God was pleased, according to His wise and holy COUNSEL, to permit, having purpose to order it to His own glory." It matters not to them if "John Gill, the ablest Hebrew scholar in the age in which he lived," "a man of great humility, and one of the purest men that ever lived," "an intellectual giant," who was "commended by

a wealth of sanctified Biblical learning only once in several ages permitted to mortals," said: "Though God may be said in some senses—for instance to bring about a great good, or to punish other sin—to will sin, yet He wills it in a different way than He wills that which is good; He does not will to do it Himself, nor to do it by others; but *permits* it to be done; and which is not a bare permission, but a voluntary permission; and is expressed by God's giving up men to their own hearts' lusts, and by suffering them to walk in their own sinful ways (Psalms 81:12; Acts 14:6); He wills it not by His effective will, but by His *permissive* will, and therefore can not be chargeable with being the author of sin. He neither commands sin, nor approves of it, nor tempts nor forces to it; but all the reverse, He forbids it, threatens to punish for it, yea, even chastises His own people for it; and, besides, overrules it for great good, and His people's glory."

Gill held, as did the London Confession, that, "God gave Adam power to abstain from eating the forbidden fruit," "had he made use of it, so that he could have stood if he would; that God *permitted* or suffered Adam to sin and fall; and that our first parents, with the full consent of their wills, and without any force upon them, took and ate the forbidden fruit."

Finally: It matters not with these *reformers* that, *"In reference to the acts of wicked men and devils, the Holy Spirit uses six different Greek verbs, all having the essential meaning of* PERMIT, *in eleven different passages of the New Testament* as has been *demonstrated* by Elder Hassell in his Church History, pages 650 and 651. Nor does it matter with them that "the latest, highest, and most reverent modern scholarship, apart from Primitive Baptists, holding to election, predestination, and salvation by free grace alone, declares that, "It is most important to distinguish between the *directive* and the *permissive* will of God. * * * In Israel's choice of a king (1 Sam. 8:7-9); in the turning back from Kadesh (Deut. 1:18-22); in the sending of the spies; in the case of Balaam—illustrations of the permissive will of God are seen. The highest blessing is ever found in obedience to His directive will." See

"Schofield's Reference Bible," page 65. See, on page 24 of the "Life of Elder Wilson Thompson," his thoughts in regard to what God may *permit*, "for wise purposes of His own," "even after divine or eternal life is imparted," the purpose being "to better qualify them for the sphere of life that He designs for them." This, he seemed to think, applied to "some of His children" working through the whole system of Arminianism, as he (Thompson) had done. "I believe, at all events," he said, "that in after life I have found many advantages in these exercises, for I have had much to do with, and much to suffer from, this class of religionists; and I will say, from my heart, I pity them, for I well know their delusion, its apparent plausibility and strength, and how confident it makes them." But he gained, or "saved," many from that quarter. And of Elder Lemuel Potter, Elder J. H. Oliphant testifies that he "believed that God's purposes extend, in some limited or modified sense, to every evil; yet he held there should be a distinction made between God's purposes concerning sin and His predestination of holiness. "And this," says Elder Oliphant, "is the view of all the ablest predestinarians of to-day, or of any age. Not only so, but it is the view held by a large majority of the Primitive Baptists of the United States." Elder Potter said: "I most heartily agree that God intended from eternity to give sin its course and bounds, and to order it in such a way as to be to His own glory, and that His eternal counsel extends His providence to everything that occurs, both good and evil," etc.

And now, as Joseph said, "I seek my brethren." And, "Tell me, I pray thee," brother, sister, reader, "where they feed their flocks" (Gen. 37:16). The doctrine is not, "Let us do evil, that good may come," but that God is able to bring good out of evil, light out of darkness, and peace out of confusion; and this is the God whose wisdom, power, love, grace, and salvation we now need to come to and upon us. J. C. DENTON.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

MY SPIRITUAL BIRTH-DAY.

I was born naturally July 28, 1842; and I have strong reason to believe that I was born spiritually August 17, 1863, when I was twenty-one years of age by nature. For twelve years before this last date I was, I believe, under conviction for sin, and, therefore, spiritually alive, but not delivered from the burden and bondage of sin, as I feel that I was at what I think was my spiritual birth. During this long period of darkness I realized that I was a sinner in thought and word and act, and earnestly strove against sin, and made innumerable resolutions against it, but broke them all. Then

for years I suffered painful bodily affliction, which deepened my grief and made me feel that I was about to die and face a holy and angry God, who would justly send me into everlasting punishment. In great horror I fled to His righteous law, and endeavored to obey it; but I found that that law was holy, spiritual, just, and good, while I, in my very nature, was unholy, unspiritual, unjust, and evil, and, therefore, utterly unable to obey it in the future or to atone for my disobedience in the past. I was now led, as I trust by the Holy Spirit, from Mount Sinai to Mount Calvary, from the fiery law to the blessed gospel, from Moses to Christ; and on Monday afternoon, August 17, 1863, while I was alone in my own bed-room in my father's house in Williamston, N. C., I was blessed with the first believing, melting, and adoring view of the Lord Jesus Christ suffering on the cross and atoning for my sins. These words of Mr. Thomas Scott on the nineteenth chapter of the Gospel of John were greatly blessed of the Lord to my comfort: "We can not wholly pass over this narrative of our Redeemer's crucifixion without again reflecting for a moment on the complicated cruelties and indignities to which He was exposed, and not for any fault of His own, nay, directly contrary to His deservings. But He was wounded and scourged, that we might be healed; He was arrayed with scorn in the purple robe, that He might procure for us sinners the robe of righteousness and salvation; He was crowned with thorns, that we might be crowned with honor and immortality; He stood speechless, that we might have an all-prevailing plea; He endured torture, that we might have a strong consolation; He thirsted, that we might drink of the water of life; He bore the wrath of the Father, that we might enjoy His favor; He was numbered with transgressors, that we might be made equal to angels; He died, that we might live forever! Let us then often retire to survey this scene, and to admire His immeasurable love, that we may learn to mourn for sin, and hate it, and rejoice in our obligations to the Redeemer, and that we may be constrained by love to live no longer to ourselves, but to Him who died for us and rose again." I felt that the Lord had poured upon me the Spirit of grace and supplications, so that I had looked upon Him whom I had pierced, and mourned

apart and bitterly for Him whom I had pierced, and that, from the rent veins of my dying Saviour there had been opened to me a fountain for sin and for uncleanness (Zech. 12:10-14; 13:1). I wished to weep forever, and shed an ocean of tears for my wretched sins that had slain the Lord of life and glory. The living child is born with a cry; and, when I first, by an eye of faith, saw my suffering, bleeding, dying Lord, I wept bitterly for Him as enduring these agonies of soul and body for me. From the subsequent and permanent *effects* of this experience, I was led to believe that it was the gracious work of the Spirit of God, convincing me concerning sin, righteousness, and judgment, and taking of the things of Christ and showing them to me, and glorifying Him (John 16:7-14).

And, since that blessed spiritual birth-day, that day of the Lord when I saw the Sun of Righteousness with healing in His wings, the prevailing language of my soul has been that of the sorely afflicted and deeply spiritual poet, William Cowper:

"I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Emmanuel, all forbid
That I should seek my pleasures there.

It was the sight of Thy dear cross
First weaned my soul from earthly things,
And taught me to esteem as dross
The mirth of fools and pomp of kings.

I want that grace that springs from Thee,
That quickens all things where it flows,
And makes a wretched thorn like me
Bloom as the myrtle or the rose.

Dear Fountain of delight unknown,
No longer sink below the brim,
But overflow, and pour me down
A living and life-giving stream!

For sure, of all the plants that share
The notice of Thy Father's eye,
None proves less grateful to His care,
Or yields Him meaner fruit than I."

S. H.

"THE OBLIGATIONS OF CHURCH MEMBERS."

In his valuable pamphlet, entitled "Articles of Faith and Rules of Decorum of the Primitive Baptist Church," advertised in this number of THE MESSENGER, Elder Walter Cash, of St. Joseph, Mo., publishes some excellent remarks on "The Obligations of Church Members." After speaking of the great and happy privilege of membership in the church of Christ, he urges that each member should, if possible, attend every meeting of the church; and, like Christ, visit and minister to the sick and the poor; and, like members of one family, be loving and kind and forgiving towards one another, and silently bear personal wrong, as did the Lord Jesus, and care more for the honor of God and His church than for our own; and strive to bring up our children in the nurture and admonition of the Lord, and endeavor to keep them from hurtful associations with such things as will prejudice them against the truth and the true church, and encourage those of them who have a hope in Christ and receive the preaching of the cross gladly to come into the church; and he well says that the members should show proper respect for their pastor; and that each member should cheerfully desire, according to his or her circumstances, to share the small financial burdens of the church, including the giving to the pastor enough assistance to enable him to devote the necessary time to his pastoral work; and that all the members should endeavor, by a Christ-like love, kindness, gentleness, and forbearance towards one another, to make their church-home "a pleasant place, a glad retreat from the world, where the pure, sweet song of peace and love is sung, and the presence of God is enjoyed."

The 18 Articles of Faith in Elder Cash's pamphlet, with the full proof-texts quoted, are those held by the most of Primitive or Old School Baptists; and the 17 Rules of Decorum are those generally observed in our churches.

The convenient little pamphlet costs but ten cents by mail; or for one dozen, $1.00; or for fifty copies, $3.00; or for one hundred copies, $5.00. The money should be sent to Elder Walter Cash, St. Joseph, Missouri. I would be glad if each of our members had a copy.

S. H.

NEWNESS OF THE UNQUALIFIED PHRASE.

One of the oldest, gentlest, and wisest Primitive Baptists in the United States said to me a few months ago: "The phrase, the absolute predestination of all things, has done the Primitive Baptist cause more harm than anything else." I replied to him: "That is so." I have not found this universal, unqualified, and mischief-making phrase in all human literature until A. D. 1832, when Elder Gilbert Beebe invented it as the second one of the ten principles of the *Signs of the Times;* but, in his editorials, he was careful to declare that man is voluntary in the commission of sin, and is justly accountable to God for his sins; he never said that God or His predestination was the cause of sin. Yet the *unqualified* and *unexplained* phrase itself, "the absolute predestination of all things," *seems* to refer sin as well as holiness to God as its cause or author; and, therefore, it has, ever since its invention, been very offensive to the great majority of the simple-minded, sin-hating children of God. We are exhorted to "abstain from all *appearance* of evil" (1 Thess. 5:22). Although the authors of the London Baptist Confession of 1689, using the language of the Westminster Presbyterian Confession of 1647, say—"God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass," still they add, *in the same sentence*, the *qualifying* and *explanatory* statement—"Yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree." And, in the same Confession, the writers repeatedly say that God "leaves," "permits," or "gives over" angels and men to sin. To my mind it is incontrovertible that a sovereign, omniscient, omnipotent, and unchangeable God, who suffers or does not prevent sin in time, purposed from eternity to suffer or not prevent it, although He in-

finitely hates sin, and forbids, threatens, punishes, and overrules it.

The phrases—"the absolute predestination of all things," and "the conditionality of time salvation"—are, neither of them, in the Scriptures; and our wise, gentle, and noble brother, Elder Wm. M. Mitchell, of Opelika, Ala., advised that, in the interests of truth and peace, both of these expressions should be abandoned, and that less offensive and more scriptural language should be used on these subjects. All Primitive or Old School Baptists admit the perfect truth of all the declarations of the Holy Scriptures. S. H.

THE MAN OF SORROW.

Jesus was a man of sorrows and acquainted with grief. He was made in all points like unto His brethren, sin excepted. He was a *man*, and as such He hungered, He slept, He became wearied, He groaned in spirit, suffered, wept, was tempted, troubled, and sweat, as it were, great drops of blood. He, as a man partaking of our nature, was born of the virgin Mary, was once a little, innocent, helpless babe in the flesh. He grew up to manhood, His human mind developing as He grew. He possessing our nature, sin excepted, could be touched with the feeling of our infirmities, and could become a sympathizer with us in all of our weaknesses. He was a babe once and hence could save the babe. There has never been nor never will be another such a personage as the blessed Son of God. It is a sad mistake for any preacher to tell His congregation that, as Jesus grew up as a man and saved sinners, now each of us must do likewise. What ignorance! What heathenism! Jesus is the only Saviour. The angel said, "She shall bring forth a Son and thou shalt call His name Jesus, for He shall save His people from their sins." Such was never said of any other living being. "I am God, and there is none like Me." "I am God, and there is none else." The Father, Son, and Holy Ghost, these three are one. We can not explain the mysteriousness of the three—the incarnation of the Son of God, yet it is a precious truth. "Before the day was, I am He; and there is none that

can deliver out of My hand; I will work and who shall let it?"—"beside me there is no Saviour." While He was here, obeying as a man the laws of God and man, He healed the sick, raised the dead, changed the water into wine, and performed many miracles. Never man spake like this man. See His humility in meekly submitting to the cruel mockings and scourgings of His enemies! What an example to His followers! Think of His forgiveness. He could forgive us all of our multitude of sins, but we can not forgive the least wrong when controlled by the flesh. Jesus loved His enemies, ate and drank with publicans and sinners. Where would be our hope of heaven if Jesus had not have loved and received poor sinners? He washed His disciples feet, showing that He could come to His disciples' feet and wash out everything—holding their feet clean—nothing against them. What a lesson to us! Can not we come to the feet of each other, and wash out all their trespasses against us? With all His humility He was firm —unchangeable. He always contended for the right. He never made a mistake. He was nailed to the rugged cross, and died the most shameful death a man ever died —numbered with thieves. He bore it patiently. In His great agony He cried, "My God, My God, why hast Thou forsaken Me?" Think of the blessed Son of man pouring out His very life's blood for us! "Without the shedding of blood there is no remission." The blood of goats, sheep, and bulls was not sufficient. The blood of all the preachers on earth could not have remitted the sins of one poor sinner. It took the blood of Jesus, and that alone. There is no salvation in any other. There is none other name under heaven given among men whereby we must be saved. (Acts 4:12.) Then how dare any man claim to be a "soul-saver?" Jesus, as a man, died, was buried, and arose again. The debt is all paid. He put away all of our sins by the sacrifice of Himself. He bore them all in His own body. Justice does not demand the payment of that debt any more. "I am He that liveth and was dead, and behold I am alive forever more, and hold the keys of death and hell." Since Jesus, the Head of the church, has been raised from the dead, even so in Christ all the members of His body shall be made alive and resurrected in the

image of Jesus. There is no danger of the body perishing so long as the Head is above the waves. "Because I live, ye shall live also." Precious, broken-hearted child of sorrow, remember that Jesus was a man of sorrows and acquainted with grief. You are following Him in sorrow's vale. He did not tell you to go before and He would follow after you, but says for us to follow Him. We do not like to follow Him in tribulation. But if we are His, we are certain to have tribulations. Oh! that I could follow Him in all His teachings. I hope I love my blessed Saviour well enough to preach His gospel freely. Old Baptists can afford to tell the truth without being paid to tell it. I average traveling nearly ten thousand miles each year, trying in weakness to extol the blessed name of Jesus, and serve four or more churches. God forbid that I should boast, but I have traveled much of the time in great pain and with fevers; but oh! my little, weak efforts often seem so unprofitable. I feel to be a failure, physically, financially, and spiritually. Jesus is my only hope and my only plea. Oh! that I could serve Him better. I often fear that my poor, weak efforts are worthless and empty, but I do love my precious brethren and sisters, and would love to comfort them and labor in love to unify them, if I could.

L. H.

THE PRESENT AND THE PAST.

The present resembles in many respects the perilous and dark days of the Reformation period. Then the masses of the people were under the influence of and were swayed by the doctrines, commandments, institutions, inventions, and traditions of men, and so are they now. Then it was unpopular, dangerous, and in many instances *treasonable* to oppose such things, and so it is now, influentially and generally. Now the demand made upon the people, the masses, for money to support these religious inventions and traditions and their advocates is amazing, burdensome, and tyrannical, and so it was then. Then the substance of the whole system of prevailing, prevalent, popular religion was, "Pay the priest and save the soul." Now it is practically the same, "Pay the preacher and save the soul";

for many of the modern preachers represent themselves to the people as soul-savers, and presumptuously invite "the unsaved to come up and be saved"; but then, of course, the people must pay him for it, else he will not preach. Now, human righteousness is everywhere taught popularly, as the way of salvation, and so it was then.

The folowing lines from Charles Mackay describe the days that are gone:

"Who is it that mourns for the days that are gone,
When a noble could do as he liked with his own?
When his serfs, with their burdens well filled on their backs,
Never dared to complain of the weight of a tax?
When his word was a statute, his nod was a law,
And for aught but his 'order' he cared not a straw?
When each had his dungeon and rack for the poor,
And a gibbet to hang a refractory boor?

They were days when a man with a thought in his pate
Was a man that was born for the popular hate;
And if 'twere a thought that was good for his kind,
The man was too vile to be left unconfined.
The days when obedience, in right or in wrong,
Was always the sermon and always the song;
When the people, like cattle, were pounded or driven,
And to scourge them was thought a king's license from heaven.

They were days when the headsman was always prepared—
The block ever ready—the ax ever bared;
When a corpse on gibbet aye swung to and fro,
And the fire at the stake never smoldered too low;
When famine and age made a woman a witch,
To be roasted alive, or be drowned in a ditch;
When difference of creed was the vilest of crime,
And martyrs were burned half a score at a time.

They were days when the crowd had no freedom of speech,
And reading and writing were out of its reach;
When ignorance, stolid and dense, was its doom,
And bigotry swathed it from cradle to tomb.

But the Present, though clouds o'er her countenance roll,
Has a light in her eyes, and a hope in her soul,
And we are too wise, like the bigots to mourn,
For the darkness of days that shall never return."

Martin Luther's memorable protestation upon the article of justification, made in the dark days of popery and at the peril of his life.

"I, Martin Luther, an unworthy preacher of the gospel of our Lord Jesus Christ, thus profess and thus believe, that this article, THAT FAITH ALONE, WITHOUT WORKS, CAN JUSTIFY BEFORE GOD, shall never be overthrown, neither by the emperor, nor by the Turk, nor by the Tartar, nor by the Persian, nor by the Pope, with all his cardinals, bishops, sacrificers, monks, nuns, kings, princes, powers of the world, nor yet by all the devils in hell. This article shall stand forth whether they will or no. This is the true gospel. Jesus Christ redeemed us from our sins, and He only. This most firm and certain truth is the voice of Scripture, though the world and all the devils rage and roar. If Christ alone take away our sins, we can not do this with our works; and as it is impossible to embrace Christ but by faith, it is, therefore, equally impossible to apprehend Him by works. If, then, faith alone must apprehend Christ, before works can follow, the conclusion is irrefragable; that faith alone apprehends Him, before and without the consideration of works; and this is our justification and deliverance from sin. Then, and not till then, good works follow faith, as its necessary and inseparable fruit. This is the doctrine I teach, and this the Holy Spirit and church have delivered. In this will I abide. Amen." G. W. STEWART.

AFFLICTION—HUMILITY—MODERATION—SALVATION BY GRACE—WORK IN THE MINISTRY—SOUNDNESS—FORBEARANCE.

I have been kept at home for several weeks by the sickness of my wife, and missed my regular appointments, and have not written for our papers so much as

usual. I ought not to complain, for I have been greatly blessed in my family with health for many years, so that I could devote my time to my churches and to writing. I find it hard to be reconciled to affliction. How hard it is to practice what we preach! I have great reason to be thankful that it is as well with me as it is, yet I find at times a murmuring spirit rising up within me.

It is a great blessing to one when he is growing old to be free from a jealous, fault-finding spirit—to be humble and tender-hearted and forgiving. As a sound pear grows sweeter and sweeter to the day it drops, so we should be more loving and forgiving to death's day. I find it is difficult to take part in discussing matters of difference and yet maintain a loving, gentle temper. When I was a child I heard Elder E. D Thomas preach about how liable we are, in opposing an extreme, to go to an opposite extreme. He spoke of two bulls fighting on a bridge, and one pushed the other off the bridge, and, as he fell in the water, the other ran off the other side and so both were off the bridge. This is a pretty good illustration of things that have come to my notice since, and a pretty good illustration of some things in my own life. I love to think of the church as belonging to God; it is "My church," "and the gates of hell shall not prevail against it." I love the words, "Thine is the kingdom, and the power, and the glory." The strong arm of God can care for it; it is *His*, and the glory is His. In the keeping of the church, God is glorified. Truth can not die, for it glorifies God. When we are all in our graves other men and pens will still set forth "truth in love." Should the church die, should truth cease from the earth, the glory of God would be trailed in the dust. Christ, in praying for His people, said, "All Mine are Thine, and Thine are Mine, and I am glorified in them." God is concerned for the glory of His Son, and the glory of His Son is enhanced by keeping His people to time's end. Strife and confusion may be expected with a people that love truth. War in our ranks tends to make us read our books and sharpen our swords; it tends also to the elimination of error; during my ministry of forty years I have seen some ques-

tions settled among us. I have had a hope since August, 1869. I was first concerned about my sins in 1868. I tried to get religion. I tried the work system, and the longer I tried it the worse I was. Sometimes I took a vow to do better, and live a better life, but I failed to keep my vows, so long and so much that I lost confidence in self. As I see it now, I was thus prepared to love the grace of God by learning for myself how insufficient the work system was. I learned, too, more about the inbred corruptions of my own heart, so that I felt the need of a system of religion that could save one that was in every way unworthy. The third Sunday in August, 1869, I went into an old pasture where I was hid, and there I tried to pray, and there my burden was gone, and hope sprang up, and I did so rejoice in my new hope. The next week my wife and I joined the church, and soon I began to think of preaching as a duty, and the next February I made my first effort—a poor, little, feeble effort it was, but in it I found rest. The next May I was called to the care of four churches, and have never had the care of a less number—sometimes more. My wife became willing I should go at the request of brethren, and never murmured or complained of it, and I have tried to be of use to our people; but I do feel that I have been a feeble gift, if a gift at all. The Old School Baptists can be relied on as friends, and as true, by those who are true to their principles.

I can truly say I do not desire to live my life over again. "I would not live alway; I ask not to stay." I have preached and traveled with a great many brethren now in their graves, and I often think of them. I am not in favor of fellowshiping everything. I believe in dropping fellowship with some things; yet I know that patience and forbearance are at times the best.

My wife has been sick three weeks now (August 13th), and we hope she is better to-day. We know that we must all die, and we need not be surprised if it comes to us soon.

I certainly love our faithful brethren who are laboring for the peace and good of our churches.

Affectionately, J. H. O.

QUESTIONS AND ANSWERS.

1. Q. Is there a *natural* faith in God? A. Yes; "the devils believe, and tremble" (James 2:19).

2. Q. Is there a *natural* joy in hearing preaching? A. Yes; the adulterous and murderous Herod Antipas, tetrarch of Galilee and Perea, "heard John the Baptist gladly" (Mark 6:20).

3. Q. What is the difference between *natural* faith and joy and *spiritual* faith and joy? A. Natural faith and joy are principles of the head, the old man, the unrenewed nature, and are not expressed in the outward life; while spiritual faith and joy are principles of the heart, the new man, the renewed nature (renewed by the Spirit of God), and are expressed in the outward life. For a thousand natural believers, it is hard to find a hundred spiritual believers. True, spiritual faith works by love, overcomes the world, and receives as its end the salvation of the soul (Gal. 5:9; I John 5:5; I Peter 1:9).

4. Q. What are your views of John 13:14, 15? A. That, just as Christ, our Lord and Master, washed His disciples' feet, so ought we, both literally and spiritually, like Him, wash one another's feet. "The servant," adds Jesus, "is not greater than his lord; neither he that is sent is greater than he that sent him" (verse 16). The exact time and place of this lowly act do not seem to me to be of any importance; but the main thing is the spirit of humble love which should be manifested in this service.

5. Q. By what authority did Ezekiel Holliman in 1639, at Providence, Rhode Island, baptize (immerse) Roger Williams, and then Roger Williams baptize Holliman and ten others, to form the first Baptist church at that place? A. By no divine authority, as, Holliman himself had not been baptized (immersed), and, so far as we are informed, was not authorized by God, as John the Baptist was, to baptize others. Roger Williams himself doubted the validity of this procedure, and withdrew from the so-called church four months afterwards, and seems never again to have united with any religious organization, but remained, as he said, a

Seeker, seeking but never finding a church of pure apostolic faith and practice. Only a few Baptist churches in America sprang from Providence church; the great majority were formed by Baptists who came from the British Isles, or from churches formed by such immigrants. The Old School or Primitive Baptists trace no succession from Providence church, Rhode Island. It is utterly impossible for any church or any so-called "church" or any society or order of men to trace back a material succession to the Apostolic Church; as admitted by all honest, informed, and credible historians, all such claims are forever buried in the darkness of the "Obscure Age," A. D. 70 to 100—the heretical Romanists contradict themselves in the pretended succession of their "Popes" during that period; the Scriptures do not say that the Apostle Peter was a pope, or that he was ever at Rome, or that he ever had any successors. Leo I (440-461 A. D.) was the first real "Pope." The only true apostolic succession is the succession of apostolic truth. S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

A REMARKABLE AND MYSTERIOUS INTERPOSITION.

The following, sent by a friend, was taken from an old periodical; we should have been glad had there been more details, not that we wish to question the truth of it.—*Editor.*

In that part of the country to which our narrative refers was found scattered here and there many churches of Truth. These churches had formed themselves into an Association in order that they might help each other in any operation that might refer to an individual church, or to them as a body, their great aim being the furtherance of the kingdom of Christ and the spread of pure gospel truth. Amongst the funds of the Association was one called the "Chapel Building and Enlargement Fund," and when application was made by any church, the committee met, and if the application was

approved and accepted, the rule was (and we think this rule worthy of record and imitation) that the pastor or deacon of each church should take a book, and fill up the form on the cover as to how much they would collect by the time of opening. The pastor or deacon would then inform his church of the amount they stood engaged to raise by such a time, and requested that as many as could would kindly give in their names for weekly subscriptions of one penny and upwards, but that such subscription must not interfere with the regular contributions to the cause.

The dear old pastor to whom we have now to refer was one of their leading men. Perhaps his was the largest and most wealthy of all the churches connected. He had on this occasion promised a handsome sum, and as the time sped on he found his people "coming up" remarkably well. At last the opening services of the new chapel were announced, and this dear old pastor was to take a most prominent part in these services. His book contained a sum far exceeding the amount promised, which he made a matter of special thanksgiving to the Lord.

The chapel being at some long distance, and his presence being desired and needed at their business meeting the previous evening, he decided to start in the afternoon of the previous day. He rode his horse, as a good part of his journey lay through fields where no vehicle could pass, so as to save the much longer distance by the main roads. He possessed a valuable gold watch and chain, the gift of his people, and when commencing his journey with the packet of money, thoughts arose which led him to breathe the fervent prayer, "Lord, do give me a safe journey!"

He traveled on till within a short distance of the place where he turned into the fields. Here stood a wayside inn. It being a hot summer's day, he resolved to refresh himself and his horse. He was shown into the parlor. Passing in, he saw in another room a rough, powerful-looking man sitting on the table, having before him a large bagging hook, used in harvest work, bound up in haybands. He did not like his appearance, but as his stay was short, he supposed he had left him behind. He turned into the fields, and whilst going down the

first long one he came to a break in the hedge, and was alarmed to see, some distance ahead, the same man, crouching on the other side of the hedge and unbinding his hook. He at once stopped his horse.

It came to his mind, "Before starting, you committed yourself to the care and keeping of your heavenly Father. *Trust Him!*" He leaned forward, resting his head on his horse's neck, and for some minutes poured out a fervent prayer for divine interposition. He raised his head, and was much surprised to find by his side another horseman, of most superior appearance. He felt at once a solemn persuasion that the Lord had sent him in answer to fervent prayer. As the stranger did not speak, he commenced to address him.

"I feel," he said, "humbly grateful, sir, that you should have been sent to accompany me at such a time of need, for I am apprehensive of danger from a man I have seen crouching on the other side of the hedge. But I feel now all will be well." He bowed most reverently. "How timely," the old pastor continued. "Ah! God is never behind with His interpositions." The stranger bowed as before.

They now came to the gate leading into the field where he expected to meet the man he had dreaded. He had a secret wish that his august companion should go through first, so taking the croom of his whip, he laid hold of the latch of the gate, pulling it open and backing his horse to let the stranger through, but was much surprised to realize the fact that he was nowhere to be seen, and was gone. Looking up by the hedge where he expected to see the man, he saw him at the top of the field, making his way out as fast as he could, again binding up his hook. He stayed a few minutes to pour out his praise and thanksgiving to God for the marvelous deliverance granted, and pursued his way in full speed with joy and gladness of heart.

He reached his journey's end in peace and safety, and told of the wonders God had wrought in even sending His angel to deliver him, when he and his dear friends praised the Lord together. Blessed services were held next day. The foregoing circumstance was referred to, showing how the enemy was defeated, and God abundantly glorified. The opening day was one of great re-

joicing and free giving, and with the noble collections and the surplus brought by the dear old pastor and others, we believe the chapel was freed from debt. To God alone be all the glory.

The above narrative is taken from *The Friendly Companion,* of August, 1910, a monthly periodical published by Farncombe & Son, of London, England. It was published, with some slight variations, in THE GOSPEL MESSENGER of April, 1903, from Mr. C. H. Spurgeon's book, "The Clew of the Maze." Mr. Spurgeon said that he copied it from a Welch quarterly magazine, and that the name of the minister was Jones, and that Mr. Jones testified to the literal truth of the narrative to his dying day. As the church was a member of an Association, and as Baptist Associations began in Wales, it is probable that Mr. Jones was a Baptist minister. The Welsh magazine said that the vicious looking man had a scythe whose blade was covered with grass, and that the stranger who appeared, after Mr. Jones's prayer, was a man in white clothing on a black horse, and that the latter passed through the gate at the foot of a long gently-sloping hill, and that, when Mr. Jones, remounting his horse, looked at the stranger and said, "Surely the Lord has sent His angel to deliver me," then the stranger for the first time spoke, saying "Amen!" and at once vanished from sight. See Psalm 34:7; Acts 12:1-19. S. H.

IF IN ARREARS, PLEASE REMIT.

As the unavoidable expenses of printing and mailing THE GOSPEL MESSENGER are very heavy, I am reluctantly obliged to beg those of our subscribers who are in arrears to please send me the small amount of their indebtedness as soon as they can. I have labored to maintain, in THE GOSPEL MESSENGER, independently of human intimidation or applause, what I believe to be the pure and entire teachings of the Scriptures, for the glory of God and the good of all His dear people; and, on this ground, I appeal to all the lovers of spiritual and eternal truth to aid me in continuing the publication of THE MESSENGER. S. H.

KEHUKEE ASSOCIATION.

The 145th Annual Session of the Kehukee Association is appointed to be held, D. V., with the church at Briery Swamp, Pitt County, N. C., Saturday, Sunday, and Monday, October 1st, 2d, and 3d, 1910. Visitors coming by rail from the north and west will be met Friday evening, September 30th, at Stokes, and Whichards, and Pactolus, on the Atlantic Coast Line Railroad from Parmele to Washington, N. C.; Stokes is about one mile, and Whichards about three-fourths of a mile, and Pactolus about five miles from Briery Swamp; it is desired that some stop at each place, to prevent crowding; those that stop at Pactolus can come and go each day, and have time to hear all the preaching. Visitors from the east should come by the Norfolk Southern R. R. to Washington, N. C., Friday evening, and go Saturday morning, October 1st, by the Atlantic Coast Line R. R. to Whichards, which place the train reaches before 9 a. m. All lovers of truth are cordially invited.

M. T. LAWRENCE, *Clerk.* S. HASSELL, *Moderator.*

ERRATUM.

In THE GOSPEL MESSENGER for September, 1910, in Eld. S. V., Ford's letter, ninth line from the bottom, "disobedience" should be "obedience." This gross mistake was strangely made by the printer, and was not noticed by the proof-reader. S. H.

EXTRACTS.

GLENWOOD, ALA., Aug. 2, 1910.

Elder E. T. Jackson, Pink, Ala.—

VERY DEAR BROTHER IN CHRIST, AND FELLOW-SERVANT IN THE GOSPEL: Your esteemed favor of July 22d came duly to hand, and has been repeatedly read with mixed feelings of pain and pleasure. It is painful to know that you had not attended a meeting of the church since the opening of the current year, that the church at Friendship is about dead, and that you don't think you will meet together there any more, that you had not seen Brother Bradley within nearly a year and had last heard that he was nearly blind. Also sad to learn that you sojourn among people who are dead and have no enjoyment, etc. But I am glad that you think of poor, unworthy me, and have a desire to see me; for such are my feelings toward you, and I often think of you and the sad condition of the Baptists, not alone in your immediate vicinity, but almost everywhere in the South. I am glad of your good physical health, a great blessing which I have not been favored with for quite a long time. I am glad that you have life enough to know when other people are dead. There are many people all over the world who do not know anything about life, therefore they are in a far worse condition than yourself. I am glad of the evidence that, although dear Brother Bradley is almost blind, physically, yet he has the eye of faith that penetrates the dark veil of time and all its afflictions and privations, and through the gloom of mortal death, and seizes upon the world of light, life, and glory immortal, where all shall know even as they are also known and see the blessed Saviour as He is and be like Him.

You and Brother Bradley have my constant sympathy forasmuch as I am, I hope, your fellow-traveler and fellow-sufferer in the journey to-

ward the celestial city. If we are not deceived, we will enter through the wicket gate and be conducted to that country "where congregations never break up, and Sabbaths never end." Armed with this faith and anchored by this hope, in the strength of our Almighty Friend, the terrible battle of this life will be successfully fought and final victory given us through Jesus Christ our Lord.

I have enjoyed recently, through the mercy and goodness of the Lord, some precious seasons of refreshing among the brethren at Mount Olive, Lee County, and Mount Zion, Pike County, Ala. The first-named church is the one by whose authority I was ordained near forty years ago; and it is a sacred privilege to me to attend a church meeting at that place. The annual three-days meeting, which I attended, embraced the fourth Sunday in July. Elders J. T. Satterwhite, the pastor, and R. A. Thompson, of Hepzibah church, were present.

The last-named church is under my charge as pastor, and a lovely little band of believers of the gospel of Christ. This church entertained our Union Meeting, which embraced the fifth Sunday in July, and Friday and Saturday before. The attendance was not very large, but the order and attention to the services was excellent. Elders J. V. Cummings and A. L. Ray, both residents of Henry County, Ala., and licentiate T. E. McGowen, of Houston County, were present, and delivered able and comforting discourses which were well received. Elder C. W. Harden, former pastor of this church, was present on Saturday and Sunday, but was too feeble to take part in the preaching services, but gave us a short address which was much appreciated by the church.

Excuse this lengthy letter, and come to our meetings when you can.

Yours in hope, J. E. W. HENDERSON.

BENTONVILLE, IND., July 17, 1910.

DEAR BROTHER HENDERSON:—You will be surprised, no doubt, to hear from one who never saw nor met you in this life—although I have been so often comforted by your pen. Often have I shed tears of joy for such able gifts to comfort the children of God in their trials and journey in this life. Surely we are a poor and afflicted few—strangers and pilgrims here below. The world knows us not, neither do they know of our joys or sorrows. The sweetest moments I have enjoyed in this life were when I could look away from the imperfections of the flesh and behold the perfections of Jesus, and know that without Him I am nothing, less than nothing, and vanity. Oh! how little I do feel when it pleases God to reveal to me myself. Oh! how I need Jesus all the time; for I blunder and make mistakes, and can not run with patience the race set before me without help from the Lord. Oh! how I realize my imperfections, shortcomings, and weakness in trying to live a Christian life. But, thank the Lord, I have been highly favored of the Lord with the privilege of hearing much good preaching in my old age and the sunset of life. I never get tired of hearing the gospel of the Son of God. O my soul! has God prepared my heart to be the fruitful hearer? If so, it is well, my brother.

I could scribble on and on, but you'll be tired e'er you read this poor letter. Cast the mantle of charity over it; the strong must bear with the weak. May God be with you and bless you in your declining years, that you may be spared to comfort the Lord's children for years to come, is the prayer of your unworthy sister in Christ.

ELIZABETH CUMMINS.

BENTONVILLE, IND., Aug. 4, 1910.

Elder J. E. W. Henderson—

DEAR BROTHER IN CHRIST AS I HAVE A HOPE:—Your good and highly esteemed favor has reached my hand to-day. How thankfully I received it, for I know it is from a sincere heart—one that God has prepared for free grace to dwell in. You are one of God's great gifts to comfort His children, who have been taught of the Lord, and not another. O! when it is the Lord's work it will stand forever and ever. "Happy art thou, O Israel, a people saved by the Lord." "They were hungry and thirsty, sick and wounded; they drew near to the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses," and healeth them. For, "as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." As the brazen serpent cured the Israelites who looked, so Jesus Christ will heal those who by faith look to the Lord. The works of the law are physicians of no value to the distressed conscience; but Christ is a present help, the fountain opened for sin, to whom we may go as often as we are wounded; for there are many serpents in the camps of Israel still. Oh! for a closer walk with my Saviour, and at last to say, "O death, where is thy sting? O Satan, where is thy power? Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Yes, my brother, if there is anything in my poor letters that is worth the time and trouble of printing them, it is all right. I have taken THE GOSPEL MESSENGER for many years, and can say truthfully that your pen has given me much comfort and consolation. I see in my last MESSENGER that your dear wife was very sick; I hope that ere this time the Lord has restored to health yourself as well as your wife. Health is a great blessing in this life. The Lord bless you, is my prayer.

Your sister in hope of eternal life, ELIZABETH CUMMINS.

DODD CITY, ARK., May 31, 1910.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN A PRECIOUS HOPE:—Please find enclosed two dollars, one for THE GOSPEL MESSENGER and one for Elder R. H. Pittman's Biographical History of Ministry. I am well pleased with THE MESSENGER. I have always admired the way and manner in which you write. The lamb-like spirit manifested in your writing is worthy of the highest esteem among God's children. I notice that Elder Pittman lets ministers have his book for half price. I have the name of being a minister among the Old Baptist people, though I never felt worthy of the title.

As ever, your brother in gospel bonds, WM. J. CASY.

WYNTON, COLUMBUS, GA., June 22, 1910.

Elder Sylvester Hassell—

DEAR BROTHER:—I love THE MESSENGER and the people it represents; they are my people, and I love to hear from them, though strangers in the flesh, yet well known in the spirit. How refreshing to me are their gracious words of faith, love, hope, and encouragement. This is the people that Ruth loved—that is, they are prompted by the same Spirit, and they love the same everlasting truths and doctrine that she and all the holy men of God have loved and have rejoiced in in all generations. The blessed Master said that Abraham saw His day, and was glad. This is a great privilege which brings a good hope to those that are permitted by faith to enter into the joys of this kingdom. David said, "One day in Thy courts is better than a thousand," etc. I believe that

I can in truth make the same assertion, though I feel to be too unworthy to claim it. And my desire is that I may ever have the companionship and the fellowship of this people, and have the leadings of the Spirit of their God. One of the greatest comforts that I have in this life is the thought that God's people pray for one another, and it may be that some humble child of God may have a spirit of prayer for me, for I often feel too unworthy to approach a throne of grace.

I am yours in hope of eternal life through Christ our Lord,

GEO. W. CARGILL.

PAVO, GA., R. 4, Box 77, June 25, 1910.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—As my subscription for MESSENGER is about out, I feel it my duty to renew. I esteem THE MESSENGER very highly, and like the form in which it is gotten up. It can be so conveniently preserved for future reading. I esteem it for its extensive correspondence, which so cheers my heart to know that our God has a people who believe and know the truth all over the land, north, south, east, and west, who see eye to eye, and speak the same thing—that salvation is of the Lord. I esteem it because of the editorial management and carefulness to send forth such things as make for peace and things whereby one may edify another in the truth of the gospel. The communications and editorials, as a general thing, are edifying to me, though some articles I do not fully understand when the writers dive into deep things far beyond my comprehension. But I wish to have gospel forbearance and charity, and not discard brethren simply because they can understand these deep things of God better than I do. Communications on the experimental life and daily walk of Christians are far more edifying and comforting to one of feeble mind like myself.

Your weak little sister, (MRS.) ANNIE SMITH.

R. 2, MARYVILLE, TENN., May 12, 1910.

ELDER HASSELL:—I am sending you one dollar for THE MESSENGER another year from the expiration of my subscription. I am a poor man, but I feel happy and thankful to the most high God that He has blessed me with this dollar to send to you for the precious MESSENGER. I pray God will bless it to the spread of the gospel. THE MESSENGER is a welcome visitor into our home. Dear brother, the Lord has wonderfully revived His grace in my heart, and in all of God's dear children at this place, since I last wrote you. Never have I found Jesus so precious to my soul as of late. Dear brother, I have had a hope in Christ about twenty-four years, and have belonged to the Primitive church about twenty-two years, but I have been bound by Satan until about six months ago. Permit me here to give you a sketch of my experience. There was a revival here, and the Devil kept me from going about a week. Then an angel of light persuaded me, through my wife and son, to go one night; and, to my astonishment, when I entered the church, the Holy Spirit was so powerful that I was made to shake and quake. I felt to be miserable and wretched. I went the second time without any relief, and, as I and my companion were going home, I told her it seemed to me something great and powerful was going to befall me. We came home and had a long talk about Jesus before retiring, and at last we did retire, but I could not sleep, until after 12 o'clock I became exhausted and fell to sleep, and the next thing I knew another great surprise took place. Just at 3 o'clock a. m. the great God of the heavens and earth awoke me from sleep to give me the greatest blessing of my life. Praise God, I was so happy; and I have been happy daily

since. And now I can truthfully sing rich, free, and redeeming grace. My experience is a strange one, yet it is a true one.

Yours in peace, E. A. WHITE.

Elder S. Hassell— CHILLICOTHE, TEX., Aug. 14, 1910.

ESTEEMED BROTHER IN A GLORIOUS FAITH:—As I have moved back to Chillicothe, Texas, I will ask you to mail THE GOSPEL MESSENGER to me here instead of Floydada, Texas. Dear brother, I was glad indeed to read your article on "Extremes Meet," in last MESSENGER; also Brother Stewart's writings on Predestination. It seems that the brethren who are at variance on the subject of Predestination would become reconciled after considering those articles and comparing what Brothers J. S. and P. H. Newman write in *The Primitive Baptist Signal* on Permissive Sin, and Election, Predestination, and Foreknowledge. Oh! that Baptists would cease to gnaw on bones of contention, and dwell in peace, speaking and writing such things that are revealed to man, instead of striving and confusing the household of faith on unrevealed matters. But, to sum the whole matter up, we will say that no strife proceeds from God, but all is caused from putting confidence in an arm of flesh.

Sincerely, A. J. MCCLENDON.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

DEACON SILAS W. GRESHAM.

Brother Silas W. Gresham, son of Elder Josiah Gresham, was born in Henry County, Ga., September 16, 1826. He married Miss Frances M. Edmonds, May 30, 1846. Of this union were born six children, two of whom are dead. The four living are, Mrs. Amy K. Weed, Josiah A. Gresham, James T. Gresham, and Mrs. Peggy F. Stanley. There are 26 grandchildren and 35 great-grandchildren. Brother Gresham joined the church at Nance's Creek about sixty years ago, and was baptized by his father. His wife joined some years after. She died about twenty years ago. They were very devoted to their church, and very faithful in attending it, and going to sister churches and Associations. Brother Gresham and the writer were ordained deacons at Camp Creek church in 1865. From that time on through his life he used the office of a deacon well. The most of his time he was stout for a man of his age. A few months ago he gave way and went down until July 1st, when he called all his folks and those present, and told them good-bye,saying that he was ready to go—his way was clear. That night he became speechless. Next day he showed signs of rejoicing, frequently bringing his hands together with a weap slap. In the evening he fell asleep in Jesus without a struggle, at his daughter's, Sister Amy K. Weed's. His request was that his funeral be preached by the writer, others taking part. His remains were interred in the cemetery known as the Gresham graveyard, DeKalb County, Ga. J. T. JORDAN.

WHITMEL DAVIS

Died near Hamilton, N. C., December 31, 1909. He was a son of Thomas and Winifred Davis, and was united in marriage to Nancy Davis in the year 1875. They had two children to survive him with their mother. He united with the church at Conoho in the year 1873, about the same

time as the writer, and was baptized by Elder John W. Purvis, and afterward united with the church at Hamilton by letter, and died a consistent member of the church at this place. I was with him much, and loved him as a dear brother in the Lord. In his last days he was much afflicted, and was a great sufferer, and died with pneumonia. He was deacon of the church for several years, and tried to be faithful in the duties of that office. May the Lord bless his lonely widow and those he has left behind.

Affectionately, M. T. LAWRENCE.

Hamilton, N. C.

MRS. MARTHA L. DAVIS

Died in Martin County, N. C. She was a Barfield, and was married to J. L. G. Davis of this county, and united with the church at Hamilton, N. C., and was baptized by the writer a few years ago. She lived and died a very humble and orderly member. Her husband died several years before her, and she leaves, I think, five children to mourn her loss. May the Lord comfort them in their bereavement.

Hamilton, N. C. M. T. LAWRENCE.

MISS MARGARET A. PIPPEN.

It is with much sadness that I write an account of my aunt's death, who, after a lingering illness of six months and seven days, quietly fell asleep in the arms of her Saviour on July 13, 1910, in the full triumph of the faith of God's elect. "Ma," as I called her, was born September 3, 1840, being nearly seventy years old. She had been in very feeble health for several years; and on the 6th of January, 1910, she fell out of doors, which rendered her perfectly helpless the rest of her days. Ma was a member of the Primitive Baptist church, and had been for thirty-five or forty years; and was true to her faith and doctrine. She was anxious for the time to come for her to get out of her sufferings. She said she "knew it would be hard for her friends to give her up, but she wanted them to rejoice and not to grieve." Everybody that was with her during her sickness said she bore her sufferings the most patiently of anybody they had ever seen. She left several sisters and brothers and other relatives and many friends to mourn for her; but we feel to know that our loss is surely her gain. She had been unable to attend her church for several years, but was a subscriber to GOSPEL MESSENGER, and read THE MESSENGER and believed it to be the true doctrine. She read a great deal. She read her Bible and Hassell's Church History mostly. She didn't want any doctor during her sickness, and toward the last refused to have any at all. Many of her friends begged her to have a doctor, but she said "There was no use, for she had to die." She was a mother to me; my mother died when I was two months and a half old, and she had the full care of me all my life. She was buried here at her home at the Pippen graveyard, where her father and stepmother are buried, where she had lived for nearly sixty years. Burial services were held here at the house. She loved good music, and some of her friends sang and played on the organ "Rock of Ages" and "Death is Only a Dream." Then her pastor, Elder Johnson, held burial services. She and I lived alone for thirteen years, and I attended to all her business for her, and subscribed to THE GOSPEL MESSENGER so many times; and now it seems hard that this must be the last I will ever write for her. But I know that if I can only be as well prepared to meet death as she was I will surely meet her again where there will be no parting. EMILY TUCKER.

Clarkesville, Fla.

DEACON G. T. KNIGHT, J. H. MOODY, AND JOSEPHINE KICKLIGHTER.

In memory of Deacon G. T. Knight, J. H. Moody, and Josephine Kicklighter—all of Bethel church, Liberty County, Ga.—whom God in His wisdom hath seen fit to remove from us in the space of about three months.

We, your committee appointed to write a tribute of respect in memory of those dear departed ones, submit the following:

While we, the church, weep at the loss of those we so much love, we feel sure that they are at rest in the sweet arms of their Saviour. We have had the sweet pleasure of witnessing the gift of God in them for several years.

Brother J. H. Moody was the first of the three to be taken from us. His death occurred April 24, 1910, at the age of 55 years and about eight months. Brother Moody suffered a great deal, for some time before his death, with some stomach trouble, but seemed to bear his suffering with patience. Brother Moody united with Bethel church, October 13, 1892, and remained a consistent member up to the time of his death, always ready to lend a helping hand. He leaves a wife (who is also a sister) and several children to mourn their loss. But we feel that their loss is his gain; for truly he was a faithful brother, and one who greatly enjoyed the preaching of the gospel, and the association of his brethren.

Sister Josephine Kicklighter was next to be taken from us. Her death occurred June 8, 1910. She united with Bethel Church, September, 1886, together with her husband, Seaborn Kicklighter, deceased; and she lived a consistent member up to the time of her death, always filling her seat when opportunity and health would permit. She always seemed to be of a quiet and pious disposition. Although she was delicate and feeble for many years, she remained faithful to attend her meetings, thus showing a good example for her children to follow. Truly a mother in Israel is gone from us, but we can not wish her back, as we feel that she is basking in the smiles of a glorious Redeemer, where there is no sorrow, sickness, pain, or death, and we must bow in submission, and say, "Sleep on, sister and mother." Sister Kicklighter lived to the ripe old age of 74 years.

In quick succession followed the death of our dear and much beloved brother and deacon, G. T. Knight, whose death occurred about midnight of the 15th of June, 1910. Brother Knight was to us a deacon indeed, and a sweet singer, and a good clerk, a good friend and neighbor, a good father, and good husband, a man who had made many friends in his county, and he served as tax collector for the people of his county, including the years 1905 to 1909, much to the satisfaction of the people, and with credit to himself. In the death of Brother Knight the church has sustained one of the greatest losses that she has ever had, which loss only God Himself can replace, and the church is now in mourning. But we mourn not as those who have no hope; for we feel like the evidences that Brother Knight left were real—to know him was to love him; and oh! how we miss him. We pray that the Lord of heaven will give us such another one—as we feel sure that God's gifts never die. We ask an interest in the prayers of all praying people who may chance to read this, in this sad hour of bereavement. Brother Knight was born May 4, 1851, and died June 15, 1910, making his stay on earth a little over 59 years. He was married to Welthy A. Dasher, October 25, 1877, with whom he lived happily until death—the same being to him a helpmeet indeed; and they both united with the church at Bethel, June 28, 1884. Brother Knight leaves a heartbroken wife and several children (all

grown but two) to mourn their loss, together with many relatives and friends. But we must bow in submission to the will of the Heavenly Master and say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We have never witnessed a greater gift in our church than was Brother Knight. We have been witnessing his good and godly life in the church for nearly twenty-six years, and now we do not murmur or complain that God has taken him. We are glad to leave the life of this good man written on our record book, so his dear companion and children can see our love toward him. His life was a blessing to all with whom he was associated. In the death of Brother Knight the church has lost a true and loyal coworker in the cause of our Lord and Master, a friend and supporter of the church. And be it resolved, first, we extend to his dear wife and children and relatives our heartfelt sympathy in this great trial that has come into their lives, and we commend them to our Lord and Master, who is abundantly able to sustain them in every trial of life; second, that these resolutions be recorded in our church book, a copy be given to the bereaved family, and a copy be sent to THE GOSPEL MESSENGER for publication.

This done by order of the church at Bethel, on Saturday before the second Sunday in July, 1910.

A. R. STRICKLAND,
B. J. WOODCOCK,
W. H. DASHER,
Committee.

A USEFUL PAMPHLET.

A neat pamphlet has been issued by Elder Walter Cash, of St. Joseph, Mo., containing the Articles of Faith of the Primitive Baptist church, with proof texts of Scripture in connection with each article; Rules of Decorum, and a treatise on the Obligations of Church Members, the whole forming a convenient and useful booklet which all Primitive Baptists should have at hand. Price per single copy, 10 cents; one dozen, $1.00. Send stamps or coin to Elder Walter Cash, St. Joseph, Mo.

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For catalogue and other information of the school, address

J. W. GILLIAM, *Principal,*
Altamahaw, Alamance County, N. C., R. F. D. No. 1.

Vol. 32. No. 11.

THE GOSPEL MESSENGER

"Speaking the Truth in Love."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

PRICE, $1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

NOVEMBER, 1910.

All letters, remittances and communications should be addressed to Sylvester Hassell, Williamston, Martin Co., N. C.
Write communications with pen, and on only one side of paper.
Money should be sent by money order or registered letter.
Be certain to write names and post-offices plainly.
Subscribers not receiving The Messenger should notify us.
Any one sending us five dollars for five new subscribers shall have one copy of The Messenger for one year free.

EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C

The Gospel Messenger

NOVEMBER, 1910.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 32. Williamston, N. C., November, 1910. No. 11

PRECIOUS BLOOD.

"The precious blood of Christ."—I Pet. 1:19.

What sacred fountain yonder springs
  Up from the throne of God,
And all new cov'nant blessings brings?
  'Tis Jesus' precious blood.

What mighty sum paid all my debt
  When I a bondman stood,
And has my soul at freedom set?
  'Tis Jesus' precious blood.

What stream is that which sweeps away
  My sins just like a flood,
Nor lets one guilty blemish stay?
  'Tis Jesus' precious blood.

What voice is that which speaks for me
  In Heaven's high court for good,
And from the curse has made me free?
  'Tis Jesus' precious blood.

What theme, my soul, shall best employ
  Thy harp before thy God,
And make all Heaven ring with joy?
  'Tis Jesus' precious blood.

—*Joseph Irons, of England (1816).*

Dear Brother Hassell:—I have just finished reading the contents of the October Messenger, and feel to be refreshed and encouraged thereby. I feel more than satisfied with the absence of an article from myself in this number, because I find all the space filled with bet-

ter matter than I could have furnished. My late article for the November MESSENGER will be taken as proof of this, and evidence that I was utterly disqualified to write for publication. But I am feeling better now—not because I *am* better, but the Lord is so good to me, so merciful to my unrighteousness, that the burden of my heart is not so heavy just now; but I am still oppressed with a sense of my weakness, sinfulness, and unworthiness.

The reading of your experience, by my wife, late in the afternoon of yesterday, was a comfort to us both, and brought tears of joy to our eyes and comfort and strength to our poor hearts. We are glad to-day that you published it and that we were spared the privilege to read it. The Lord be praised for His infinite mercy and grace. All the articles in this (October) issue of THE GOSPEL MESSENGER seem to us to be good and seasonable.

I was blessed with the privilege of attending the annual communion meeting with Concord Church on the third Sunday in September, and also the Choctawhachie Association, at Ariton, the following Friday. Saturday and Sunday, and, although feeble, and part of the time sick, yet I enjoyed the meetings very much. At the said Association I met many dear brethren and sisters and many dear friends of my former acquaintance whom I had not seen for many years, who, like myself, have grown old and feeble, whose cheeks are furrowed and whose hairs are gray, and who have kept even pace with myself in the sorrows and afflictions of human existence, and there was mutual sympathy felt and expressed by us all. There were at the Association about twelve ordained preachers, among whom were Elders E. R. Robinson, of Louisiana, and —— Bowen, of Georgia, with whom I had not met before. The meetings were well attended, the order and conduct of the people excellent, and the preaching harmonious throughout the session. Elder A. L. Ray presided as Moderator, and the business was conducted with dispatch. I am now at home and trying to catch up with my correspondence.

Yours, in love, J. E. W. HENDERSON.

THE NEW BIRTH.

"Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3:5.

DEAR BROTHER HENDERSON:—I have had in mind the above passage of Scripture for several days; and though I do not remember ever hearing a sermon preached from it, I have been thinking over it for some time, and while I have been thinking over it, the desire to write about it has also come into my mind, and with the result that I am now engaged in the writing; and, if the Lord guide me, I hope that some one may be edified, the Lord glorified, and my mind relieved to some extent at least. Being born of water and of the Spirit, or being born again, of God, and being born and begotten of God, is in my mind the same, or means practically the same thing. The question is, how do we know that we are born again or from above? To my mind we are brought into this state by the working of the Holy Spirit within our hearts. It is true that in our natural state we are born in sin, and we are unable to bring ourselves out of the fallen state we are in by nature, of our own will, nor by the agency or will of any other human power, but only by the power of God; and when the Holy Spirit works upon the heart of a poor sinner, and convicts him of sin, God reveals to him Jesus as his great Saviour and Redeemer, and such are His by actual redemption, therefore they are born again by the Holy and regenerating Spirit of God, and they are now a new creature, a child of God, saved by the grace of God. When a person realizes fully a sense of his condemnation, and the awful consequences of sin after he departs this life, he will also realize the necessity of a Saviour, and it is quite clear that he is alive to things spiritually, according to the election of grace, and then the gospel of the blessed Lord is his delight. After receiving this new life, old things have passed away, things that we once delighted in are now abhorred, we have no more desire for them, and our conscience smites us for the old things we did, because all things are become new; we have been made alive to things spiritually, and we love God because He

first loved us. Even while we were dead in sins, He loved us, and quickened us, and raised us up to sit in heavenly places; for we are His workmanship, created anew, born of the Spirit, and are of the household of God; for by grace are we saved through faith, and that not of ourselves, it is the gift of God.

Yours, in hope of Christ,

Ozark, Ala. DAVID F. BYRD.

BANKS, ALA., August 7, 1910.

Elder S. Hassell—

VERY DEAR BROTHER IN THE LORD:—In my feeble condition, confined at home most of my time, somehow I feel a desire to write a few lines to the dear old MESSENGER. I am thankful to the Lord, I trust, that I can say that my condition is improved slightly to what it was last May a year ago, when I met you and Elder G. W. Stewart at Ramah Church, of which I have been a member since I have had a name among the Old Baptists. I have often thought of you since then with pleasure. Your preaching was so strong and uplifting to me, who am weak and unworthy of the least of the Lord's mercies. I had so often read in the MESSENGER so many of your editorials that were so instructive and comforting to poor me until I had a great desire to meet you, and hear the Lord's message from your lips, and how thankful I felt to see that desire fulfilled! But little did I think when I shook your hand good-by that I would be among the living to-day; but the dear Lord can work and none can hinder, and can hinder and none can work, and Oh, how glorious it is to have such a God as this to look to and to trust in for all things, both for time and eternity! Yes, I feel that it is through His unbounded mercy and goodness that I continue unto this day. But many have been the dark hours that I have spent since I have been so heavily afflicted, and I often feel and ask the question as David did, "Is the Lord clean gone forever?" But, blessed be His holy name, there have been a few times, when all hope was gone, that the clouds would vanish entirely away, and then I could say, "Bless the Lord, oh my soul, and all that is within me, bless His holy name!" Then it is that I am reconciled to His

will. Everything is just right and everything is praising the Lord. Then it is that I can see the Lord in everything and my joy is unspeakable and full of glory. Yes, dear brother, at such times I can feel that the Lord will sanctify these afflictions for my good and His glory. But ah! such beauties are gone with the fleeting moment; and I, a poor, helpless sinner, am left to grovel in darkness, again filled with doubts and fears and made to ask, as John did, "Art Thou He that should come, or look we for another?" Is this the life of God's children in this world? How greatly I desire to know whether I am a child of God or not. But if we knew we were the Lord's children, it would destroy hope; for when we know there is no room for hope; for what a man seeth, why doth he yet hope for it? for we are to live by hope. Then to know I can't, but to live by hope I must, which hope we have as an anchor of the soul, both sure and steadfast, and it enters into that within the vail, where Christ, the forerunner, hath for us entered—blessed thought!—there to make intercession for us. Then if Christ is making intercession for us, will the Father hear Him in our behalf? Yes, the Father has always heard Him, for they are one—one in love, one in power and in purpose. We have but one instance on record where Christ asked anything of the Father but what was in harmony with the Father's will, and that only made manifest the weakness of His humanity, for He was both human and divine. In the garden of Gethsemane we hear Him crying, "Father, if it be possible, let this cup pass; nevertheless not My will but Thine be done," thus showing that the spirit was willing, but the flesh was weak. And oh! how this truth has strengthened poor me; for death has had many terrors for me. Now it seems almost a slip of the tongue upon the part of Christ when He asked the Father to let the bitter cup of death pass; but I can't help but feel that it was on purpose that His children might be strengthened and encouraged, and to show that He was human as well as divine, and that His humanity dreaded pain as we do. But He must suffer death, for unto this end He had come into the world, that He by His death should redeem His people from the curse of the law. And, dear

brother, we see that in death His children have one promise that He was denied—that is, His children are promised His presence in the struggle with the last enemy, death. He says, "I will never leave thee nor forsake thee; I will be with thee in six troubles, and in the seventh I will not forsake thee"; and, again, "I will never leave thee nor forsake thee." And how often have God's little ones passed the valley and shadow of death and feared no evil—yes, died happy, feeling the sweet presence of the Lord. Stephen, one of the first seven deacons, died happy at the hands of his enemies, because he saw the Lord. Death is a solemn thing; but to feel forsaken of all, not only of men but of God the Father, is indescribable, and such was the death of Christ. He had, on the cross, no angel to strengthen Him, for the prophet had said He must tread the wine press alone, and He must do it. God, His Father, never promised His presence to Christ. His blessed Son, in the hour of death. He must go down into the lowest depths of suffering, and He must go there alone, for God, the Father, refused to behold the sight, and turned away from His dying Child, and heard the bitter cry fall from His suffering lips, "My God, My God, why hast Thou forsaken Me?" Not so with His children; they are promised His sweet presence in death; and may we feel Him near when the struggle comes to us and all His dear children, is my daily prayer.

May the dear Lord give you His sustaining grace and strength to continue the publication of the MESSENGER for many days to come, and a peaceful hour in which to die, is my prayer.

Yours in much affliction, C. W. HARDEN.

CHURCH ORGANIZED.

We, the members who desired to go into the organization of a new church in North Macon, Bibb County, Ga., met at the home of Deacon B. M. Moore at the Senator Bacon's place, and after singing, and prayer by Elder J. A. Taylor, Elder S. T. Bentley delivered a forcible sermon from Luke 22d ch., 28 and 29, after which

we met for the purpose of going into the organization of a church. Elders S. T. Bentley, moderator of the Echeconnee Association, and J. A. Taylor, clerk of the Ebenezer Association, and Deacon J. S. McGhee, of Bethlehem Church, Deacon J. W. Fielder, of Sardis, Deacons J. W. Newton and B. M. Moore, of Smyrna Church, and Deacon Iverson Lord, of Mt. Gilead, composing the presbytery. Elder S. T. Bentley was elected moderator and Elder J. A. Taylor, clerk. The following members, desiring to go into the constitution of the church presented their letters, viz: Sisters Nonie White, of High Shoals Church; Dora E. Causey, of Logansport, La.; Annie P. Rice, of Sardis, and Anna Patterson, of Mt. Zion; G. L. Dent and Sister Annie Dent, of Salem; J. S. Tabor, of Mt. Calvary; Elder Lee Hanks, Sister L. L. Hanks and Lester Hanks, of Bethlehem, all letters being satisfactory as orthodox and orderly. They presented a Church Covenant, Articles of Faith and Rules of Decorum, which were read, signed, and unanimously adopted by the church, all of which being satisfactory to the presbytery, the moderator pronounced them a regularly constituted Primitive Baptist Church by the name of Elizabeth.

A hymn was then sung and the right hand of fellowship was extended to the church by the presbytery and visiting members. Prayer by Elder J. A. Taylor; and Elder S. T. Bentley gave them a sacred charge, telling them to follow in the footsteps of our loving Saviour and to be content with what Christ has done for them, and to demonstrate it by their walk and godly conversation. The presbytery was then dismissed.

Elder S. T. Bentley, *Moderator.*
Elder J. A. Taylor, *Clerk.*

The church then organized themselves into a conference, with Elder Lee Hanks, moderator, and J. S. Tabor, clerk. Invited visiting members to seats.

On motion, agreed to send a petitionary letter to the Echeconnee Association, and Elder Lee Hanks and Brother G. L. Dent to bear the same.

Agreed to hold our meetings on fourth Sunday and Saturday before in each month.

On motion went into the choice of pastor and clerk, which resulted in the choice of Elder Lee Hanks, pastor, and Bro. J. S. Tabor, clerk.

Then adjourned. LEE HANKS, *Moderator.*
J. S. TABOR, *Clerk.*

September 8th, 1910.

CHURCH COVENANT.

We, as members of the Primitive Baptist Church, having been duly baptized as regular Primitive Baptists by a legal administrator, do desire to be organized into a church in North Macon, Ga., known as Elizabeth Primitive Baptist Church.

We, as members of the church of God, subscribe to and endorse the following: The Sovereignty, Omnipotence, Omniscience, Omnipresence, Immutability, Justice, Righteousness and Holiness of the one triune God who chose us in Christ Jesus before the foundation of the world, that we should be holy and without blame before God in love; that He predestinated all whom He chose unto the adoption of children and to be conformed to the image of Christ; that Christ redeemed all of the chosen vessels of mercy from under the law and its curse by His own blood, making perfect satisfaction for all the sins of all His people; that the Holy Ghost effectually calls and regenerates all for whom Christ died independent of means or instrumentalities; that life must precede all spiritual or good works; that faith and repentance are evidence of salvation and not the cause; that in regeneration we are passive, but in obedience we are active; that we are kept by the power of God and every one of the redeemed shall be safely housed in Heaven without the loss of one; that our mortal bodies will be raised from the grave immortal, spiritual bodies, and everlastingly glorified in heaven; that all the wicked shall be turned into an everlasting hell with all the nations that forget God; that the Primitive Baptist church is the church of God composed of baptized believers, and as such should stand aloof from all religious societies, such as Theological Schools, Mission Boards, Sunday Schools, Epworth Leagues, or any other society as auxiliary to the church of God, together with all oath-bound secret societies that do now exist or may here-

after exist; that we, as a church, do enter our solemn protest against the foregoing institutions of men and desire to ever stand aloof from the world and to be in full accord with the action of our fathers at Black Rock, Maryland, when they withdrew their fellowship from the innovations of Andrew Fuller. We all, being fully agreed on the foregoing, do mutually agree to come together as a church organization to keep house for the Lord, and we do agree, by the help of the Lord, to live for God and one another, and to live at each other's feet and in the most kind, tender, loving manner execute gospel discipline as given to us in the New Testament, to watch over each other in love for good; to visit the sick and poor of the church and administer to them as the Lord may bless us and as we feel impressed in our hearts. We agree to strive for the things that make for peace, and not to allow any doctrine or practice to come into the church that would divide or cause confusion or array one sister church against another. We, as members of the church, desire to be gentle, kind, tender, loving, forbearing, and forgiving, yet to be firm for the right; and, when necessary to save the body, withdraw from every brother that walketh disorderly, to reject heretics, to avoid those that cause divisions and offenses among us. We further agree to be faithful in filling our seats in conference and at our regular meetings, and to shun all such places as balls, dances, pool rooms, or places of worldly amusements, considering that we have a great profession, that we should love God, love one another, and let love sway our every act as much as possible in the house of God, and thereby glorify God in our bodies and spirits which are His, ever keeping ourselves unspotted from the world.

The foregoing is our church covenant (North Macon, Ga.). We trust that we may have the prayers of God's humble children everywhere that we may ever stand in the ways, and inquire for the old paths, and walk therein. The prospects seem good. We are a poor little band and need a house. Desire to build soon. We shall appreciate anything done to aid us in erecting our house. We desire all orderly Baptists to visit us and to pray for us. LEE HANKS.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder Lonnie Holloway, R. 1, Box 17, Graymont, Ga., and Elder J. M. Murray, Ellaville, Ga.

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The time of the *expiration* of your subscription is placed on your paper, or on the wrapper: *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

THE COURSE OF THE GOSPEL MESSENGER.

From its establishment thirty-two years ago, the leading principle of THE GOSPEL MESSENGER has been to "speak the truth in love"—to maintain the pure and entire truth of the Scriptures in the Christ-like spirit of meekness, gentleness, and love. THE GOSPEL MESSENGER has, therefore, carefully avoided all strifes of persons and words, and all bitterness towards those of our brethren who do not exactly agree with us in forms and phrases. We have not sought to lord it over God's heritage; but while earnestly contending for the perfect truth of every word of the Old and New Testament

Scriptures, we have desired to be at the feet of our brethren, and to beseech them not to bite, devour, and consume one another, but to love, bear and forbear with one another, as the sinful and fallible objects of God's infinite and eternal mercy, and to live together in peace and union. And, thanks be unto God! the great majority of them are so doing, and have been thus living together in peace for centuries. May He enlighten the minds and soften the hearts of the very few of them who deny the plain, scriptural and providential fact that He suffers sin, and from eternity purposed to suffer it, although He does not cause but hates, forbids, threatens, and punishes sin, even when laid by Him on the person of His sinless Son, and will overrule it to the glory of His holiness, mercy, wisdom, and power. (See THE GOSPEL MESSENGER for December, 1909, and June, 1910.)

Since THE GOSPEL MESSENGER was established, six other Primitive Baptist papers have been started in Texas, and four are printed there now (only one of them, and that, during recent years, making differing views of predestination a test of fellowship), so that naturally the circulation of our other papers published in other States has diminished in that State; but if the circulation of THE GOSPEL MESSENGER were as large in the other States of the Union as it is now in Texas, it would much surpass that of any other of our periodicals. I would far rather publish pure and full Scripture truth in love than to have all human beings for my subscribers.

And Elder J. C. Denton writes me that he has loved and esteemed and lived in sweet fellowship with the Elder who has recently, in one of our Texas papers, declared him (though not by name) as "excluded from the Old Baptists of Texas," and that he would be glad to be able to thus live again; and that, though not a debater by profession or practice, he is willing, in the interest of truth, to discuss with him the question of his church identity or order, and that, like Paul before Agrippa, he would be happy for the privilege of making his defense. S. H.

LAST UNITED STATES CENSUS BUREAU'S ACCOUNT OF THE PRIMITIVE BAPTISTS, JUST PUBLISHED.

[This account was compiled, by the officers of the Bureau, from reports made to them by Primitive Baptists all over the United States; and is, in general, perhaps as accurate as the Government could make it. Of course the Bureau recognizes as Primitive Baptists all who call themselves by that name. I number, in the report, the points upon which I make some concluding remarks.]

"PRIMITIVE BAPTISTS.

HISTORY.

With the development of organized church life shown in the formation of benevolent, and particularly of missionary societies, of Sunday Schools and similar organizations, during the early part of the nineteenth century, there developed also considerable opposition to such new ideas. The more independent church associations were based on the principle that the Scriptures are the sole and sufficient authority for everything connected with the religious life. The position taken was, in brief, that there were no missionary societies in the apostles' days, and therefore there should be none to-day. Apart from this, however, there seemed to many to be inherent in these societies a centralization of authority which was not at all in accord with the spirit of the gospel. Sunday Schools also were considered unauthorized of God, as was everything connected with church life that was not included in the clearly presented statement of the New Testament writers. These views appeared particularly in some of the Baptist bodies, and occasioned what became known as the 'anti-mission movement.'

Apparently the first definite announcement of this position was made by the Kehukee Baptist Association of North Carolina, formed in 1765, at its meeting with the Kehukee Church in Halifax County in 1827, although similar views were expressed by a Georgia Association (1) in 1826. The Kehukee Association unani-

mously condemned all 'modern, money-based, so-called benevolent societies' as contrary to the teaching and practice of Christ and His apostles, and, furthermore, announced that it could no longer fellowship with churches which endorsed such societies. In 1832 a similar course was adopted by the Country Line Association, at its session with Deep Creek Church in Alamance (then Orange) County, N. C.; and by a 'Convention of the Middle States' at Black Rock Church, Baltimore County, Md. Other Baptist Associations in the North, South, East, and West, during the next ten years, took similar action. In 1835 the Chemung Association, including churches in New York and Pennsylvania, adopted a resolution declaring that as a number of Associations with which it had been in correspondence had 'departed from the simplicity of the doctrine and practice of the gospel of Christ, * * * uniting themselves with the world and what are falsely called benevolent societies founded upon a money basis,' and preaching a gospel 'differing from the gospel of Christ,' it would not continue in fellowship with them, and urged all Baptists who could not approve the new ideas to come out and be separate from those holding them.

The various Primitive Baptist Associations have never organized as a denomination and have no State Conventions or general bodies of any kind. For the purpose of self-interpretation, each Association adopted the custom of printing in its annual minutes a statement of its articles of faith, constitution, and rules of order. This presentation was examined carefully by every other Association, and, if it was approved, fellowship was accorded by sending to its meetings messengers or letters, reporting on the general state of the churches. Any Association that did not meet with approval was simply dropped from (2) fellowship. The result was that, while there are certain links binding the different Associations together, they are easily broken, and the lack of any central body or even of any uniform statement of belief, serves to prevent united action. Another factor in the situation has been the difficulty of intercommunication in many parts of the South. As groups of Associations developed in North and South Carolina

and Georgia, they drew together, as did those in western Tennessee, northern Mississippi and Alabama, and Missouri, while those in Texas had little intercourse with any of the others. Occasional fraternal visits were made through all of these sections, and a quasi union or fellowship was kept up, but this has not been sufficient to secure what might be called denominational individuality or growth. This is apparent in the variety of names, some friendly and some derisive, which have been applied to them, such as 'Primitive,' 'Old School,' 'Regular,' 'Anti-Mission,' and 'Hard Shell.' In general, the term 'Primitive' has been the one most widely used and accepted.

DOCTRINE.

In matters of doctrine the Primitive Baptists are strongly Calvinistic. Some of their minutes have eleven articles of faith, some less, some more. They declare that by Adam's fall or transgression all his posterity became sinners in the sight of God; that the corruption of human nature is total; that man can not, by his own free will and ability, reinstate himself in the favor of God; that God elected or chose His people in Christ before the foundation of the world; that sinners are justified only by the righteousness of Christ imputed to them; that the saints will all be preserved and will persevere in grace unto heavenly glory, and that not one of them will be finally lost; that baptism and the Lord's Supper are ordinances of the gospel in the church to the end of time; that the institutions of the day (church societies) are the inventions of men, and are not to be fellowshiped; that Christ will come a second time, in person or bodily presence to the world, and will raise all the dead, judge the human race, send the wicked to everlasting punishment, and welcome the righteous to everlasting happiness. They also hold uncompromisingly to the full verbal inspiration of the Old and New Testament Scriptures.

Some Primitive Baptists maintain, as formulated in the London Baptist Confession of Faith of 1689, that God eternally decreed or predestinated all things, yet in such a manner that He does not compel any one to sin, and that He does not approve or fellowship sin.

The great majority of them, however, maintain that, while God foreknew all things, and while He foreordained to suffer, or not prevent, sin, His active and efficient predestination is limited to the eternal salvation of all His people and everything necessary thereunto; and all Primitive Baptists believe that every sane human being is accountable for all his thoughts, words, and actions.

Immersion of believers is the only form of baptism which they acknowledge, and they insist that this is a prerequisite to the Lord's Supper. They hold that no minister has any right to administer the ordinances unless he has been called of God, come under the laying on of hands by a presbytery, and is in fellowship with the church of which he is a member; and that he has no right to permit any clergyman who has not these qualifications to assist in the administering of these ordinances. More than half of the Primitive Baptists believe that washing the saints' feet should be practiced in the church, usually in connection with the ordinance of the Lord's Supper. Of late years a few churches in Georgia have used organs in public worship, but most of the churches are earnestly opposed to the use of instrumental music of any kind in church services.

POLITY.

In polity the Primitive Baptists are congregational in that they believe that each church should govern itself according to the laws of Christ as found in the New Testament, and that no minister, Association, or Convention has any authority. They believe that if, in the view of its sister churches, a church departs, in doctrine or order, from the New Testament standard, it should be labored with, and if it can not be reclaimed, fellowship should be withdrawn from it. Admission to the church takes place after careful examination by the pastor and church officers, and by vote of the church. Ministers are ordained by the laying on of the hands of pastors and elders called by the church of which the candidate is a member. No theological training is required. The gifts of the candidate are first tested by association with pastors in evangelistic work, and he is then recom-

mended for ordination. There is no opposition to education, the position being that the Lord is able to call an educated man to preach His gospel when it is His will to do so, and that it is the duty of the minister to study, and especially to study the Scriptures, but they hold that lack of literary attainments does not prevent one whom the Lord has called from being able to preach the gospel.

WORK.

Notwithstanding the strong opposition to missionary societies, the Primitive Baptists are by no means opposed to evangelistic effort, and preachers, both regular pastors and others who are in a position to do so, travel much and preach the gospel without charge, going where they feel that the Spirit of God leads them, and where the way is opened in His providence. The members and friends whom they freely serve freely contribute to their support. Although opposed to Sunday Schools, they believe in giving their children (3) religious training and instruction.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by States and Associations in the tables which follow. As shown by these tables, the denomination has 2,922 organizations, contained, with the exception of 149 unassociated, in 269 Associations. These organizations are distributed in 34 States and the District of Columbia, Georgia leading with 443 organizations, followed by Alabama with 306, North Carolina with 275, Tennessee and Texas with 247 each, and Virginia with 235.

The total (4) number of communicants reported is 102,311; of these, as shown by the returns for 2,138 organizations, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has 2,003 church edifices; a seating capacity for church edifices of 679,190, as reported by 1,925 organizations; church property valued at $1,674,810, against which there appears an indebtedness of $16,207; halls, etc., used for worship by 176 organizations; and 16 parson-

ages valued at $38,295. The denomination has no Sunday Schools.

The number of (4) ministers connected with the denomination is 1,500, and there are about 500 licentiates.

As compared with the report for 1890, these figures show a decrease of 185 organizations and 13,960 communicants, but an increase in the value of church property of $83,259. The decrease in the number of organizations and communicants is probably due to the fact that the (5) Colored Primitive Baptist churches, which appear to have been included with the white churches in the report for 1890, are now reported as a separate body."

REMARKS.

1. This Association was the Hephzibah, a New School Baptist body, which, though it may have at first opposed yet afterwards advocated and adopted all the modern religious institutions.

2. Dropped, not from fellowship, but from correspondence.

3. Primitive Baptists believe in giving their children religious training and instruction, not by modern, unscriptural Sunday Schools taught by unregenerate and incompetent persons, mostly girls and young women, but by setting before their children a godly example, by family worship especially when a minister is present, by singing the songs of Zion, by encouraging them to read the Scriptures, and to attend gospel preaching, and by urging them to be truthful, honest, sober, virtuous, industrious, kind, and reverent.

4. The exact number of our members and ministers and licentiates is unknown to any mortal.

5. In the Census of 1890 the Colored were enumerated with the White Primitive Baptists; but in 1900 the most of the colored churches and Associations went off into modern human inventions—Sunday Schools, young people's societies, women's auxiliaries, State conventions, volunteer bands, congresses, an educated ministry, ministerial support, sending out district, State, and national evangelists, etc., so that the Government has done right in putting them to themselves. They call themselves the "Reformed Primitive Baptists of

America," and their number, as reported in the present Census, is 35,076, of whom 14,829 are in Alabama; 5,350 in Florida; 4,531 in Georgia; 3,268 in Tennessee; 2,215 in North Carolina; 1,588 in Virginia; 1,280 in Texas; and less than a thousand in each of seven other Southern and Western States. They claim 797 churches and 48 Associations in 14 States. They have an industrial and theological college at Winston-Salem, N. C.; an academy at Thomaston, Ala.; and a seminary at Tallahassee, Fla. In adopting these modern, unscriptural religious institutions, they have separated themselves from the fellowship of all sound and orderly Primitive Baptists, whether white or colored. S. H.

GOD IS INDEPENDENT.

That man is altogether dependent, and that God is independent, is a fact that all people are slow to learn, and thousands have failed to acknowledge. It is a lesson that all people are naturally inclined to reject or modify so as to reduce the character of God to the low standard of human power and wisdom, and in some measure to a state of dependence upon man for assistance to accomplish His will.

Some men, posing as ministers of the gospel, have been heard to say to alien sinners that Christ desires and is ready, willing, and anxious to save their souls, and all that is necessary is for them to yield themselves to His overtures and commit themselves to His loving embrace. And in order to support this vain and false assertion they quote such passages as these: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not"; "Behold, I stand at the door and knock," etc.; "Ho, every one that thirsteth, come ye to the waters," etc., and a few other similar passages of Scripture, without observing the qualifying adjuncts, which are so necessary to proper understanding and correct application of these Scriptures.

When we consider that even the man is cursed that

trusts in man, we could not reasonably suppose that God has any confidence in man; nor is He so unwise as to commit to man's trust anything that is required in the execution of His will. God needs nothing at the hands of men nor calls upon men nor angels for help. (Read Psa. 50.) God is sovereign, man is dependent, even for the right to declare His statutes and testify of His holy covenant. All human beings that presume to take any part of God's work out of His hands, or propose to help Him by their works stand reproved and condemned in His word.

The works of the ceremonial law, however constantly observed by the Jews, did not add a pennyweight to His wealth and honor; yet they thought, like people of the present age, to bring Him under obligation to them, until finally all such service was rejected and denounced as vile and hypocritical and loathsome in His holy sight on account of the evil spirit in which the service was rendered. (Isa. 1:11-16; Psa. 50:8, 9.) The Bible history of man proves that he is not to be trusted in the administrations of divine government, nor has God ever committed to man any part of the work of saving His people from sin. No, dear reader, the Lord Jehovah is not wanting in power to execute His will in all things, and declares by the holy prophets that He will do all His pleasure.

God said to Israel of old, "If I were hungry I would not tell thee; for the world is mine, and the fulness thereof." Thanks be to His name for such plain declarations of His glorious power and majesty, for it is assuring and comforting to those who have been led and taught to trust in Him, and have no confidence in the flesh. Our God is the Lord, the independent Sovereign of the universe, and His children glory in Him and trust in His will and power to save their souls from ruin and their bodies from corruption, and therefore they are in a gracious state now and are tending to a perfect state in the future world of light and glory. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord." (Psa. 144:15.)

Dear brethren, our Father in heaven is infinitely rich, infinitely wise, holy and good. He declares that heaven

is His throne and the earth His footstool. How precious to believe that God is our Father and heaven our everlasting home; how glorious will be the hour when we shall be transferred from the footstool to the throne! It is our Father's will that such shall be, and no power can defeat His purpose, "for there is no power but of God; the powers that be are ordained of God."

J. E. W. H.

QUESTIONS AND ANSWERS.

1. Q. Would you advise a young man, who is honestly and reverently seeking for the truth, to read and study the works of Voltaire, Thomas Paine, Spencer, and Ingersoll? A. No sooner than I would advise a healthy person to take into his body the rankest poisons. Life is too short, and time too precious, to waste on the ignorances, falsehoods, vanities, wickednesses, and blasphemies of these men and of their followers.

2. Q. About what per cent of Primitive Baptists believe that God decreed all things that occur and all the means necessary to bring about all events? A. To the best of my knowledge and belief, not more than about one-tenth.

3. Q. Did some leading ministers of former ages believe in this doctrine? A. Yes; a few among Roman Catholics, Protestants, and Baptists; though the most of them were careful to modify it as is done in the London Baptist Confession of 1689, which declares "yet so as thereby God is neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established," but God "leaves," "permits," and "gives over" His creatures to sin, and at the same "time most wisely and powerfully bounds, disposes, and governs their sins to His most holy ends."

4. Q. If a church, that is a member of an Association, persists, after gospel labor, in a serious error, would it not be proper for the other churches of the Association to condemn it, and then cease to associate with it? A. Yes, unless the unsound or disorderly church purged itself of the error.

5. Q. Should Associations condemn a minister or member without a trial? A. An Association is not a disciplinary body, and has no scriptural justification for its existence except as a meeting of the people of God for Divine worship and mutual edification. I have, in the *Church History* and in THE GOSPEL MESSENGER, always maintained this scriptural truth, although more than nine-tenths of our churches are members of Associations. An Association may, for reasons that seem sufficient to itself, drop one or more of its churches from its correspondence; but that act, of itself, does not destroy the scriptural standing of the churches dropped.

6. Q. If a church is unconstitutionally dropped from an Association, has any church of the Association a just cause to bring charges against those churches whose members voted for such dropping? A. Of course, if the Association has a Constitution, and considers it binding; but a majority of the churches in the Association must decide what is and what is not constitutional.

7. Q. Has the Association just cause to withdraw fellowship from such churches if they do not make acknowledgments? A. While an Association may drop a church from its correspondence, the sacred matter of fellowship should be decided by each church for itself.

8. Q. What is the meaning of the word, "psalms," in Eph. 5:19 and Col. 3:16? A. The word, "psalms," as used here and elsewhere in the New Testament, means the Psalms of the Old Testament; and the meaning of the Hebrew titles of the Psalms of the Old Testament is "Praises" or "Prayers." Of the Greek word *psalmos*, rendered *psalm*, there are three meanings: 1st, playing, with the fingers, on a stringed instrument; 2d, a song, accompanied by such playing; and 3d, a psalm, a sacred song for use in the worship of God. *Psalmos* is derived from *psallo*, which, in Eph. 5:19, is rendered, in our version, "making melody," but, in the Syriac Version of the second century, and in Hinds & Noble's Interlinear Version, it is rendered "sing" or "singing." In the outward and childish Old Testament dispensation, musical instruments were used in the public worship of God; but in the spiritual and mature New Testament dispensation, only God-attuned hearts and voices are used

(Matt. 26:30; Mark 14:26; Eph. 5:19; Col. 3:16; Acts 16:25; I Cor. 14:15; James 5:13).

9. Q. When did God first set His bow in the cloud, and how is it a sign of His covenant (Gen. 9:13)? A. In the King James Version, God says, "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth"; but the original literally reads, "I have set My bow in the cloud." As God and His laws (or modes of operation) are unchangeable, the white light of the sun shining on falling drops of water is always refracted and reflected in the seven beautiful colors of the rainbow—violet, indigo, blue, green, yellow, orange, and red; and this, we suppose, has always been the case; but after the great flood in the days of Noah, God said that the rainbow should be a token of a covenant between Him and the earth or all flesh—a promise that He would never again destroy nearly all living creatures with a flood of water. The rainbow shows that the clouds are broken, and that the sun is shining through them, so that there will no more be a universal deluge. The bow in the cloud is the offspring of storm and sunshine, and is indicative of the retiring wrath and the advancing mercy of God. It has its arch upward, and has no string or arrow—a bow, as it were, hung up to look at and not to use for war, a bow of peace. It is seen and admired by all who have sight and minds. And it has also been appointed by God as a sign of His everlasting covenant of peace with His people, for whose sins Christ has made an atoning sacrifice (Isa. 54:7-10; Ezek. 1:26-28; Rev. 4:3; 10:1). Jesus, the Holy Son and Lamb of God, has endured the wrath of the Father for all the sins of all His loved and chosen people, and thus made an end of their sins, and reconciliation for their iniquities, and brought in for them an everlasting righteousness (Dan. 9:24-27), and, as their Surety and Head and the Prince of peace, He blesses them with the benefits of the everlasting covenant of peace, and makes them the children of the God of peace (Isa. 9:6, 7; 54:7-10; 55:3, 12, 13; Matt. 5:9, 43-48). The rainbow is chiefly symbolical of peace—delightful peace after a terrible storm. And so, after the Holy Spirit assures us that Christ has borne all the storm of God's wrath for our sins, we enjoy that peace

of God which passeth all understanding (Philip. 4:7), and enter into His glorious rest (Isa. 32:2; 11:10; 26:1-4; Matt. 11:28-30; Heb. 4:3; Rom. 5:1). In the rainbow it is signified that mercy rejoices over judgment (James 2:13); heaven and earth are united; God and man are at one (Eph. 2:11-22). S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

DAILY BREAD IN HARD TIMES.

"It's dreadful to live this way! I do wonder why God doesn't answer your prayer and send you some work, father." "Are you hungry, mother? I'm sure I thought we had a very good breakfast. And what a nice, pleasant house this is that we live in!" "But we've nothing for dinner!" "But it isn't dinner time." "Well, I must confess I'd like to know what we are to have just a little while *before* dinner time." "God has said our bread and water shall be sure, but He has not promised that we shall know beforehand where it's coming from." "Father," said little Maggie, "do you s'pose God knows what time we have dinner?" "Yes, dear, I suppose He knows exactly that. I've done my best to get work, and I'll go out now and look around; and you go to school, and don't be the least afraid, Maggie. There'll be some dinner." "But we're out of soap and starch and saleratus," said the mother. "As for the saleratus, you couldn't use it if you had it, unless you had some flour. I'm sure I had soap when I washed my hands this morning." "Yes, a little bit. But it's not enough to do the washing." "But the washing will not come till next Monday. As for the starch, it isn't one of the necessaries of life." "If I had some potatoes, I could make some," said Mrs. Wilson, musingly. "Well, I'm going out now to try to find some work. You just cast your burden on the Lord, mother, and go about your house-work just as if you knew what was coming next, and don't go and take the burden right up again. That's the trouble with you. You can't trust the Lord to take

as good care of it as you think you would, and so you take it up again, and go round groaning under it." "Well, I do wonder He lets such troubles come. Here you've been out of work these three months, with only an occasional day's work, and you've been a faithful, conscientious Christian ever since I knew you." "I've been an unfaithful, unprofitable servant, and *that's true*, mother, whatever you may think of me," replied Mr. Wilson, humbly. "God is trying our faith now. And He's provided for us so long, what will He think of us if we distrust Him now, just because want seems to be near, before ever it has touched us?"

Mr. Wilson went away to seek work, and spent the forenoon seeking vainly. God subjected His servant's faith to a strain, but it bore the test. I will not say that no questionings or painful thoughts disturbed the man as he walked homeward at noon. Four eager, hungry little children, just home from school, to find the table unspread, and no dinner ready for them; an aged and infirm parent, from whom he had concealed, as far as possible, all his difficulties and perplexities, lest he should feel himself a burden in his old age, awakened to a realization that there was not enough for him and them,—these were not pleasant pictures to contemplate, and all through the long, weary forenoon Satan had been holding them up to his view, and it was only by clinging to the Lord that he was kept from utter despondency. "Thou knowest, O Lord, that I've tried hard to support my family. My abilities are small, but I've tried to do my best. Now, Lord, I'm waiting to see Thy salvation. Appear for me! Let me not be put to shame. Increase my faith, increase my hope, or soon my strength will fail." So he prayed in his own simple fashion as he walked along.

He drew near to his own door with something of shrinking and dread. But the children rushed out to meet him with joyous shouts. "Come right in, father, quick! We've got a nice dinner all ready. We've been waiting for you, and we're very hungry." The tired steps quickened, and the strongly drawn lines in the weary face softened to a look of cheerful questioning, such as was oftenest seen there. He came in and stood beside his wife, who was leaning over the stove, dipping

soup out of the big dinner-pot with a ladle. "How is this, mother?" said he. "Why, father! Mr. Giddings has been over from Bristol. He came just after you went out. And he says a mistake was made in your account last August, which he has just found out by accident; he owed you three dollars more, and he paid it to me. So I—" "I don't think it was by accident, though," said Mr. Wilson, interrupting her. "Well, I thought, as we had nothing for dinner, I'd better buy some meat and—" "Do you think it was accident that sent us that money to-day, mother?" persisted the thankful man. "No, I don't think so," said his wife, humbly; "I think it was Providence. And I'm thankful, I'm sure. I did try to trust, but I'll try harder next time. You haven't heard the whole, though. Mr. Giddings wants you next Monday for all the week, and he thinks for all summer. The grace at table was a long one, full of thanks and praise, but not even the youngest child was impatient at its length.—*Hastings' Tales of Trust.*

S. H.

OUT OF BROTHER LUCKETT'S BOOKS.

Elder R. H. Pittman, Luray, Va., says that he can get no more of Brother Luckett's books on Christian Science, but that he still gives Mr. Thos. E. Watson's book on Foreign Missions, as a premium with his Biographical History of Primitive Baptist Ministers. S. H.

HERALD OF PEACE.

Elder W. J. Stephens, of Carbon, Eastland County, Texas, began, in October, 1910, the publication of a monthly paper of the above name. Price, Fifty Cents a Year. S. H.

APPEAL FOR HELP.

Brother M. T. Griffin, 909 Nunce Street, Fort Worth, Texas, writes me that he has for years been suffering terribly, from head to foot, with catarrhal eczema which has eaten into his skin like cancer, and renders him almost distracted, and he pitifully begs Primitive Baptists everywhere to send him some money to enable him to try to get relief. He hates to make this appeal, but does not know what else to do. Please send the money directly to him, M. T. Griffin, 909 Nunce Street, Fort Worth, Texas. S. H.

IF IN ARREARS, PLEASE REMIT.

As the unavoidable expenses of printing and mailing THE GOSPEL MESSENGER are very heavy, I am reluctantly obliged to beg those of our subscribers who are in arrears to please send me the small amount of their indebtedness as soon as they can. I have labored to maintain, in THE GOSPEL MESSENGER, independently of human intimidation or applause, what I believe to be the pure and entire teachings of the Scriptures, for the glory of God and the good of all His dear people; and, on this ground, I appeal to all the lovers of spiritual and eternal truth to aid me in continuing the publication of THE MESSENGER. S. H.

EXTRACTS.

JENNINGS, FLA., August 28, 1910.

DEAR BROTHER HASSELL:—I have been for some time away from home with one of my children in South Florida. THE MESSENGER is a comfort to me in my lonely condition. Oh! how I do wish the brethren would all get in the straight path and stay there. I am now 76 years old, so my time will soon be here to cross over; and I have a hope that, when I do, I will cease from being troubled about what the brethren are doing. May God be with you and all the brethren that write for THE MESSENGER. As long as I can see to read I want it to come. My love to you all.

Yours in hope, JAMES AVRIETT.

MARIETTA, GA., September 25, 1910.

DEAR BROTHER HASSELL:—I will send you one dollar for my GOSPEL MESSENGER for another year. My hearing is bad, and I don't go to church often, as I live here in the city and we have no church here, and I enjoy reading my paper. With best regards to you all, your brother in Christ, W. M. CARMICHAEL.

A CALL FOR HELP.

R. 1, FARMERVILLE, LA., September 29, 1910.

DEAR BROTHER HASSELL:—In reference to my depressed condition financially, I feel constrained to write you. God's grace in my heart, I feel to hope and believe, has thus directed me. If you approve, would love for you to insert in THE MESSENGER so that others might know my state and *assist* me a few dollars if they are blessed with the means and *feel* that I am a worthy object of their aid. Of course, this is quite humiliating to me, but under the conditions of things concerning me and my little almost helpless family, I feel that in the spirit I am justifiable in asking my brethren to help some in carnal things.

For a livelihood I have followed teaching rural schools for a long time. Owing to my being a Primitive Baptist minister and not keeping up with all the fast increasing normal work in the schools, I have been somewhat unpopular as a teacher; yet a school has always been where I could get it when I desired. But *teaching* and *preaching* have always conflicted and long I have desired and prayed that if God's will teaching might be abandoned. Thus zigzagging for a long time, my time has been spent: moving every year or two to some new locality to the great discomfort of myself, wife and four children.

Finally, about two years ago, the brethren and friends in our midst decided to assist in buying us a little farm. The trade was made; I gave my notes for $500, the price promised for the little farm. When the first note became due the brethren and friends, except a few, failed to meet their promise owing to the boll weevil destroying their cotton crop. So I was forced to leave the little farm and enter the school business again in order to meet my own obligation and save the men who went on the notes with me. By hard work, close economy, and the blessing of God, I was enabled to pay off the last note last winter and spring. When my school closed here last March I had a mind to move back to the little farm, but as we had not money enough to move and live after moving we finally decided to remain here and teach one more school here this fall and winter, as the majority of patrons and trustees offered the school again. There was a minority opposing me and at the meeting of the parish school board in August this minority complained to this board, alleging that I would have nothing to do with their churches (missionary), Sunday Schools, etc., with some gross misrepresentations—baptizing, as I see and call it, the board into religious intolerance, which caused the board to take the school from me after I had waited nearly the whole year for it and had contracted debts, with the rent on place, to the amount of about $150.

Now, we are about twenty-five miles away from our little home with no means to pay the above debt without taking every available thing we have from our little family to live on. The schools are all taken for the fall and winter. We have decided to move back to our little home, if we can, and *try* to remain there and *leave* the schools, *farm* what we can and devote *more* of my time to the churches. Therefore, I ask the brethren and friends generally to actually help us in dollars and cents as well as praying for us.

As it will be November 1st before you could publish this and I will likely be moved by that date, I ask that contributions be sent me at R. 1, Randolph, La., in care of J. H. Rhodes. P. O. money orders would be the most safe and convenient.

Now, dear Bro. Hassell, I am not asking you for anything, only space for this in your paper, as you are already sending me THE MESSENGER gratis. But should you disapprove of this, please write me at once at my present post office.

Your little afflicted brother, N. B. BIRD, JR.

Other papers favoring this please copy.

R. 1, ANTIOCH, TENN., September 10, 1910.

DEAR BROTHER HASSELL:—I write to send postal money order for one dollar to pay for GOSPEL MESSENGER for myself for the year beginning October, 1910.

Reading THE MESSENGER affords me inexpressible comfort. It has proved a blessing to me. May God's especial blessing attend all those concerned in its publication.

Sincerely, (MRS.) MATTIE H. SNEED.

GEORGETOWN, TEXAS, September 13, 1910.

Eld. Sylvester Hassell—

DEAR, DEAR PRECIOUS BROTHER:—I will again try in my weakness to pencil you a few lines. I left here the first of last January to visit my children out West, and just got back to Georgetown last Wednesday. I have been deprived of reading the dear old MESSENGER until I came back, and the September number has just come in and I have just read it through and found so many good pieces in it that it made me feel like I wanted to write you and say to you that I still love your good pieces that you write and all the rest of the writings of the dear brethren that write for your paper, and I do hope the dear Lord will spare your life a long time to contend for the truth once delivered to the saints; but I am so badly crippled in my feet that I can not walk only on crutches, and but little on crutches, and I have been spending money for the last ten years to try to find something to cure my feet, until I have about run through with what little I had. My wife died last April was two years ago, and I am living with children and they are scattered from Louisiana to Cook County, Texas. And I have no income, only a small pension that the State of Texas has been so kind to give to the old veterans. But, dear brother, my children and grand and great-grandchildren are very good to me. Oh, how thankful I feel to the dear Lord for such good children! And nearly all of them, that is, my own children and my grandchildren and some of my great-grandchildren, have a name among the Primitive Baptists; and I have one son-in-law who is a Primitive Baptist preacher; also two nephews that are the same. I have nearly two hundred children, grand and great-grandchildren, and one great-great-grandchild. I am 80 years and 7 months old, and can see tolerably well, and hear very well, and have a steady nerve, but my recollection is very poor; but I hope that I am thankful to the dear Lord that it is as well with me as it is. Dear Brother Hassell, as I have connections scattered over Georgia and Alabama and Texas, if you think this will not crowd out too much of other good writings, you can publish this so as my connections can hear of my whereabouts, and write to me at Georgetown, Texas. Pray for an old sinner; if saved it will be by grace alone and not for any good that I have ever done.

Yours in much love, W. J. POWELL.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

MR. AND MRS. J. J. RAILEY.

Brother J. J. Railey was born April 28, 1833, and died March 20, 1910. He was married to Miss M. F. Jones, and to this union nine children were born, four boys and five girls—Elder B. S., J. L., J. W., and B. L. Railey; and Mrs. S. F. Jones, Mrs. A. L. Spear, Mrs I. V. Lawson, Mrs. N. M. Smith, and one girl who died in infancy. Brother and Sister Railey were baptized in the fellowship of Harmony Primitive Baptist Church by Elder Martin Hurst, March 26, 1882. They walked together in fellowship with the church up to the time of their death, and were very attentive to their meetings. They were very faithful and devoted to the cause of Jesus. They enjoyed hearing the doctrine of God our Saviour preached, and followed Jesus in His precepts and

example. They were good citizens, having the esteem and confidence of the people in the community in which they lived. Brother Railey was never so busy or weary but what he could lay it all aside and meet our ministers and convey them to their appointments. He seemed to enjoy conveying them from place to place. We miss this dear couple very much. It makes us feel sad to find their seats in the church house vacant. But we feel willing to bow in submission to the will of our God, feeling that He doeth all things well. We feel that our dear brother and sister are at rest in that glorious home above, where the wicked cease from troubling and the weary are at rest, where sin and sorrow can not reach them, and where they will never die any more, but live in peace and joy forever and ever. They were both of them buried in Harmony Church cemetery.

Sister Railey was born March 26, 1837, and died April 14, 1909. Her remains were buried April 16, 1909, the funeral services being conducted in the meeting house by Eld. W. M. Bullard, on their regular meeting day. Brother Railey died happy, saying that the angels had come after him and he must go. He begged all his children to live right and follow Jesus. His remains were buried March 21, 1910. Eld. W. M. Bullard, the pastor of the church, not being in reach of the family at the time of his death, the funeral services were deferred to the fourth Sunday in September, 1910, at which time they took place, as requested by the family.

We hope that all of their children will follow the examples set by their Christian parents.

This written by order of the church in conference on Saturday before the fourth Sunday in August, 1910. W. M. BULLARD, *Moderator.*
J. W. GARVIS, *Clerk.*

MRS. JANE JARVIS.

Sister Jane Jarvis departed this life in Hamilton, N. C., July 2, 1910. Her maiden name was Satterwaite and she was married to a man by the name of Jarvis and by him had one child Maggie who was married to Mr. David Martin, of Hamilton, N. C. They had one daughter, Helen, who is now the wife of Mr. J. A. Davenport, of Hamilton, N. C. She lived with them and received the best of attention and nursing in her long affliction until the Lord took her home. Sister Jarvis first united with the church at North Creek, in Beaufort County, and was baptized by Elder Bryan Whitford. When her daughter was married and she came to Hamilton, she took a letter to the church at Spring Green and when the church was constituted here she took a letter and was one of the members in the constitution. She was faithful and well established in the doctrine of the Primitive Baptist Church and would contend earnestly for it and well adorned it by her godly walk and conversation. She died a loving and beloved member of the church here. She is sadly missed by us and her beloved family. She also leaves an aged and beloved sister together with many other relatives and friends to mourn their sad loss which is her eternal gain. May the grace and presence of the Lord be theirs to sweetly reconcile them to His most holy will. M. T. LAWRENCE.

HAMILTON, N. C., September 6, 1910.

MRS. ADA C. ROBERTSON.

Died in Robersonville, N. C., September 4, 1910, Sister Ada C. Robertson of typhoid fever. She was the daughter of our lamented and beloved brother, Elder Samuel Moore and Nancy, his wife. She was born

in Pitt County, N. C., March 9, 1875, and was married to Brother J. L. Robertson, December 7, 1890. She united with the church at Flat Swamp by experience on Saturday before the first Sunday in June and was baptized the first Sunday in July, 1908, by Elder G. D. Roberson. She took a letter of dismission with her husband and others and was one of the members in the constitution of the church at Robersonville, of which she died a beloved member. She was taken with a violent case of typhoid fever three weeks before she died, and suffered greatly for that time. On Saturday night before she died she told her husband to sit down on the bed, and she put her arms around his neck and kissed him and told him she wanted him to stay close to her, for she did not have long to stay here. And she called all her children to her bedside and kissed them, and told them to be good girls and live right, for they would not have a mama much longer. She looked up to her husband with a beautiful smile and said: "I certainly do feel rejoiced tonight." He asked her what she was so rejoiced over. She said for the Lord had done something for her. She was perfectly conscious until the last. Thus our dear sister has passed away from a world of sorrow to a world of happiness and peace to rest with Jesus, but she leaves behind many who loved her to mourn their loss. The stroke falls heavily upon her bereaved husband and three lovely daughters, and the home is left lonely that was once cheered and gladdened by one of the best of wives and mothers. She leaves also three sisters and two brothers to mourn their loss of a dear sister. She also had many other relatives to whom it is sad to know she is gone. The church and community at large are saddened by her departure. May the Lord comfort and reconcile all the loved ones.

M. T. LAWRENCE.

Hamilton, N. C., September 12, 1910.

Zion's Landmark please copy.

MRS. SARAH JARRELL.

My dear and only sister, "Sarah," in the flesh was born April 12, 1856, and died May 4, 1910, at her home near Salem, Ala. She was married to H. S. Jarrell February, 1903; united with the church at Mt. Olive, Lee County, Ala., July 22, 1894, and was baptized by Eld. J. T. Satterwhite. She was always attentive to her meetings when not hindered. She was one of the very best of women, kind, gentle and loving to all, meeting them with a smile. This brief notice of her can not speak of all her noble virtues. We feel that her sphere is with God, whom she loved to talk about.

In the midst of sorrow we have joy in the hope of ere long being with her. Our present loss of her we feel to hope is her eternal gain.

May God help us all to live devoted Christians, and may He bring all her friends and relatives to Christ by His mighty power, is the prayer of her unworthy sister,

M. V. ALLEN.

MISS DELIA COCHRAN.

My dear cousin, "Delia," died March 31, 1910, in her 69th year. She was a great sufferer all her life with lung trouble. She united with the church at Mt. Olive, Lee County, Ala., October 27, 1877, and was baptized by Eld. W. M. Mitchell. She believed in the doctrine of free grace—nothing the creature could do to obtain eternal salvation. I have had many comforting talks with her on religious subjects. But she has gone to her eternal home, no more to suffer pain or fear, to be forever with the Lord, Who hath power to heal our broken hearts.

Mother raised her from a child, being at our home before I can remember, and she felt to me more like a sister than a cousin. May we be submissive to the will of the Lord, is my prayer.

M. V. ALLEN.

CHANGE OF ADDRESS.

Eld. B. C. Caldwell has changed his address from Bullochville, Ga., to R. 3, Greenville, Ga.

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Vol. 32. No. 12.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE." Eph. iv. 15.

Williamston, North Carolina.

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DECEMBER, 1910.

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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C

The Gospel Messenger

DECEMBER, 1910.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 32. Williamston, N. C., December, 1910. No. 12

SALVATION BY THE THREE-ONE GOD

To comprehend the great Three-One
Is more than highest angels can;
Or what the Trinity has done
From sin and hell to rescue man.

But all true Christians this may boast
(A truth from nature never learned),
That Father, Son, and Holy Ghost,
To save our souls are all concerned.

The Father's love in this we find,
He made His Son our sacrifice;
The Son in love His life resigned;
The Holy Ghost His blood applies.

Thus we the Trinity can praise
In unity, through Christ our King;
Our grateful hearts and voices raise
In faith and love, while thus we sing—

Glory to God the Father be,
Because He sent His Son to die;
Glory to God the Son, that He
Did with such willingness comply.

Glory to God the Holy Ghost,
Who to our hearts this love reveals;
Thus God Three-One, to sinners lost,
Salvation sends, procures, and seals.

Joseph Hart, of England (1759).

CRAWFORDSVILLE, IND., October 3, 1910.

Dear Elder Hassell—

MY BELOVED BROTHER:—The October MESSENGER came to-day, and I have been greatly blessed in reading it. Diminutive in size, but O how rich and full its pages, and this time richer and sweeter than usual. I felt to bless the men and women for so much edifying truth; but first to bless the Lord that unto us, "upon the ends of world are come," the same glorious truths are communicated and received with joy that were taught by the personal companions of our Saviour. I was particularly interested in the experience that came to you and Elder Oliphant in the "sixties." It brought up my own little history, which, it seems strange to say, occurred a score of years before, when a child of twelve in a Catholic wilderness, never having heard of a Christian experience. I would leave the fireside after night set in to find a lonely spot on the river bank where I could plead with God for the pardon of my sins. I am pleading yet, I hope not in vain, night and morning, for the same blessing, the richest inheritance this earth can know. It does seem that our dear, dear people can not be trusted with prosperity. So the Lord wisely sets over against it the day of adversity. Had Moses crossed the Jordan and been buried in Canaan, the people might yet be making pilgrimage to his tomb, if not worshiping him. How interesting would be the narrative of Jesus the thirty hidden years of His life! How pleasing to us if we could clearly trace the history of the true church and find it agreeing fully with our own, instead of a variation here and there, and yet who knows how much vanity and pride it might be the parent of! There is enough as it now is. But I am wearying you. I only thought to tell you of my enjoyment of the October MESSENGER. The dear Lord richly bless you and every one with you that has put his or her hand to the plow. If you should print these weak lines, let me beg the dear readers to read again the rich, ripened fruits of the October MESSENGER.

Your brother till the white stone points out my sleeping dust,

S. B. LUCKETT.

"MOUNTAIN HOME,"
(R. 4, Stanleyton, Va.), October 13, 1910.

MY DEARLY BELOVED BROTHER HASSELL:—In remitting $1.00 for another year's subscription to you for THE GOSPEL MESSENGER, I want to beg your pardon for being somewhat slow in writing. Since the October number came I have felt that I must write, yet I have felt and do at this late hour to-night, that I want to talk to dear Brother Hassell, but I am so destitute of any power to comfort him, or any one else, I had better keep silent. What a great privilege it is to have THE GOSPEL MESSENGER, and our other excellent papers, devoted to the dissemination of truth, uphold the doctrine so sacred to Old School Baptists! How we ought to appreciate such blessings—such noble gifts of God to His church for which "He gave His only begotten Son to die that we might live." We are told "They spake often one to another," etc. Oh! that the dear people of God would do more of it, and speak naught against a brother to another, but go to him, and tell him of his faults. Let us rather dwell on the glorious completeness of them that are in Christ Jesus. When our minds are filled and controlled by the spirit of grace, we have but little time to feed on husks. We crave the sincere milk of the word; and oh! to think of the many dear readers of our highly-prized GOSPEL MESSENGER you fed in your beautiful and soul-melting editorial, "My Spiritual Birthday," wherein you were comforted by the Holy Spirit, you have so sweetly comforted others. I dare say none have read it without their eyes being melted in tears, and a prayer that our dear Redeemer will spare you to His people to a good, peaceful, prosperous, happy old age, to proclaim the wonders of His grace. Were our country left to designing, corrupt men, who will relinquish anything, *even their religion, if they have any,* to gain popularity in their mad, office-seeking career, we would soon be overwhelmed and ruled by a Catholic president, sure enough. May God forbid and give the reins of our government to a Christian, a man of principle. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth

salvation; that saith unto Zion, Thy God reigneth!" "Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion." (Isaiah 52.) "For a small moment have I forsaken thee; but with great mercies will I gather thee." "In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servant of the Lord, and their righteousness is of Me, saith the Lord." (Isa. 54.) O, what a God we have, what a Friend we have in Jesus! When I look upon the wicked, boastful acts of man, my heart often sinks within me to see how far short they come of owning Him Sovereign Ruler of earth and skies; and these lovely passages above have comforted me so much. I had laid down my pen, but to help glorify God in my poor, frail body, which I sometimes hope is His, I penned them, hoping that at your leisure you or one of your worthy associate editors will write upon them, for the comfort of His dear little flock, monuments of His mercy. We want all of you to come to see us. In much love,

Your unworthy sister, LUCY G. BRUMBACK.

NORTH BERWICK, MAINE.

Mrs. Sarah McDonald, Duart, Ontario, Canada.

MY DEAR SISTER IN THE LORD JESUS CHRIST:—Your letter arrived in due time, and I am ever glad to hear tidings of yourself, and of others who are of God. "They asked each other of their welfare, and they came into the tent." (Exod. 18:7.) The fare of "wayfaring men" (Isaiah 35:8) in the King's Highway has ever interested me since, through the sovereign kindness of the Holy Ghost, I have, I trust, been brought to travel in the highway unto Zion. Often I am as a very fool, I need to have that Friend to hold me by my hand, so foolish am I, and ignorant. (Psalm 73.) But the highway is so good, there are no mud holes, no pits and snares therein, no stumbling blocks, all has been so "cast

up" (Isaiah 62:10), so made plain that the wayfaring men, though fools, shall not err therein. (Isaiah 35:6.) This way is the way of holiness; our High Priest, our Redeemer, our Forerunner with "Holiness to the Lord" inscribed upon His brow (Exod. 28:36) cast it up, and passed over it. By His sacrifice for sin, by His blood, by His obedience unto death, by His righteousness He hath consecrated it. O the anguish, the strong crying and tears that were His in opening up this highway for His ransomed people! "The redeemed shall walk there." This is the new covenant way, the "new and living way." It will never get old, get out of repair, need any mending; it will never wear out. It will be just as good, just as new, just as much life therein when the last vessel of mercy shall journey over it as when Abel the first one, with faith in the Lamb, made his pilgrimage over it, through the wilderness, and at the end was ushered into glory. O, it suits, marvelously well, all poor sinners called by grace, and their grateful songs are often heard as they walk in this "path of life." (Psalm 16:11.) Have you seen this path of life? I know you have. (Math. 7:14.) "He that followeth Me shall not walk in darkness, but shall have the light of life." (John 8:12.) It is the "Living Way"; in the pathway thereof there is no death. Each step of faith therein is a step of life, sweet, precious, animating, triumphant life, Eternal Life. We are lifted up (2 Chron. 17:6) in our walking in King's Highway. We are therein high above the wilderness on either side, high above sin, and condemnation; above the curse of the law, and all the powers of Satan. It is too high for any lion or ravenous beast to climb, they shall not be found there. (Isaiah 35:9.) It is too lofty, too pure for the vulture's eyes to see. (Job 28:7, 8.) It is too sacred for the uncircumcised, the unclean, the unregenerate, the unwashed to travel upon. The hypocrite can not be found there, though he pretends to be walking in Christ. (Col. 2:6.) But poor sinners, whom God has called by His grace, who experimentally have been taught of the Lord to feel themselves foolish, weak, base, and despised, things that are not, just poor Nothings (I Cor. 1:26-29), these walk in the Highway, guided

into all truth by the Spirit of Truth. (John 16:13.) They find it to be ever new, never stale. It is the new and living way by which we enter into the holiest by the blood of Jesus. (Heb. 10:19, 20.) Who shall lay anything to our charge? Who shall point the finger of scorn? Where is the dog that shall move his tongue at the redeemed of the Lord walking in this Highway, the Path of Life, the New and Living Way? Not a word of condemnation is heard; it is Christ that died, yea, rather is risen again, who also maketh intercession for us. The accusers are cast down. (Rev. 12:10.) The dogs are silenced by the Passover Lamb. (Exod. 11:7.) The light of life shines on the travelers in the Highway, and the ravenous beasts of the wilderness slink away from the light to hide themselves in their dens. (Psalm 104:22.)

That passage through the Red Sea was the way of life and salvation to the tribes of Jacob. "By faith they passed through the Red Sea as by dry land." (Heb. 11:29.) This was "the salvation of the Lord unto Israel." (Exod. 14:13.) But the Egyptians assayed to pass through the sea in pursuit of God's ransomed ones. Said the Egyptians, "I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." (Exod. 15:9.) O presumptuous enemies! "The angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them (Isaiah 58:8), and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud of darkness to them, but it gave light by night to these: so that the one came not near the other all the night." (Exod. 14:19, 20.) "And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of cloud, and troubled the host of the Egyptians." The Lord, in the greatness of His excellency, overthrew them, and brought forth His ransomed ones with gladness, and in triumphant rejoicings they sang, saying, "I will sing unto the Lord, for He hath triumphed gloriously." (Exod. 15:1-21.) Thus the Lord put a

difference between the Egyptians and Israel. O, the sovereignty and riches of that grace which is brought unto us by Jesus Christ our Lord! This is grace abounding to the chief of sinners; that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. (Rom. 5:21.) Now, my dear sister, what a mercy it is that the Holy Spirit has interested us in these sacred realities. Ah, though I am often sorely tried in my soul, and see straits attending my way every day, and I am sometimes much buffeted by the enemy, yet I live, yet not I, but Christ liveth in me, "and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal. 2:20.) Would you take a glimpse of the faithfulness and the unquenchable mercy and love of God to vile sinners? Then look at Jer. 51:5. Some time ago I looked at that text, my heart was moved, and I burst into tears. I know that my life is what people call circumspect, but there is an inward view which no eye sees but God. I myself do not see it fully, neither do I wish to. I will not attempt to tell it; it is an inward leprosy. Over it I sigh and moan unto our God. I am ashamed, I blush, and at times I can not look up (Ezra 9:6); but I pour out my groanings before Him; I put my mouth in the dust, if so be there may be hope; and then in great pitifulness, in marvelous compassion he tells me my iniquity is purged. (Isaiah 6:7.) Emmanuel's blood cleanseth us from all sin; and, washed in the fountain opened for sin and uncleanness (Zech. 13:1), I am whiter than snow. (Psalm 51:7; Isaiah 1:18.) Our fair and sweet Lord Jesus smiles and puts gladness, precious, grateful sunlight from His face in my heart, saying, "I have redeemed thee; thou art Mine; thou art all fair, my love; there is no spot in thee. (Solomon's Song 4:7.) His own kind, almighty hand puts off my sackcloth and girds me with gladness, and He giveth me the garments of praise for the spirit of heaviness. (Psalm 30:11; Isaiah 61:3.)

O, this is no fiction! But sacred, divine realities transpiring in my soul; but the world knoweth it not. "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy." (Prov. 14:10.)

My life from many causes has of late been a tossed-about one; but I feel it has been a sacred and gracious one; for I have lived, I have been both driven and drawn to live in nearness to Jesus Christ our Lord, in sighs, and groanings, tears, and supplications at His footstool, and truly He despiseth not my prayers. "Fear not, thou worm Jacob." (Isaiah 41:14.) That word came to my heart, quieting my fears. I knew the voice, "Thou worm"; He called me such, and I said, He knoweth me altogether. I had felt myself to be a poor, crawling thing in the mire, unsightly, having no beauty, to be despised, whom no one would pity, and no one would save. But His eyes were upon me, and His heart was toward me, and He said this to my heart (I know it is a wondrous thing for a creature, a sinner to say), and yet in these moments so reviving is the power of Jesus' voice in my soul that the thought springs up, and, as I have intimated, I am saying "I am my Beloved's, and His desire is toward me." (Solomon's Song 7:10.) Yes, as I muse upon the doctrine of Christ, it is all saying to me, "Fear not, thou worm Jacob, and ye men of Israel (ye few men) I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel. Let me tell the whole story in a few words:

"Poor, weak and worthless though I am,
I have a rich, almighty Friend;
Jesus, the Saviour, is His name,
He freely loves, and without end."

I will own Christ has my heart, all my desires are upon His excellencies. His sacrifice, His blood, His righteousness, His intercession, the work and fruits of His High Priesthood draw me to Him; and He only is my expectation; and now He so kindly speaks to my heart, saying, "Fear not, thou worm."

I wish you, dear sister, and all who fear the name of the Lord, all new covenant blessings. These will

strengthen, satisfy, and sweeten our pilgrimage to the "better country," and enable us to glorify Him, who hath bought us with a price, in our body and spirit, which are His.

I am your brother, in Christ's gospel,

FREDERICK W. KEENE.

EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

THE KEHUKEE AND WHITE OAK ASSOCIATIONS.

I was blessed with the privilege of attending these two Associations the first and third Sundays in October, and Saturday before and Monday following. It was the 145th Annual Session of the Kehukee, and the 77th of the White Oak. At both Associations the Lord

favored us with fine weather, able, spiritual, and comforting preaching, and a report of peace in all our churches. The Kehukee Association was held at Briery Swamp Church, near Whichard's, in Pitt County, N. C., and the following visiting Elders from six sister Assotions attended and preached: J. E. Adams, C. C. Bland, P. D. Gold, L. H. Hardy, E. E. Lundy, J. A. Monsees (of Macon, Ga.), and—Stokes. The White Oak Association was held at Newport, Carteret County, N. C., and the following visiting Elders from six sister Associaciations attended and preached: J. E. Adams, C. C. Bland, J. T. Coats, J. F. Farmer, J. W. Gardner, P. D. Gold, S. Hassell, J. T. Hooks, J. H. Johnson, J. A. T. Jones, T. B. Lancaster, Charles Meads, T. Y. Monk, G. D. Roberson, and J. B. Tingle. At the White Oak the order was remarkably good in the large congregation on Sunday, and there was preaching each night in the meeting-house. The visitors at both Associations were most kindly entertained by the members and friends in the neighborhood. S. H.

A TIME OF REFRESHING.

For a year or two after I first experienced a hope in Christ (in August, 1863) I was favored with frequent seasons of refreshing from the presence of the Lord (Acts 3:19); and these gracious visitations have been occasionally renewed in periods of sore affliction and bereavement. But, though assured of the truth of the gospel, and resting *mentally* in the promises of the Lord, these seasons of *heartfelt* refreshing have been more infrequent with me during recent years, and I seem to have become more cold and callous and carnal and worldly, and, if I followed Christ at all, I seemed, like Peter, to be following Him afar off (Matt. 26:58). On the morning of Monday, October 24th, however, as I was returning from my appointments at Great Swamp Church the two previous days and at Greenville, N. C., Sunday night, and while I was on the train going from Greenville to Parmele, suddenly and unexpectedly a very sweet and melting sense of the love of the Lord

Jesus Christ and of His holiness, mercifulness, and unselfishness was shed abroad in my heart, and I felt that I would rather be conformed to His perfect and glorious image than to own all the universe besides. I involuntarily shed many tears of love and peace and joy, and had to keep using my handkerchief to wipe the tears from my face, and I thought that other passengers on the train would wonder why I was so much affected. I felt that this precious manifestation of my Divine Saviour's love was worth infinitely more to me than all the riches of the world.

"Come and hear, all ye that fear God," says the Psalmist, "and I will declare what He hath done for my soul" (Ps. 66:16). "The Lord hath done great things for us, whereof we are glad" (Ps. 126:3). "Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Mal. 3:16).

S. H.

THE JEWISH RELIGION.

The Jewish Encyclopœdia was published, in twelve large quarto volumes, by the Funk & Wagnalls Company, of New York, from 1901 to 1906. The cost is Six Dollars a volume, or Seventy-two Dollars for the set. The editor-in-chief is Isidore Singer, of Austria, and he was assisted by 604 of the most learned Jews and Gentiles in the world. The work contains 8,572 pages, and 2,464 illustrations, and, in the last volume, an alphabetical list of about 8,000 of the original subscribers, of whom I was one.

I desire to state briefly and clearly the leading features of the Jewish Religion, as presented in this most massive and authoritative production of modern Jewish literature.

There are now about eleven million Jews in the world, and of these about ten million are called Orthodox, and the great majority of these live in the Eastern Hemisphere, but perhaps about two millions of them in the United States; and perhaps about a million of the eleven

million Jews are called Reform Jews, and the most of these live in the United States and England.

Orthodox Jews claim to believe in one living and true God, who is a spiritual, eternal, infinite, omnipresent, omniscient, omnipotent, holy, merciful, and unchangeable Being, who created the universe out of absolute nothingness, and upholds, and rules it, and ordains all material things according to His will; who made man in His own image, and gave him a law, and holds all men accountable to Him for every violation of His law; who gave all men free will and ability to obey the law; who has all things in His power except the fear of God and piety; who reveals Himself to all men in nature, and who revealed Himself and His truths and precepts, most of all to Moses, but also to all the other worthy prophets of the Old Testament, and, in minor matters, in oral traditions handed down from Moses; that all men are sinners, but that some are innately or totally sinful; that men need no mediator, but can atone for their own sins by repentance, confession, prayer, reformation, the study of the Scriptures, and by their own sufferings and death; that the law given to and by Moses is never to be superseded, but is to be written in the heart, and that all acceptable obedience to it is from a principle of love; that, for the good of the law, and in the spirit of the law, some of its minor precepts may occacionally and temporarily be set aside by a majority of Bible sages or scholars; that God specially revealed Himself and His will to the Jewish nation because they were better and more qualified to receive such revelation than any other people, but that they have been scattered over the world because of their sins, and for the benefit of the Gentiles, among whom they thus disseminate their Scriptures and their only true religion; that when they have repented of all their sins, and desire redemption with all their hearts, God will send them the Messiah, or Redeemer, who will gather them from all the nations where they have been dispersed, and will take them to Palestine, the land promised to their fathers and to their posterity, and will restore their national independence, and rebuild the temple, and revive the priestly and sacrificial system, and that all

nations, under the Messiah's reign, will go to Jerusalem to worship and to learn more of true religion, and that righteousness and peace and prosperity will universally prevail; that the spirits of all who die go at once to God for judgment; and that the bodies of all the dead will be raised at the last day, and the righteous will go into everlasting happiness, and the wicked into punishment varying in degree and duration according to their sins. As some prophecies refer to a suffering, and others to a reigning Messiah, Orthodox Jews believe that there will be two Messiahs—one, Messiah ben Joseph, the son of Joseph, of the tribe of Ephraim, the chief son of Joseph, would suffer and be slain by his enemies, and the other, Messiah ben David, the son of David, of the tribe of Judah, who would afterwards reign in glory at Jerusalem. Thus the Orthodox Jews are most nearly like the Pharisees of Palestine who lived in the first century of the Christian Era.

Reform Judaism originated in Germany in the early part of the nineteenth century, under the influence of the American and French Revolutions and German philosophy, especially the evolutionary pantheistic idealism of George W. F. Hegel (born 1770, died 1831). The leader of this movement was Israel Jacobson, a German Jew (born 1768, died 1828), who, by his business ability, acquired great wealth, and established, in 1801, at Seesen near the Harz Mountains, in Germany, a school for Jewish and Christian children, who received free board and tuition; and in 1810 he built a beautiful temple on the school grounds, and in it he had the children sing German hymns, and he added prayers in German to those in Hebrew. One of his chief objects was to promote a cordial understanding between Jews and Christians. His temple was the first Jewish house of public worship in which there was an organ. Reform Jews deny the inspiration of the Talmud (Jewish laws written from the second to the seventh centuries, and revered more by Orthodox Jews than the Old Testament), and, under the influence of so-called but miscalled Higher Criticism, which is infidel in its nature, they reject much of the Old Testament and of the New Testament; they reject nearly all the Mosaic ceremonies

and sacrifices as being merely symbolic of spiritual truths and designed to be of only temporary observance, and now forever abolished; they retain, however, as distinctive of their religion, circumcision, the seventh-day Sabbath, and some of the dietary laws (yet some of them do not require circumcision of Gentile proselytes, and some have public worship on Sunday as well as Saturday); they maintain that every Jew is a priest and can atone for his own sins, by repentance, confession, prayer, alms-giving, and afflictions; they have abandoned the ancient Jewish belief in a Messiah to come and restore them to Palestine and to national independence, and they maintain, instead, that they are the Messianic nation, the priestly people, who have been scattered by Providence over all the world; not for their sins, but to lead all other nations to the true knowledge and worship of God; not expecting a restoration to Palestine or the rebuilding of the temple on Mount Moriah, they call their present houses of worship temples; in their houses of worship they use organs, the male and female members of a family sit in the same pew, the men remove their hats, and the sermons and songs and prayers are, not in Hebrew, but in the mother-tongue of the country where they live; they reject the doctrine of the resurrection of the body, but maintain that the soul is immortal; as to how or where the soul will exist after the death of the body, they do not say, nor as to whether all souls are immortal, and whether the souls of the righteous will be happy, and the souls of the wicked miserable. Their pantheistic origin would lead us to suppose that they expect all souls to be re-absorbed into the impersonal, unconscious *animamundi*, or soul of the world, so-called. In some respects the Reform Jews are like the ancient Sadducees.

It will be seen, in this brief but accurate review of the Jewish religion, that, in both of its forms, it maintains, like the Mohammedan and the pagan religions, that man saves himself by his own works; and it utterly ignores the central, fundamental fact of the Old and New Testament Scriptures that, since the fall of Adam, man by nature is utterly sinful, and must be graciously saved from sin and hell, if saved at all, by the atoning

blood of a sinless Divine-human Saviour and the regenerating power of the Divine Spirit. Of course Orthodox Judaism holds many great vital truths, but in their system these truths are blended with the fatal errors of Pelagianism, traditionalism, unspiritualism, and ceremonialism. As to Reform Judaism, it seems to evaporate religion into a hazy worldly philosophy. I do not see how such a creedless and colorless invention of the nineteenth century as Reform Judaism can even moralize, much less regenerate mankind. Thus saith the Lord: "Cursed be the man that trusteth in man, and blessed is the man that trusteth in the Lord" (Jer. 17:5-7). SYLVESTER HASSELL.

ONE BLOW WITH A CARNAL WEAPON HEALED BY CHRIST.

"And He touched his ear, and healed him." Luke 22:51.

It was a servant of the high priest that was wounded; his ear—one of his ears—for I presume that he had two ears—one of the Evangelists says, "his right ear," and therefore the presumption is that he also had a left ear. The effective blow was dealt by Simon Peter; the smitten man's name was Malchus. (John 18:10.) The other three evangelists failed to give the names of these two parties. The nature of Christ's kingdom was not such as to require such defense as men could offer; for it was not of this world (John 18:36), for had it been, then He could have combined the forces of men and angels in its defense (Matt. 26:53), and blotted out the nations of the earth in a moment. But Jesus had not come to condemn and destroy the world, but to save it. (John 3:17.) But Peter did not understand all this at that time, nor had any of the disciples understood the real nature of the kingdom of Jesus Christ. They were loyal to Christ and faithful to His cause as they then understood it; but the time had not come when it was necessary for them to comprehend the vast difference between an earthly kingdom and a heavenly; they had yet to learn that their Lord and King needed no help

from His subjects to build, establish, and defend His kingdom and save His people.

So the first effort to interfere in His behalf and defend His personal honor was reproved by our blessed Saviour, and the first effective blow, dealt by one who loved Him, and with purpose and intent to honor Him by his service in that most critical hour, was made void by the instant and miraculous healing of the wound. This was a wonderful display of the wisdom, power, and love of Jesus. He understood His Father's will and the purpose for which He sent Him into the world, and also every phase of the work assigned Him. In many instances Jesus proved Himself to be the great Physician of souls and bodies of men; the inspired testimony to His healing power and free ministrations of instant and perfect relief to the afflicted are recorded in plain and simple terms, and stand open to the eyes and hearts of believers, who walk by faith and not by human sight.

Dear reader, should you chance to lose an ear, an eye, or any member of your physical body, Jesus is able to restore it, though it be buried on some battlefield or in some cemetery, or lost in the depth of the ocean; if you believe that Jesus died and rose again, He will not suffer even a hair of your head to perish; but will raise your mortal body entire without the loss of one of its members. We should note the fact that Jesus did not summon the aid of surgeons to assist in healing the ear of Malchus, nor apply any healing art known to medical science, but demonstrated His sovereign power to undo what Simon Peter had done and restore the severed member of that human body to its place.

And now, dear children of God, is it too much for you to believe that Jesus is able to heal your wounded, bleeding hearts? His character knows no change, His power no limit, His love for you no bounds. His compassions fail not, and His wisdom is infinite. He understands our every case perfectly, even our secret thoughts and intents; and can be touched with the feeling of our infirmities.

To be in company of such a friend, as were His disciples on the occasion referred to above, although but few in number and surrounded by foes that seek to de-

stroy Him and those that love and follow Him is the noblest aspiration of the Christian mind and heart. Although our Lord seems often to have withdrawn from us, yet we believe that He lives and loves us all the same, and "although now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory."

Another important feature presented by the Saviour's act of healing the wounded servant is, that neither the world, nor any creature upon the face of the earth shall suffer loss or damage by His advent, except the Devil; his works are destroyed, so far as they might otherwise affect the final destiny of God's elect; this was done by the death of Christ, which Simon Peter and the rest of the disciples would have prevented if they could have done so. But "the year of His redeemed had come, and He would stain all His raiment." (Isa. 63:4.)

Jesus was merciful and gentle to all—even His enemies shared His tender compassion, and His friends shared in His gentle rebukes. No harm can ever result from the advent of Christ, no mortal can be injured by the presence of the Wonderful Counsellor, the Mighty God, the everlasting Father, the Prince of peace. His children are looking for His second coming, without sin unto salvation. "Even so, come, Lord Jesus." (Rev. 22:20.) J. E. W. H.

A FALSE AND A TRUE HOPE.

"The strong man armed keepeth his palace and his goods are in peace"; "but when a stronger than he shall come upon him." (Luke 11:21, 22.)

By the words "at peace" is intended the quiet and ease that is seen in the unregenerate. They are not in trouble over sin nor concerned as to where they will spend eternity. They have a hope of heaven, but it is a false hope, founded on false promises. They are church members, having been baptized, taken the bread and the wine; they are prompt in attending duties, like him that said, "God, I thank thee that I am not as other men are." This man had a false hope, and perhaps he was ready to claim that he was perfect. "Many will say unto Me in that day, Lord, Lord, have we not prophe-

sied in Thy name, and in Thy name done many wonderful works?" But mark the Saviour's words: "Then will I profess unto them I never knew you, depart from Me, ye that work iniquity." So a false hope, based on self-righteousness, follows men to the end, and when they felt sure of their safety they hear the terrible word, "Depart." This false hope keeps men cheerful and full of security—a false security. "I was alive once without the law, but when the commandment came, sin revived and I died." "Alive" and lively, content, cheerful; not troubled with doubts and fears. Here is a hope for which no good reason can be given. Men with such a hope as this are not as open to good instruction as the publicans and harlots. (Matt. 21:31.) Let a man that is spiritual engage in conversation with one whose hope is resting on his own obedience, and he will find a poor companion. He is wise in his own conceit, and knows more than seven men that can render a reason, and you find he is not open to instruction; but the true hope, that rests on the mercy of God, begins with trouble. "Tribulation worketh patience; patience, experience; and experience, hope." Here is the true hope—it began with trouble—trouble over sin, over our ruined state. The true hope begins by learning our lost state, thus preparing us to rightly estimate the mercy of God in our salvation. "I was alive," says Paul. In this sinful, selfrighteous state men feel secure; no loss of sleep for sin; no complaint of "O! wretched man that I am," or "when I would do good, evil is present with me." We should not preach so as to strengthen this hope. This is to cry peace when there is no peace; it is to preach for truth, that which will be found false when the Lord will say, "Depart from Me, ye that work iniquity." O! how important is honest, faithful preaching, that tells men what will be found true when the last trump shall sound. Ignorance of God's righteousness will lead men about to establish their own; and so men live and die full of false hope, false joy, and false peace, that will prove to be worthless in the time of greatest need. "The strong man manages in one way or another to keep the soul at peace and content with its state; either resting in obedience already performed, or in that

which he will yet perform. This carnal security, this glittering hope, can not be set aside by any human power. "Thy free grace alone, from the first to the last, hath won my affections, and bound my heart fast." "When the commandment came, sin revived, and I died." The law can not remove sin, but it can reveal it, when God is pleased to use it for that purpose. The law enters and sin abounds; sin becomes exceeding sinful. When the commandment comes, false hope flees before it, and we hear the cry, "God be merciful to me a sinner!" The law is good, but I am carnal. The law reveals our sins, both of life and nature; it demands of us a perfect righteousness and enables us to see that our best is only filthy rags, and so we are beat off from all hope in the law, yet at the same time confess that the law is "holy, just, and good," and so we are prepared to rejoice in Christ, and to receive the pure gospel which reveals a perfect righteousness that can justify us before a perfect law. So the law is honored in Christ's righteousness. We do not make void the law in this, but we establish it, and honor it in laying hold of Christ by faith as our law-fulfiller. When the law enters the soul, sin abounds, sin revives, and we see our corruption of nature and life; but, thanks be to God, "where sin abounds" there grace much more abounds. Where the law enters, there the cry for mercy is heard. The entrance of the law is the beginning of God's work which He will perform to the end. J. H. O.

CHRISTIAN FREEDOM AND ITS EFFECTS.

God's people are made free from the law of sin and death. Paul says: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." In being made free from the law of sin and death we are passive. We do not accomplish this freedom of our will or strength, but we are *made* free.

Now being "made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting life." Again, the Apostle says: "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." Hence it is Christ that made us free. Once we were under the law and its curse and in a state of bondage, but Christ redeemed us from under the law, being made a curse for us. He took the sinner's place as his Surety and bore all of his sins in His own body. God's children are above the damning power of sin. All of His children belong to the new covenant of grace, which is that Jerusalem which is above and is free, and all of her children are free children. The colored man in bondage had nothing to perform to free himself. He was passive in being made free, and, having been made free, he was not required to believe he was free in order for him to be free, or to perform any conditions to bring about that freedom. This great government did not send forth men to tell them if they would just believe they were free they would be free. Neither has Christ, who freed all of His people, sent forth preachers to persuade them to believe they are free in order for them to be free, or to perform certain conditions in order to be free. Jesus freed all of His people, old, young, and little infants, regardless of their environments, and did it by Himself. The children of God are above the law. They are freed from darkness, being children of the day, and are light in the Lord. They are freed from their former conversation, being washed, cleansed, and sanctified in soul. They are freed from that enmity to God, to His doctrine, to His grace, and to His church; having His precious love shed abroad in their hearts, they are made to love God, His people, and all that is godly. They are free from legalism with all its rites and ceremonies, and no longer worship God in types and shadows, but worship Him in Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. They are now new creatures in Christ Jesus, having new desires, new aspirations, new emotions, new eyes, new ears, new hearts, new tongues, new hands, new feet. Old things are passed away, and, be-

hold! all things are become new. All this freedom is experienced by them in soul. They now have their fruit unto holiness and the end everlasting life. Where is the evidence that one has been made free and is elemented to live in the spiritual kingdom, being associated with kings and priests unto God, if there is no change in his deportment? "By their fruits ye shall know them." Those who are made free have their fruits unto holiness, which are fruits of the Spirit, being love, joy, faith, temperance, peace, gentleness, kindness, forbearance, etc. Are we manifesting those fruits as we should? Are we exhibiting that love for one another, for the sweet service of God and His precious doctrine? Much is expected of us who have made such a great profession. We should seek those things which are above; we should set our affections on things above and not on things beneath. How careful should we be to walk as children of the light! Let our lives of honesty, sobriety, truthfulness, faithfulness, loyalty to God and one another, prove that we belong to that heavenly family. There is not that distinction to-day between the church and the world that should be. Iniquity abounds, and our love has waxed cold to a great extent. There is great slackness among some church members about attending the service of God, and many seem more concerned about worldly things than they do the good things of the kingdom. Many churches are slack in discipline, and will harbor crime in the church, which is wrong. Read carefully Matt., 18th chapter, and I Cor., 5th chapter, and be governed accordingly. Do not conclude that the church is a reformatory for drunkards and adulterers and heretics. If they are guilty of these things, withdraw from them, and when a member is expelled from one church let every sister church on earth recognize that action, and you will stop the spreading of confusions so much. If a man is an heretic, let the church of his membership be faithful to execute gospel discipline at once, and that will stop the spreading of heresy. Slackness in harboring those offensive things causes them to spread, and the whole body becomes more or less contaminated. If we are that free people—that city set on a hill—we should let

our light shine in obedience to God, and prove by our love, faithfulness, and self-denial that we are children of the day. Now, precious child of God, if you have the sweet evidence in your soul that you are free from the guilt of sin by the atoning blood of Jesus applied to your heart, free from the filth of sin by the washing of regeneration, free from the power of sin by the dominion of grace, free from the love of sin by His precious love being shed abroad in your heart, free from the outward practice of sin by being washed, cleansed, sanctified and the life of God in you, let me beg you in love to seek those things which are above. Follow the Saviour in baptism and in all His holy ordinances. Live close to the Lord, and prove by your orderly walk and godly conversation that you belong to that royal family. L. H.

"IS THERE NOT A CAUSE?"

I feel sure that the Primitive or Old School Baptist is the visibly organized church of Jesus Christ, and that they more than any other professing people reflect the doctrine and order appointed, ordained, established or set up by Jesus Christ and His apostles. But while I feel thus sure of their identity with the first church, I must with shame confess that there are many factions, rents, parties, divisions, contentions, strifes, confusions, and gross inconsistencies among us to-day. But let us not be cast down on this account, but let us examine ourselves to see whether we be in the faith—let us try to find out the cause of all this—the cause of our sin—and confess it and turn away from it. Remember that though national Israel were the chosen, special, favored, and peculiar people of God, they were, nevertheless, much of their time, divided and at war with each other, and were, until the Babylonian captivity, much inclined to turn away from the Lord—the true God—and follow idols, strange gods. And let us remember that national Israel, or Israel after the flesh, was typical of spiritual Israel or Israel after the Spirit. The very fact that there is continual friction, contention, strife, and war among the Primitive Baptists proves that they are an

earnest, careful, peculiar, honest, particular, and conscientious people—proves that there is an element of soundness and of purity among them, proves that there is life there, spiritual life.

A young lady said to one of our ministers, Mr. . . . . : "I do not like your people"; and he said, "Why?" and she said, "Because you all quarrel and fuss too much." Our brother was made to blush with shame, but after a moment he replied by telling the young lady that he could tell her why this is the case. Well, she said she would like to know; and he said, "Just because we are the only ones that have anything to fuss about"; and so it is. For instance, take one of the popular orders or denominations of the day whose creed commits them to the doctrine of salvation by grace alone, and then their preachers may (as they usually do) preach salvation by works, and it will cause no trouble or fuss among his people. But not so with the Primitive Baptists. They believe what they subscribe to—believe their creed; and if one of their ministers preaches contrary to it there is a fuss in the family right now. G. W. STEWART.

TO BE CONTINUED.

QUESTIONS AND ANSWERS.

1. Q. Why did prophecy cease with Malachi so long (400 years) before the gospel was preached? A. The Scriptures do not say, but it may have been for several reasons. 1st. Because the prophecies from Moses to Malachi, when applied by the Holy Spirit, were sufficient, in the Divine wisdom, to teach men their need of a sinless, suffering, and triumphant Saviour, and to lead them to look to and trust in Him. 2d. Because the Lord would thus teach the Jews, His chosen national people, by the vanities and follies, the fables and abominations of the Apocrypha, the 16 books written by the Jews during this period, the certainty of their departing from Him in both doctrine and practice, even after they had all His ancient oracles, unless He restrained them by a divinely qualified and authorized messenger—the New Testament apocryphal writings of the early

centuries of the Christian Era proving the same to be true of heretical professors of Christianity. 3d. Because it is proved, by this interval of 400 years, that there was no collusion, no fraudulent co-operation between the Old Testament prophets, who foretold the life and sufferings and glory of Christ, and the New Testament apostles, who testified that all these prophecies were exactly fulfilled in the person of Jesus of Nazareth. And 4th, Because the Lord thus taught His spiritual people to look away from man to Him for salvation, and to wait upon Him for it. When Joseph and Mary carried the infant Jesus into the temple to present Him before the Lord and to offer in sacrifice, as the law required, not a lamb for a burnt-offering, and a dove or pigeon for a sin-offering, but, as they were too poor to buy a lamb, to offer two doves or two pigeons for a burnt-offering and a sin offering, not for the child but for the mother (Lev. 12:8), the humble and devout Simeon, who had been waiting for the consolation of Israel, the Messiah, and to whom it had been revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ, came by the Spirit into the temple, and took the holy Child up in his arms, in wonderful faith, and blessed God, and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of Thy people Israel" (Luke 2:21-35). And Joseph of Arimathea, an honorable counsellor, who also had waited for the kingdom of God, when Jesus had been crucified, begged His dear body of Pilate, and wrapped it in fine linen, and laid it in his own new rock-hewn tomb until it came out, in divine power and glory, on the third-day morning, and after forty days ascended to heaven (Mark 15:42-46; 16:6; Acts 1:1-11). "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:26). "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint" (Isa. 40:31). "As Old Testament saints waited for the first coming of Christ,

so New Testament saints wait for His second coming, and for eternal glory and happiness."

2. Q. What is meant by the "long clothing" in which Jesus said that the scribes loved to go (Mark 12:38)? A. An enlargement, beyond the usual size, of the borders or fringes of their outer garments (Matt. 23:5; Num. 15:37-40), which the Jewish scribes (copyists and interpreters of the law) made and wore in their hypocritical desire to appear more religious than others.

3. Q. Does the Bible antagonize education in natural things? A. Not when such education is true; but it condemns the "oppositions of science falsely so called" (I Tim. 6:20)—the profane and vain speculations and babblings of unbelievers in opposition to the eternal truths of the Scriptures (Rom. 3:4).

4. Q. How large is the endowment of "Chicago University"? A. This institution was founded in 1891, and has been endowed in all, it is said, with thirty-one million dollars, mostly by John D. Rockefeller, a New School Baptist. No religious tests are ever to be exacted of professors or students; but it is required, in the charter, that the president and at least two-thirds of the trustees shall, at all times, be Baptists. The institution has about 400 teachers, and about 6,000 pupils, and about 500,000 volumes in its libraries. Its annual income is about $1,250,000. The instruction in natural things is, no doubt, of a high order; but, sad to say, as is the case with most of our wealthiest institutions of learning, some of the professors are diligent propagators of infidelity, and at least one is an unblushing advocate of even atheism. The spread of unbelief and consequent wickedness is a dreadful mark of these last perilous, and evil times; but this fact is only a proof of the divine inspiration and truth of the Holy Scriptures (II Thess. 2:1-12; I Tim. 4:1-3; II Tim. 3:1-17; II Pet. 3:1-18; Rev. 19:11-21).

5. Q. Are all human beings obliged to commit all the sins they do, and do all God's people do all the good that His grace enables them to do? A. Such wild statements are unscriptural, pantheistic, and fatalistic; they virtually charge all the blame for all sin upon an essentially, infinitely, and eternally holy God, and exempt

man from all accountability and all just chastisement or punishment, and they should not be fellowshipped by any sound and orderly church. S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

THE LADDER ON THE CLIFF.

We can never be placed in such straits or difficulties that the Lord can not help us, says Mr. H. L. Hastings in his *Tales of Trust*. Years before the emergency occurs, He may set on foot a train of circumstances that will lead to our relief at just the moment we need it. We should learn to acknowledge thankfully the source from whence the blessing comes, just as we would if the Lord had sent an angel down from heaven to give us help. One dark and stormy night a vessel was wrecked on a rocky island off the coast of Scotland. The crew had watched with terror the white waves as they dashed on the stately cliffs, and felt that to be driven on these rocks was to seal their doom. The cabin was filled with water, and the captain's wife was drowned. The sailors climbed into the rigging, and prayed as they never had before, that God would have compassion upon them. That He would save them from temporal death seemed almost incredible. But the cruel waves drove the vessel on and on, till the very foot of the awful cliff was reached. Oh, if they could only reach its top! There would be safety, and, no doubt, friendly hands to help them. Just as they struck the rock, they espied on the face of the cliff a ladder. Here was their despair changed to joy. They sprang from the rigging, and climbed the ropes as rapidly as their benumbed fingers would permit; but they were all rescued, and in a few moments more the vessel went to pieces. The ladder seemed to them almost a miracle; yet its presence there was easily explained. It was used by the quarry-men as they climbed up and down to their work every day. Though usually drawn up when they left, the sudden-

ness of the storm that night had caused the workmen to hurry to the shelter of their humble homes, without taking time to remove the ladder. It was God who had ordered this seemingly trifling matter for the preservation of all their lives. Learn to observe His kind hand in all the events of your life, and it will save you from many dark hours. S. H.

"THE TRIUNE GOD: HIS CHARACTER AND WORKS."

The above is the title of a scriptural and able book of ten chapters and 291 pages, just published by Elder Wm. H. Crouse, of Graymont, Georgia. It treats of the Father, the Son, and the Holy Ghost, Election, Atonement, Regeneration, the Preservation of the Saints, and the Resurrection. It contains many quotations from the Scriptures and from the ablest ministers. The price is One Dollar, post-paid. Send all orders to the author, Elder Wm. H. Crouse, Graymont, Ga.

S. H.

IF IN ARREARS, PLEASE REMIT.

As the unavoidable expenses of printing and mailing THE GOSPEL MESSENGER are very heavy, I am reluctantly obliged to beg those of our subscribers who are in arrears to please send me the small amount of their indebtedness as soon as they can. I have labored to maintain, in THE GOSPEL MESSENGER, independently of human intimidation or applause, what I believe to be the pure and entire teachings of the Scriptures, for the glory of God and the good of all His dear people; and, on this ground, I appeal to all the lovers of spiritual and eternal truth to aid me in continuing the publication of THE MESSENGER. S. H.

CLOSE OF VOLUME XXXII.

This number closes the thirty-second volume of THE GOSPEL MESSENGER.

The Lord has most mercifully spared the editors, con-

tributors, and readers to see the end of another year. His natural blessings to us have been manifold and various and continuous and past our computation; and His spiritual blessings have been of infinite value, and assure us of everlasting blessedness. For these rich favors we have been insufficiently thankful, and of the least of them we would confess our unworthiness; and, more than for all material good, we would implore Him to give us grace to love Him more and serve Him better in the future than we have ever done in the past. Soon will our opportunities to serve Him and our generation according to His will, close on earth, and we shall pass beyond these mortal scenes into the eternal world. During the remainder of our brief pilgrimage here may He make us more reverent, true, honest, pure, temperate, kind, gentle, humble, watchful, prayerful, patient, forbearing, forgiving, self-denying, devoted, Christ-like than ever before. And to His Holy Three-One Name shall be all the glory. S. H.

EXTRACTS.

APPEAL FOR HELP.

R. 1, KENNEDY, ALA., October 31, 1910.

DEAR BROTHER HASSELL:—I will write you a few lines which I hope you will publish in THE GOSPEL MESSENGER. I feel impressed to write and let the brethren everywhere know Brother Lee Crowley's financial condition. One year ago last March his little baby got seriously burnt. He had the home doctors to treat it until December, 1909, when the doctor gave it up that he could not cure it, and advised him to send it to the infirmary at Columbus, Miss., for treatment, which he did. They kept it five months, then they sent it home sound and well. Now his home doctor's bill is $100; and his bill at the infirmary is $100; and his indebtedness besides his doctors' bills is $100. He is a farmer, and rents land, and gets only half he makes, and has no help at all. His wife is almost an invalid. Now, if any brother, sister, or friend feels it in their hearts to contribute to this dear brother's needs, it will be greatly appreciated, and a great blessing to him and his poor little helpless family.

Your sister, I hope, B. A. CROWLEY.

P. S.—All contributions should be sent to Mr. Lee Crowley, Kennedy, Lamar County, Ala.

CEYLON, GA., September 26, 1910.

Eld. Sylvester Hassell—

DEAR BROTHER IN CHRIST:—Enclosed please find three dollars to pay my subscription to THE GOSPEL MESSENGER. The third dollar is not

to renew for another year, but for you to use as you see fit. Now I will give the reasons for my delay in remitting. I am a very poor man, and am getting old, and have nothing to live on but my daily labor. I was out of employment most of the time for nearly a year; on account of my age it was hard to find work, but, thank the Lord, He blessed me in securing a position that will enable me to pay my little debts. I have been taking THE MESSENGER ever since the second year Bro. Respess published it, and it still proclaims the same gospel truths as it did then.

Please change my address from 505 33d Street, East Savannah, Ga., to Ceylon, Camden County, Ga. I will try to renew before my subscription runs out. Remember me when at a throne of grace, is the prayer of your unworthy brother,

W. R. CHILDS.

BARNESVILLE, GA., Route 3, October 18, 1910.

Elder Sylvester Hassell—

DEAR BROTHER:—As my time is now out for the dear MESSENGER, I will send in my renewal. I would have sent sooner, but I have been so very sick, and am quite feeble yet. I was taken sick the 24th of last April, and can't hardly get about in my room yet. I had a stroke of paralysis and am quite feeble indeed. I will send you a one-dollar order to renew for another year. I will send you the obituary of one of my sons, E. L. Parham. Please publish it in THE MESSENGER, as the obituaries of the rest of them were published in THE MESSENGER, and I want it filed away with those of my dear loved ones that have gone on before. He is the eighth one of my children that have been buried. Dear brother, pray for poor, unworthy me that I may have a spirit of submission to God's holy will with me, and never be found with a murmuring spirit. I am now in my seventy-ninth year.

May the blessed Lord ever be with you and yours and renew your health and strength daily, both temporal and spiritual, that you may be able to stand up and plead for the truth as it is in Christ Jesus, as you have in the past, both by pen and mouth, and ever contend for the truth of the Scriptures that is so refreshing and nourishing for the children of the Most High, is my sincere desire for Jesus' sake.

A poor old sinner saved by grace, if saved at all,

MRS. M. J. PARHAM.

MOSCOW, TENN., October 15, 1910.

Elder S. Hassell—

DEAR BROTHER:—As my subscription expires for my paper (THE GOSPEL MESSENGER) this month, and I feel that I can not do without it, I enclose one dollar in money order for another year, after taking it 26 years. I hope your health has been restored and you will be permitted to send your dear paper to us who love to read it. My little family are tolerably well. If you ever can visit us poor Baptists in this country, we will be glad to see you. May God's blessings ever rest upon you and your family.

Your unworthy little sister in hope,

(MRS.) BETTIE CLARK.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

IN MEMORY OF ELDER J. T. CLAYTON.

Elder John T. Clayton was born November 11, 1854, and passed away September 16, 1910.

At the age of twenty-four, on the first Sunday in September, 1878, he united with the Primitive Baptist Church at Valley Grove, Tallapoosa County, Ala. On the first Sunday in March, 1881, this church liberated him to preach. In 1884 the church at Union, Russell County, Ala., called for his ordination, and he was ordained to the full work of the ministry in August of that year. The officiating presbytery was composed of Elders John Rowe, N. M. Cook, and W. Lively.

He served the following churches as pastor: Union, Russell County, Ala.; Mt. Gilead, Lee County, Ala., Harmony, Harris County, Ga., and Bethlehem, Macon County, Ala.

He was married December 2, 1875, to Susan Ella Jones, of Pike County, Ga. To this union were born seven boys and five girls. Four of these, Ulysses, Edward, Edgar, and Myrtle, died in infancy. The following children are living: Arthur C., Esther A. (married to F. M. Newsome), Verner C., Wesley H., Lee R., Flossie G., Lula Mae, and Pearlie. All are grown except two little girls, Lula, 14, and Pearlie, 7 years of age.

He suffered from bad health a number of years before his death. He was not old nor worn out, but a severe disorder fastened on him from which he could obtain no relief, and he was compelled to bow to the last enemy. He was sick seven weeks and confined to his room nine days before his death. All of his living children except two were at his bedside. For many days he was in a semiconscious condition, and suffering so much pain that he said no word of farewell to any one. Death came after midnight of the 16th, and at 7:30 the struggle ended. Those who saw the end say that during the moments all traces of pain passed away, and an expression of peace transfigured his features as he passed into the presence of Him who doeth all things well.

On the 17th we followed his remains to County Line Church, and the people he loved paid a noble tribute of Christian love to his life and memory. The songs that he loved filled the old house with their harmony, and the doctrine dear to his heart was spoken forth by one of his faithful fellow ministers. Elder Murray, pastor of the church, preached the sermon. Then loving hands tenderly laid him away in the cemetery that crowns the hill, and there, within the sound of the songs and prayers and sermons of the old Primitive Baptist church he was laid in the bosom of mother earth to wait the morning of the resurrection.

As long as life lasts we will carry the memory of the tokens of love and regard displayed by those good people on that day.

For nearly thirty years he did faithful work for the cause of his Master. He traveled quite a little in Alabama and Georgia, and was known to many of the brethren. He was faithful and fearless in defending the principles of his church as he understood them. On his character there was no stain, and we know he is at rest.

A. C. CLAYTON.

Primitive Baptist please copy.

MRS. ADA C. ROBERTSON.

CHURCH MEMORIAL RESOLUTIONS.

The church at Robersonville, N. C., Martin County, in conference Saturday before the fourth Sunday in September, 1910, passed the following resolutions upon the death of Sister Ada C. Robertson:

WHEREAS, it has pleased God, in the dispensation of His allwise providence, to remove from our midst our dear sister. She united with the church at Flat Swamp, Pitt County, N. C., Saturday before the first Sunday in July, 1908, took a letter of dismission to help organize a church in the town of Robersonville, Martin County, N. C., and remained a faithful and loving member until her death. She truly adorned her Christian profession by a well-ordered walk, a pious and godly conversation. She was a strong believer in salvation by grace, and seemed to have a pure and a kind disposition. She was a good wife and an affectionate mother; was loved most by those who knew her best. We feel that our loss is her eternal gain and that we should not grieve as for one that has no hope, for we feel that she is now resting in that beautiful home not made with hands, eternal in heaven, there to remain with her blessed Saviour forever more:

Resolved first, That the church has sustained a sad loss and the community a kind friend, and this loss can be filled only by Him who doeth all things after the counsel of His own will, and we bow in humble submission to His great name.

Resolved second, That a copy of these resolutions be sent to the bereaved husband, also a copy to *Zion's Landmark* and GOSPEL MESSENGER.

Resolved third, That these resolutions be spread on our church record.

S. W. OULLERBRIDGE,
D. F. ROBERSON,
J. C. ANDREWS,
Committee.

ELVIN L. PARHAM.

I write in memory of our dear father, Elvin L. Parham, son of R. C. and M. J. Parham, who died March 14, 1908, at the age of 48 years, 9 months and 13 days. He was born in Crawford Co., Ga., in 1859, and was married to Miss Nettie Adams, Jan. 16, 1889. They lived peacefully together nineteen years, two months and three days. He joined the Primitive Baptist church at Sharon on Monday after the first Sunday in August, 1893, was baptized by Elder W. C. Cleveland, and lived a consistent member till his death. He was a kind father, provided well for his family, and was full measure in all that was required in constituting a good citizen, an honest man, a devoted husband, and a humble, faithful Christian. He leaves an aged mother, three brothers, one sister, a wife, five children, and a host of relatives and friends to mourn his death. But we mourn not as those who mourn without hope, for we feel from the abundance of evidence he left behind that our loss is his eternal gain. Then let us be resigned to Him who worketh all things after the counsel of His will; for He says: "I do all My pleasures; My counsel shall stand." He has promised to be with His people in the sixth trouble and forsake them not in the seventh. He is sure to fulfill His promises. Again He says: "Blessed are they that mourn, for they shall be comforted." May we by His Holy Spirit be enabled to say, as Job said: "The Lord giveth and the Lord taketh away." Then sleep on, dear father, until the resurrection morning, when we hope to meet thee in that upper and better world, where we

shall see as we are seen and know as we are known, and there dwell with our Saviour, Jesus Christ. We buried his remains on the evening of March 15, in Union Cemetery, at Goggins, Ga., where he will await the resurrection day, when we believe God will call him to live forever with Jesus.

Written by his heart-broken daughter,

LIZZIE BELLE PARHAM.

Yatesville, Ga., R. 2.

CHANGE OF ADDRESS.

Elder B. C. Caldwell has changed his address from Bullochville, Ga., to R. 3, Greenville, Ga.

ASTHMA REMEDY.

To Those Who Have Asthma.

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Sincerely yours,

A. D. MIZELL,
Williamston, N. C.

[Mr. A. D. Mizell is a son of Elder A. D. Mizell, of Jamesville, N. C., and a high-toned and reliable gentleman. I have known of this remedy for years as being of the greatest value. Mr. George T. Angell, of Boston, Mass., late editor of *Our Dumb Animals*, said that it was worth a thousand dollars to him. Notwithstanding this distressing disease, he lived comfortably, after he tried this remedy, to the age of eighty-five.—S. HASSELL.]

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Vol. 33 No. 1.

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The Gospel Messenger

JANUARY, 1911.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 33. Williamston, N. C., January, 1911. No. 1

GLORY TO GOD IN THE HIGHEST.

Luke 2:14.

Songs of praise the angels sang,
Heaven with Alleluias rang,
When Jehovah's work begun,
When God spake and it was done.

Songs of praise awoke the morn,
When the Prince of peace was born;
Songs of praise arose when He
Captive led captivity.

Heaven and earth must pass away,
Songs of praise shall crown that day;
God will make new heaven and earth,
Songs of praise shall hail their birth.

And can man alone be dumb,
Till that glorious kingdom come?
No, the Church delights to raise
Psalms and hymns and songs of praise.

Saints below, with heart and voice
Still in songs of praise rejoice;
Learning here, by faith and love,
Songs of praise to sing above.

Borne upon their latest breath,
Songs of praise shall conquer death;
Then, amidst eternal joy,
Songs of praise their powers employ.

—*James Montgomery, of Scotland (1771-1854).*
1825.

"REGULAR" OR "BURNAM" BAPTISTS—WHICH?

[Copied, by request, from *Zion's Advocate* of December, 1910.]

The *Regular Baptist,* the organ of the self-styled "Regular Baptist" denomination, successor to the *Regular Baptist Magazine,* and recently consolidated with the *Old Paths,* and now the only paper published by this sect, so we are reliably informed, objects to our recent article in *Zion's Adovocate* showing up their false claim over the door of the new church building erected by them in Luray, Va. This title reads, "Mt Carmel Regular Baptist Church, organized in 1812." Now who except Mr. Burnam's followers think that this is a proper inscription for them to use over their church door in Luray? Some of their own brethren told them in the beginning of the lawsuit they instituted against us, that the old church building did not belong to them, and advised them not to go to law about it, but to accept the proposition of the Old School Baptists, offering them the use of the church after it should be moved out of the street.

The court's evidence proved that they were a new denomination, born about twenty years ago. Minutes of their own Association proved the same fact. The court's decree told them they were wrong in their contention—that they were a new denomination. But still they say they organized their church in 1812. And to prove it the editor of the *Regular Baptist* quotes the following from Burkitt & Reed's Church History:

"The distinction between us and them was, they were called Separates, while the Philadelphia, the Charleston, and the Kehukee Association were called Regular Baptists."

From this the offended editor seems to base his claim to antiquity. And yet this same editor would seem to consider himself and his paper a light-house from which, only, emanates the true light relative to church history, for he gives his article the suggestive title, "Light Needed," and closes up by advising the writer to become a subscriber to his sheet. I pity the seekers after light if the *Regular Baptist* is the only source. Does not

this editor know that the Philadelphia Association is a New School Baptist body? Does he not know that the Charleston Association is a New School Baptist body? And does he not know that the Kehukee Association is an Old School Baptist body? If these Baptists were in some localities, before 1812, called Regular Baptists, it was not in or near Luray, nor did it have any reference to the Burnam Baptists.

In fact the Burnam Baptists seem to be an unknown quantity. In court they swear they are not New School Baptists. So they must not be. They also swear they are Old School Baptists. But they must not be. Now they come forward with the statement that they are both Old School and New School, and prove it, perhaps to their own satisfaction, but not to the satisfaction of any one else.

But after the editor had put Burkitt & Reed on the stand to prove that the Burnam Baptists were both Old School and New School, he then proceeds to clinch the idea by Benedict's History of the Baptists, and quotes the following relative to the Ketocton Association:

"This Association acted a very conspicuous part in the affairs of the Virginia Baptists for many years from its commencement; it embodied the whole strength of the Regular Baptists in this State."

We conclude that this is about true to-day—that this Association, in the localities where its churches are located, embodies the whole strength of the Regular Baptists. This old Association that Benedict was writing about is still living to-day and is very "regular" about some things. It was "regular" in declaring non-fellowship for the new doctrines and practices introduced in the old church about the beginning of the eighteenth century, which caused the split, forming the New and the Old School Baptists, in name. They were also "regular" in declaring non-fellowship for Mr. Burnam and his followers in 1890, when the doctrine of preacher regeneration, and the practice of Sunday School, Modern Missionism, etc., were being forced upon the churches. And the regularity of this old Association has been so "regular" that they have never been guilty of forming a new Association, declaring themselves without a

name, appointing a committee to select one, finally adopting the old name, "Ketocton," and in the same minutes say they are 124 years old. Nor are they so "regular" that they must publish their regularity over church doors for fear people won't know how regular they are, and then seek to prove it by Old School and New School Baptist testimony.

The editor also squirms when his people are charged with believing the doctrine of preacher regeneration. He says it is not so. Yet in the same issue of his paper we find the following extract from the pen of his leader —Elder Burnam. Elder Burnam is giving a glowing account of his visit to the Mt. Tabor Asosciation, at which time he had the pleasure of preaching with Elder J. V. Kirkland. He says:

"The Association honored itself and glorified their Lord-Redeemer by unanimously adopting the Lick Creek Articles of Faith, and by placing itself squarely on the side of God's word in the instrumentality of the gospel in regeneration, on Sunday Schools and the mission of the gospel as taught in the Bible. God bless the act."

Regeneration by the instrumentality of the gospel in one breath and denied by the editor in the next. In keeping with Mr. Burnam's testimony in the Mt. Carmel Church case, in which he would state the cause of the division in one breath and deny it in the next. In keeping with the further testimony of Mr. Burnam, that he did not advocate Sunday Schools in churches in Virginia, when at the same time it was clearly proven by many living witnesses and by written record that he did.

May God deliver us from such "regularity." If such is the record of "The Regular Baptists," even the persistent efforts in advertising themselves "regular" will not succeed in making many people believe it. Doubtless more of their own numbers will leave them for their inconsistent irregularities if they persist in such claims.

R. H. PITTMAN.

NOT APOSTOLIC.

Modern religious inventions were unknown in the Apostolic Churches of the First Century; and they are rejected by the Apostolic Churches of to-day. S. H.

POINTS IN WHICH WE HAVE ERRED BY IMITATION OF OTHERS.

[By Francis Wayland, born 1796, died 1865, President of Brown University, at Providence, Rhode Island, from 1827 to 1855, author of twelve books, and one of the most able, learned, and famous New School Baptist preachers in the world.]

It will be perceived that I believe the Baptists to hold a distinct position among other Protestant sects; that they entertain sentiments, which, if carried into practice, must render them somewhat peculiar, and that they are perfectly capable of establishing their own usages, and of adapting their modes of worship and rules of discipline to the principles which they believe. They need borrow from no one. They have no occasion to hide their sentiments, or blush for the results to which they lead. Their very peculiarities are their titles to distinction, because they are founded on principles which are essential to the permanent spirituality of the church of Christ. It must, therefore, be a great error to obscure the distinctness of our testimony, by adopting usages which spring from principles directly at variance with those which we have always cherished.

Within the last fifty years, we have, in various particulars, conformed to our brethren of other denominations. In many cases it must, I think, be observed that we have fallen into practices by no means in harmony with the doctrines which we hold. Some of these I will here take occasion to state. How general the usages are, to which I will refer, I am unable to say. From a somewhat singular disposition to adopt the practices of those around us, it must follow that we are, in various respects, not only inconsistent with our principles, but also at variance with each other.

One of our essential beliefs is that of the spirituality of the church, that is, that the church of Christ is composed exclusively of spiritual or regenerated persons. As God is a spirit, and those that worship Him must worship him in spirit and in truth, we have always believed that the real worship of God was performed only by believers. To us, worship, either in public or pri-

vate, is the offering up to God of holy and devout affections. Hence we believe that no one can be a minister of the sanctuary, unless he be a devout and regenerate man. Hence we believe that to sing the praises of God without really lifting up the heart to him, is in no sense Christian worship, and is, in fact, no acceptable service. Hence our belief always has been that singing is a part of worship which belongs, in a peculiar manner, to the disciples of the Saviour. In this service they, with one voice, utter the confessions of penitence, the triumphs of faith, the confidence of hope, and bow down together with one feeling of holy adoration. Hence our singing was a service of the church, in which others united with them only in so far as they could sympathize with them in the sentiments which they uttered. These are, if I mistake not, our beliefs on this subject, and to it our practice, until lately, conformed. A member of the church selected the tunes, led the singing, and the whole church, and the devout portion of the congregation, united with him in this part of religious worship. Their design was to make melody in their hearts to the Lord.

For these reasons, Baptists formerly were universally opposed to the introduction of musical instruments into the house of God. They asked, how can senseless things speak the praises of God? In this, they may or may not have erred. I leave the decision of this question to the judgment of others, yet I can not but remark, in passing, that I have rarely met a Christian person who did not prefer the singing in a prayer meeting room below, where nothing was heard but the voices of the congregation, to the music of the choir, aided by the organ in the meeting house above. Hence the singing in Baptist churches was formerly what is now denominated congregational. We had neither choirs nor organs. Nothing but the voices of worshipers was heard in hymning the praises of God, and in this service every devout worshiper was expected to unite.

I do not pretend that in this singing there was any artistic excellence. This is never needed in popular music, or that music which is intended to move a multitude of people. All national airs are simple, and

they strike upon those chords which vibrate equally in the bosom of the common man and the amateur. So in religious music. The tunes employed were perfectly adapted to religious sentiment, and blended the whole audience in one consciousness of solemn worship.

But a change has come over us. The Episcopal church always have approved organs, and the music of choirs. The Congregationalists imitated the Episcopalians, and we, of course, imitate the Congregationalists. We have organs in all our city churches at the North, and they are now deemed essential in our small towns and villages, and even in the country. The organ requires an organist. The organist requires a leader and several other professional singers to constitute an appropriate choir. These singers have a professional character at stake. They must perform in such a manner as to promote their own reputation. They select their own music—music in which the congregation can not unite. The congregation listens in silence to a mere musical performance, precisely as the audience at a concert or an opera. The performers are not unfrequently the very persons who amuse the theater on the evenings of the week, and the church of God on the Sabbath. I have known cases in which they had so little of the common respect for religion, that they have left the house of God as soon as their performance was ended. I know of a case in which the leader of a choir had conducted this part of what is intended to be the worship of God for several years, but who, during this whole period, as he confessed on his death-bed, had never heard a sermon. We believe in spirituality of worship. We believe that God requires us to worship Him in spirit and in truth. In how far such a service corresponds with our principles, let every Christian judge.

This great change has come over us somewhat gradually. We are partly overcome by the declamation of men who professed great knowledge of music, and who ridiculed what they were pleased to call our want of taste. The strongest argument was, however, addressed to our love of imitation. It was said, other denominations employ professional musicians, and we must do it also, or we shall be behind the times, and lose our con-

gregations. Pious men and women doubted. They were not convinced, but they distrusted their own judgments, and were unwilling to oppose anything which seemed to promise an advantage to the cause of Christ. They have, therefore, borne it all in silence, and rejoice that there is one place left, the humble prayer meeting room, in which they can unite together in singing with one voice the praises of their Redeemer.

I hope, however, that a reaction in this matter has commenced. Men of piety have begun to feel that it is wicked to substitute a mere musical diversion for the solemn worship of God. Men of correct taste, at least, acknowledge that congregational singing, and solemn and devout music, are alone appropriate to the service of the sanctuary. Whenever a return to the old customs has been tried, it has met with unexpected success. May the reform be universal throughout our Baptist churches.

PSALMS.

The word "psalm" in the New Testament means a psalm of the Old Testament; and the meaning of the Hebrew titles of the psalms of the Old Testament is "praises" or "prayers." And, while the Greek verb *psallo*, from which the noun *psalmos* is derived, means, etymologically, to play with the fingers on a stringed instrument (not on a wind instrument), and to sing, accompanied by such playing, yet the latest and highest authorities render *psallo* simply to sing a praise in every passage where it occurs in the New Testament (Rom. 15:9; I Cor. 14:15; Eph. 5:19; James 5:13). It is objected that the notes or tunes which we use are human inventions; but neither men nor birds can sing without notes or tunes, while both men and birds can sing most sweetly without musical instruments. The use of musical instruments ceased in the public worship of God A. D. 70 with the destruction of the temple at Jerusalem; and it has never been revived by the Orthodox Jews. S. H.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

BEGINNING OF VOLUME XXXIII.

The 33d volume of THE GOSPEL MESSENGER begins with the present number.

The events of the year now beginning—personal, social, political, and ecclesiastical—are known to the Lord only, and they are entirely under His control. While we do not know what those events will be, yet we do know, from His Holy Word, that all things, even the darkest trials, will redound to the glory of God and to the good of His people. Notwithstanding the highest pretensions to enlightenment and godliness, the whole so-called Christian world is manifestly on the downgrade to unbelief and unrighteousness; the great apos-

tasy, or departure from the faith, foretold by Christ and His Apostles, has already begun; the love of many has waxed cold; iniquity abounds; and the close of this dispensation is rapidly approaching; and the time of the Second Personal Coming of Christ in the glory of His Father, and with all His holy angels, to raise the dead and judge the world in righteousness, is drawing near. The things that we are soon to see are more solemn and tremendous than any our eyes have ever beheld. May the Lord guide us by His Spirit of grace, keep us in His truth, enable us to live and speak and write as in His immediate presence, conform us to His character, and prepare us to see His face in peace and to abide with Him forever. S. H.

LIFE OF JOSEPH HART.

The first published Life of Joseph Hart, the hymn-writer, written by Thomas Wright, has just appeared from the press of Farncombe & Son, of London. Mr. Wright has also written the Lives of Wm. Cowper, Wm. Huntington, and Augustus M. Toplady. These biographies have been gathered, not only from published, but also from many unpublished sources, and are able, interesting, and accurate accounts of their subjects, with references, engravings, and indexes.

Mr. Joseph Hart was born in London in 1712 and died there May 26, 1768. His parents, who were "gracious and steadfast Calvinists" or predestinarians, were Independents (or Congregationists), like Wm. Huntington and Joseph Irons, their contemporaries, and tried, by both example and precept, to bring up their son in the fear of God. He was a close student, and well educated, and proficient in French, Latin, Greek, and Hebrew. He was a faithful teacher, and a translator of Phocylides, a Greek poet, and Herodian, a Greek historian. He is said to have read everything extant in Greek and Roman literature.

From his youth he, under the influence of his parents, was thoroughly persuaded of the sovereignty of God. His eternal, unconditional election and predestination of His people to everlasting blessedness, salvation by

grace alone, and justification by faith alone, faith being the work of the Spirit of God in the heart, and he was a fearless and uncompromising advocate of these Bible truths as long as he lived; and to Mr. John Wesley's sermon called "Free Grace" (but which should have been called "Free Will") on Rom. 8:32, preached and published in 1740, which reviled the scriptural doctrine of election, and "fell like a thunder-bolt upon the religious world," and separated Mr. Wesley and Mr. George Whitefield the remainder of their lives (Wesley having learned his doctrine from his mother, as Whitefield says, while Whitefield learned his from God), Mr. Hart published in 1741 a severe and powerful reply, entitled "The Unreasonableness of Religion," showing that true religion is not only above but is contrary to our natural, carnal reason. He had already had, from his youth, natural notions of his sinfulness, and checks of conscience, and virtuous resolutions, and attended on religious ordinances, and fastings, and mortifications, but these were superficial and transitory; and he now went off into extreme Antinomianism and pagan libertinism, and, in his life and teachings, he became one of the most licentious and wicked of men, surpassing even avowed infidels in ungodliness. But in his 43d year, in 1755, he heard George Whitefield, and, under the quickening influence of the Divine Spirit, he became deeply penitent for his sins, and poured out his soul in prayer, and was enabled to realize his interest in the suffering of a crucified Saviour, and the atoning blood of the Son of God became his hope and his theme, and for the last nine years of his life he delighted to preach to poor sinners a free and full salvation by the sympathizing, suffering, and Divine-human Redeemer, and he expressed his feelings in 201 hymns, many of which will live as long as the English language. In his preaching he dwelt upon "the Trinity in Unity, the electing love of God, the free justification of the sinner by the imputation of Christ's righteousness, and salvation alone by His precious blood; the new birth and final perseverance of the saints, always insisting upon a life and conversation becoming the gospel," as Mr. John Hughes, his brother-in-law, said in his funeral sermon. His first text was Philip. 3:7-9; and he loved to preach from it,

and it was called his "Philippian powder, with which he blew up, with a terrible explosion, the city of self, and led many others to quit that city." He would never let an Arminian preacher occupy his pulpit. Grace humbled his natural pride in the dust. He suffered great afflictions in his person and his family, but was wonderfully resigned to the Divine will, which, he said, was always best. He left a widow and six children from 16 years to 16 months old, one of them being a poor epileptic boy 14 years of age. The members of his church assured him that his family would be cared for. His remains were buried in Bunhill Fields, twenty thousand persons being present. The bodies of John Bunyan and John Owen were interred in the same cemetery.

In his Experience, published in his Hymn Book, occur many expressions that are "diamonds of the first water," of which I give a few: "None can make a Christian but He that made the world." "It is the glory of God to bring good out of evil." "Whom He loveth He loveth unto the end." "Prayer is the task and labor of a Pharisee, but the privilege and delight of a Christian, and as necessary and natural to him as food to a natural man." "A prayerless spirit is not the Spirit of Christ." "God grants not the requests of His people because they pray; but they pray because He deigns to answer their petitions." "God's design is to glorify His Son alone, and to debase the excellence of every creature." "No righteousness besides the righteousness of Jesus (that is, the righteousness of God) is of any avail towards acceptance." "To be a moral man, a zealous man, a devout man, is very short of being a Christian." "Faith and holiness, with every other blessing, are the purchase of the Redeemer's blood; and He has a right to bestow them on whom He will, in such a manner and in such a measure as He thinks best." "Mere doctrine, though ever so sound, will not alter the heart." "A whole-hearted disciple can have but little communion with a broken-hearted Lord." "The usual way of going to heaven is through much tribulation." "A true Christian is as vitally united to Christ as my hand or foot to my body." "Where there is true faith there will be obedience and the fear of God." "Faith, like gold, must be tried in the fire before it can

be safely depended on." Mr. J. C. Philpot ranked Hart's *Experience* and Bunyan's *Grace Abounding* and Huntington's *Kingdom of Heaven* as three of our most edifying books.

Some of Hart's hymns are probably found in all English Protestant and Baptist Hymn Books. I have already published some in THE GOSPEL MESSENGER, including "To comprehend the great Three-One" in the last number of the MESSENGER. I give the first lines of a few others: "Come, ye sinners, poor and wretched." "Prayer was appointed to convey." "Come, Holy Spirit, come." "Sons of God, by blest adoption." "Dismiss us with Thy blessing, Lord." "I am, saith Christ, the Way." "O! for a glance of heavenly day." "How hard and rugged is the way." "Innumerable foes." "Descend from heaven, Celestial Dove." "Christ is the eternal Rock." "See from the dungeon of the dead." "The sinner that truly believes." "A form of words, though e'er so sound." "How high a privilege to know." "How wondrous are the works of God." "When pining sickness wastes the frame." "Jesus, once for sinners slain." "Once more the constant sun." "And why, dear Saviour, tell me why." "The mighty God that reigns on high." "True faith's the life of God." "Jehovah is my righteousness." "The gospel brings tidings to each wounded soul." "The souls that are weak and helpless and poor." "Repentance is a gift bestowed." "Pity a helpless sinner, Lord." "Once more we come before our God." "Lord, help us on Thy word to feed." "Ye Christians, hear the joyful news." "Perfect holiness of spirit." "Glory to the Eternal be." "Hart's hymns," says Mr. J. C. Philpot, "will live till the angel, which shall stand upon the sea and the earth, shall lift up his hand to heaven and swear, 'There shall be time no longer!' " "I have long thought," says Mr. J. K. Popham, the present editor of the *Gospel Standard*, "that for depth and clearness of doctrine, for rich and unctuous experience, a godly sense of sin, an humbling reception of the atonement of Christ, a melting realization of the love of the Father, a knowledge of the indwelling of the Holy Ghost, and for a consistent enforcement of Christian practice—all tersely and finely expressed—Hart is probably not equaled, certainly not surpassed."

Thomas Wright's Life of Joseph Hart fills 128 pages, and is printed in large type, on thick white paper, and can be bought, postpaid, for seventy-five cents of the publishers, Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E. C., London, England, or of their American agent, J. T. Higgons, 241 West 132d street, New York. S. H.

MIND HOW YOU TALK.

My dear father died in April, 1868. While lingering under the weight of years and bodily disease, a short time before his departure he gave me much good counsel in a very few words; he said: "Mind how you act, mind how you walk, mind how you talk." Poor, dear man! he had no worldly goods to give me, but in those words was a legacy more lasting and more profitable than gold. The words, "Mind how you talk," have made the deepest impression on my mind of any ever spoken to me by human tongue, and I have been more careful to observe them as a parental precept than any others. Solomon, in Prov. 21:23, says: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." This rule covers all the troubles that arise from the improper use of the tongue, which is "a fire, a world of iniquity. So is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (Jas. 3:6).

This being the case, every possible restraint should be brought to bear against the improper and destructive use of our human tongues. We should "mind how we talk," for, while this "unruly evil, full of deadly poison," is very useful while under the restraint of reason and sound judgment, it is exceedingly dangerous when given loose rein.

It is wicked and awfully bad to think evil, which is a product of the defiled and corrupt human heart; but it is far worse to let our evil thoughts escape through the agency of our tongues. I do believe that if less evil were spoken much evil thinking would be prevented; yea, I am sure that this would be the case. The only way to bridle the tongue is to refrain from *speaking* evil or giv-

ing utterance to evil thoughts. While "the thought of foolishness is sin," it is doubled by foolish talking. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 3:26). Is there such a man among us? and am I that man? Let the question go the rounds, "Is it I?"

Evil speaking is a grievous sin, forbidden and condemned by the word of God, and yet it is practiced and indulged among the Primitive Baptists to such extent that fire (of nature) after fire has been kindled in Zion, houses (churches) have been burned out, and the members scattered abroad, and many are wandering about, desolate and homeless. Now trace those awful effects to the original cause, and it is found that the tongue was the deadly weapon used by the serpent in deceiving the woman, and the current of evil speaking and evil doing, which has cursed and ruined the world, has its spring in this first instance of evil speaking; lying, deceitfulness, and every evil work are traceable to the works of the Devil, and those who love and practice these things are servants of the wicked one. But the tongue is not altogether to blame for the evils that result from its agency; the heart is the fountain of evil thoughts and principles, while the tongue is but the organ of speech and acts in obedience to the mind in giving expression to sentiments derogatory to the peace and happiness of others. If our hearts were right our tongues would be profitably employed; for "the tongue of the just is as choice silver" (Prov. 10:20); and if we were always guided by divine wisdom our tongues would promote our spiritual health (Prov. 12:18); and would be a tree of life (15:4). "Death and life are in the power of the tongue" (18:21). A tongue thus employed and controlled by the Spirit of the Lord will speak words that are compared to apples of gold in pictures of silver (Prov. 25:11).

We should indeed mind how we talk, for evil speaking is forbidden in the Holy Scriptures (1 Pet. 2:1; Tit. 3:2). O, for that charity that thinketh no evil for the unruly tongue to speak! 1 Cor. 13:5.

J. E. W. H.

THE DOCTRINE OF SALVATION BY GRACE.

I Tim. 4:16.

"Take heed unto thyself and unto the doctrine." The word *doctrine* is in the singular number. "All Scripture is profitable for doctrine." "Exhort with all long suffering and doctrine." When the word is used to denote truth it is always singular. There is but one right way; but there are many wrong ways. Truth is an unit; all the features of it unite to make one system of salvation. We read of "doctrines of devils," but not of the doctrines of Christ. "In vain they do worship Me, teaching for doctrines the commandments of men" (Matt. 15:9).

It is required that we take heed to the doctrine of Christ; it is the foundation of all true worship and of all true hope. We must "know of the doctrine" if we worship God intelligently.

1st. If we get a right understanding of the condition of the sinner we will find it easier to know the system by which he is recovered from that state. Depravity or "total depravity" expresses the state he is in; no one can maintain that the sinner is dead in sin, and yet hold to a conditional system of salvation. Grace only will save a sinner that is dead in sin. Some have tried to defend total depravity and a conditional plan of salvation; but this is not the "doctrine," it is confusion. Such is the condition of the sinner that every essential thing in his salvation must come from God.

2d. Election is inseparable from the doctrine of total depravity; if total depravity is true, then personal and unconditional election must also be true. Such is the condition of the sinner that no other way would reach the case. "Had not Thy choice prevented mine, I ne'er had chosen Thee." A sinner dead in sin does not need a *chance* to be saved—a chance could serve no good end. It is easy to see that election agrees with this view of the condition of the sinner.

3d. Special redemption must be true if election be true. To say the Son redeems more than the Father elects, is to hold that there is discord in the Trinity. The meaning of the word Redeem or Redeemer or Re-

demption requires the salvation of all that are redeemed. A *redeemed* sinner can not be lost.

"One truly redeemed soul in hell! O what laughter in the pit! Well might Satan say to Christ, I have torn a jewel from Thy crown; Thou did'st redeem this soul with Thy blood and yet it is in hell; Christ suffered for this soul and yet God makes it suffer for itself. Christ came from heaven to save this soul, and I have it here in hell, saith the Devil." Salvation must be inseparable from redemption.

4th. "Effectual calling," or unfrustrable grace in regeneration, agrees with the above. To say that the Holy Spirit regenerates more or less than the Son redeemed, or than were elected by the Father, makes confusion in the Trinity. If we reflect on what a great being God is, and what a feeble worm of the dust man is, we can not think of God making a fruitless effort to save man, or of His failing in anything He does. Effectual calling agrees with special redemption, and this with personal election, and all agree with the fact that sinners are dead in sin.

5th. The final preservation of the saints through grace to glory must also be true if the above positions are true. If any one of the above positions be true, then all must be true; and I grant that if any one of them be false then all are false. These are truths that belong to each other, and mutually support and strengthen each other. Total depravity, election, special redemption, effectual calling and final perseverance of the saints are elements in one great system of truth or doctrine; they all stand or fall together; but they are all proven by the Scriptures.

It is objected that all this makes God unjust or partial; but in these sentiments we have ever seen our only hope. We confess that in our experience we learned that no other method would save us. "'Twas grace that taught my heart to fear."

Campbellites are consistent in denying experimental religion, because it supports the above premises.

Sincerely, J. H. O.

IS THERE NOT A CAUSE? (No. 2.)

Is there not a cause for the confusion, disorder, and inconsistency that is afflicting the Primitive Baptist churches in certain States and sections of our country?

Manifestly there is; and I am confident that one of the chief or main causes of such a state of affairs is to be ascribed to a disregard, on the part of the church and ministry, of the law of the Lord concerning the *duties*, *qualifications*, and *character* of gospel ministers as laid down in Paul's letters to Timothy and Titus.

Listen: "This is a true saying, If a man desire the office of a bishop (overseer, preacher, elder, etc.), he desireth a good work. A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take care of the church of God?). Not a novice, but being lifted up with pride he fall into the condemnation of the Devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the Devil." (1 Tim. 3:1-7.)

To Titus Paul said: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to fifthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Tit. 1:5-9.)

Instead of scrupulously and reverently observing and obeying these wholesome laws concerning the ministry, we have in many instances ignored and disregarded them, and acted as though the Lord had not spoken. In

three different places it is emphatically declared that the bishop, or elder, must *be apt to teach*—must have something to say with the gift or ability to say it, and we understand that one who is apt to teach is one who so speaks and teaches as to interest, instruct, and edify the church; hence a man who is not qualified to do this should not, according to this law, be ordained to the work of the ministry. But in many instances we have gone on in utter neglect of this law, and the result is that we have had preachers among us that never could edify the church, and of whom the churches complain as long as they labor among them.

I do not wish to appear harsh nor unreasonable in treating this subject, nor to forget the weakness, insufficiency and felt sense of unworthiness as experienced by the true ministry in themselves considered; but the evils of which I speak have hurt our people in many sections of our country. For instance, they ordained one poor, feeble old man in his last days and that, too, contrary to his own feelings, desires, and protest. This old brother told me about it afterwards, saying he knew his days were about numbered when they did it, and he told me about it seemingly with deep regret. He soon passed away. G. W. STEWART.

TO BE CONTINUED.

QUESTIONS AND ANSWERS.

1. Q. Was Christ's Sermon on the Mount (Matt. 5, 6, 7) delivered to any except Jesus' disciples? A. Primarily and chiefly to them (Matt. 5:1, 2), as was His Sermon on the Plain (Luke 6:20-23), which was, in many respects, similar; but, as shown by Matt. 7:26, 27 and Luke 6:24-26, 49, some of His remarks in both of these sermons were intended as a warning to the unbelieving and disobedient multitude who thronged around Him; as was His language in Matt. 12:24-45; 15:1-20; 16:1-4; 19:3-9; 21:23-46; 22:15-46; 23:1-39, etc.

2. Q. Did the disciples of Jesus ever meet together as a church in the Jewish Synagogues? A. No; but occasionally they went into the Synogogues, as did Jesus, to worship and to preach.

3. Q. At what time did the Roman church apostatize? A. No human being on earth knows exactly when; but some time during the second century after Christ.

4. Q. Are there not "church"-houses in existence that were three or more centuries in course of construction? A. One at least—"Saint Peter's," the chief Roman Catholic cathedral at Rome, completed in A. D. 1664, at a cost of sixty million dollars, much of which money was raised by the blasphemous and unblushing sale of indulgences for past, present, and future sins—so-called "grace" being sold for gold, a price having been set upon each kind of sin. This enormity was the immediate occasion for the Protestant Reformation under Martin Luther.

5. Q. Is there at present, in Palestine, or Italy, or France, a gospel church as we understand that institution? A. No; nor anywhere else, so far as I know, except in the British Isles, Canada, the United States, and Australia; but still the Lord has a people in every nation, kindred, and tongue. Christ, and not the church or any other creature, is the Saviour of sinners.

6. Q. Does the Bible instruct churches how often to commune? A. No; but it seems that the apostolic church at first communed every day (Acts 2:46), or at least every Sunday, the first day of the week (Acts 20:7); yet Paul, not saying how often they were to commune, says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." (I Cor. 11:26).

7. Q. Does it take the unanimous vote of the members of a church, who are present in conference, to restore an excluded member? A. Yes; even one vote against his restoration would prevent it, for such a restoration would at once cause a division and disorder in the church. If one member trespass against another, the offended brother should first go alone to the offender, to try to gain him; and, if he does not succeed, he should take one or two other members with him as witnesses; and, if the offender still refuses to give any satisfaction, the offended member is to report the matter to the church for a final decision. Such is the law of Christ, as stated in Matt. 18:15-18. S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

THE DYING NEWS-BOY.

In a dark alley in the great city of New York, a small, ragged boy might be seen, says Mr. S. B. Shaw, in his "Touching Incidents." He appeared to be about twelve years old, and had a careworm expression on his countenance. The cold air seemed to have no pity as it pierced through his ragged clothes, and made the flesh beneath blue and almost frozen. This poor boy had once a happy home. His parents died a year before, and left him without money or friends. He was compelled to face the cold, cruel world with but a few cents in his pocket. He tried to earn his living by selling newspapers and other such things. This day everything seemed to go against him, and in despair he threw himself down in the dark alley, with his papers by his side. A few boys gathered around the poor lad, and one asked in a kind way (for a street Arab): "Say, Johnny, why don't you go to the lodges?" (The lodge was a place where almost all the boys stayed at night, costing but a few cents.) But the poor little lad could only murmur that he could not stir, and he called the boys about him, saying: "I am dying now, because I feel so queer, and I can hardly see you. Gather around me closer, boys. I can not talk so loud. I can kinder see the angels holding out their hands for me to come to that beautiful place they call heaven. Good-bye, boys. I am to meet father and mother." And, with these last words on his lips, the poor boy died.

Next morning the passers-by saw a sight that would soften the hardest heart. There, lying on the cold stone, with his face against the hard wall, and his eyes staring upward, was the poor little frozen form of the news-boy. He was taken to the church near by, and was interred by kind hands. And those who performed this act will never forget the poor forsaken lad.

Without any human instrumentality the God of all grace was abundantly and alone able to save the poor, little, ragged, friendless, freezing news-boy, and take him to a bright and blessed, heavenly and eternal home.

S. H.

PIONEER TEXAS PREACHER LEAVES 162 DESCENDANTS.

San Antonio, Tex., November 22.—Elder J. M. Baker, of the Primitive Baptist Church, died a few days ago at San Marcos, Tex., with the distinction of leaving behind him more descendants than the average patriarch of to-day. He was born November 13, 1831, in Alabama, and came to Texas in 1853, before there were railroads and when the Indians added to the other dangers of the road. He had preached in the San Marcos Primitive Baptist Church fifty consecutive years. His family comprise a widow, eight children, seventy-four grandchildren and eighty great-grandchildren.—*News Item.*

Elder Baker had long been a subscriber to THE GOSPEL MESSENGER, and one of my warmest and most devoted friends. He was sound in the faith of God's elect, and proved the genuineness of his faith by his godly walk and conversation. S. H.

ERRATUM.

In THE GOSPEL MESSENGER for December, 1910, on page 408, in the 18th line from the top, "some" should be "none"—"but that none are innately or totally sinful." I hope that every subscriber will take a pen and ink and make this *indispensable* correction on page 408 of the December MESSENGER. The word "some" in this place is altogether wrong, because it misrepresents the doctrine of the Orthodox Jews. I did not notice this mistake until after all the December MESSENGERS were printed. My printers and I read the proof of the MESSENGER very carefully, and very few typographical mistakes ever occur in the printed magazine. S. H.

IF IN ARREARS, PLEASE REMIT.

As the unavoidable expenses of printing and mailing THE GOSPEL MESSENGER are very heavy, I am reluctantly obliged to beg those of our subscribers who are in arrears to please send me the small amount of their indebtedness as soon as they can. I have labored to maintain, in THE GOSPEL MESSENGER, independently of human intimidation or applause, what I believe to be the pure and entire teachings of the Scriptures, for the glory of God and the good of all His dear people; and, on this ground, I appeal to all the lovers of spiritual and eternal truth to aid me in continuing the publication of THE MESSENGER.

S. H.

EXTRACTS.

MILLPORT, LAMAR COUNTY, ALA., November 3, 1910.

Elder Sylvester Hassell—

DEAR AND ESTEEMED BROTHER:—I herewith send a dollar in renewal of my subscription to THE GOSPEL MESSENGER. I certainly appreciate your comforting writings and instructive pieces and the many good letters of others. May the blessed Lord spare you long to comfort His people, is my desire. J. B. DEANS.

ROUND OAK, GA., November 16, 1910.

Eld. S. Hassell—

DEAR BROTHER:—I send you a subscription for THE GOSPEL MESSENGER, T. E. Zellner, R. 2, Wayside, Jones County, Ga. I would be glad to send more, and would be glad if our brethren and friends would give you their patronage. I have been a reader of THE MESSENGER since its first publication, and I endorse the doctrine encouched therein. I feel like that, over the controverted points, its editors and contributors are conservative. If it were the will of the Lord, I would be glad all Primitive Baptists could see eye to eye, and speak the same things.

Was glad to hear, through Eld. Monsees, that your health was very good. Health is one of the greatest earthly blessings. My wife has been an invalid for several years, with rheumatism; can't walk, and has not all the year. May God bless you and sustain you, so your last days may be your best. Remember us at a throne of grace. As ever,

Your unworthy brother in hope, J. H. GRESHAM.

CRAWFORDSVILLE, IND., December 4, 1910.

VERY DEAR BROTHER HASSELL:—A telegram has come to Elder Oliphant announcing the death of his brother Richard, of Missouri. No other particulars. This is a sad blow to our dear cause in that State, but our blessed Lord is not taken unawares. Hearts will mourn, but a

reed, even a bruised reed, He will not break till he sends forth judgment unto victory. Dear brother, is not the world in its last great storm? And even the disciples seem to be asleep. I have such strange experience. The Lord seems to be in my room much of the time and in my thoughts always. I never before knew so well how to cast my care on the Lord or to feel "He careth for us." When lost in perplexity over what may happen I commit all to the Lord. It seems like our ministers are being taken from us. Perhaps God who gave them judges that we do not value them as we should. I tremble to hear of succeeding deaths, but O! the pale horse may bring his rider much nearer. But then again it's just a transfer. Have you thought what a palace of jewels heaven is becoming? Dear brother, think of me in your prayers, for I am poor and needy. I send you love unfeigned. The dear Lord give us to meet on high. S. B. LUCKETT.

Eld. Sylvester Hassell— MONTEZUMA, IOWA, October 6, 1910.

DEAR BROTHER:—We have now returned from our Western trip and have located again in Iowa; so you may now send THE GOSPEL MESSENGER to Oskaloosa, Iowa, 437 North Market Street, in the place of Montezuma, Iowa. And I hope you may continue to be a peacemaker with your MESSENGER, in the place of a disturber, as some of our papers have gotten to be. Your brother, (ELD.) WM. J. REEVES.

Elder Sylvester Hassell— BUELL, MO., November 28, 1910.

DEAR BROTHER:—I write to renew for the dear old MESSENGER, for I feel like I could not do without it, as we have been taking it for 26 years, and it has so much good reading and such good advice for poor, sinful and weak mortals, like myself. The writings of dear Elder Henderson, Luckett, Stewart, yourself, and many others I read with great pleasure and satisfaction. This leaves me well, and I hope it will find yourself and children enjoying the same great blessing.

Your sister, I hope, D. A. HENSLEY.

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624 Lee Ave., NASHVILLE, TENN., November 8, 1910.

DEAR BROTHER HASSELL:—Enclosed find money order for one dollar, the amount of my subscription for THE GOSPEL MESSENGER for another year. It is certainly a great comfort to me—for one so unworthy as I feel myself to be. I hope the Lord will bless you and enable you to continue to publish the same for many years yet.

Yours in hope, J. R. JORDAN.

SAINT JO, TEXAS, November 15, 1910.

BRO. HASSELL:—I hope I have the spirit of grace in my heart that enables me to embrace you in the Lord as a brother. I do feel to rejoice in reading your writings in the love of Jesus. My cheeks are bathed with tears from an overflowing heart of joy, that no other subject brings, that makes me hope I can say brother in the Lord. I send you one dollar for THE GOSPEL MESSENGER, to be mailed to Bro. J. S. Brewer, Silvell's Bend, Texas.

As ever, I trust, a little brother in the Lord, L. J. GRESHAM.

GAINESVILLE, TEXAS, November 3, 1910.

Elder S. Hassell—

DEAR BROTHER:—My subscription expires with the December number. Enclosed you will find P. O. money order for one dollar to pay for THE MESSENGER another year. I have read it over twenty-five years, and don't want to do without it as long as I can pay for it, but don't want to read it unless I can pay for it. It is a great comfort to me in my lonely condition. I am now in my eighty-fifth year, and very feeble; can't go anywhere and can hear but very little. But, thank the Lord, I can yet read your good pieces and the brethren's and sisters' letters. I feel my stay on earth is near an end, and I desire the prayers of all the dear saints. I hope you will be spared long to publish THE MESSENGER to comfort the saints.

Your old sister, the least of all, if one at all,

MRS. W. H. DANIELL.

Eld. Sylvester Hassell— STANLEYTON, VA., November 29, 1910.

DEAR BROTHER:—Enclosed please find my check for $2: you will please credit me with this, and continue THE MESSENGER, which expired this month.

I love to read THE MESSENGER, together with other periodicals of ours that I take, and feel like I must continue to take them, as I think good publications like yours ought to be encouraged and appreciated by our people. Wishing you success, and asking to be remembered in your prayers, Yours unworthily, W. H. SHULER.

SELECTIONS.

THE COSTLINESS AND DEMORALIZATION OF FALSE RELIGION.

Egypt, Canaan, and the countries round about them, were full of idol gods. The people groaned under the burdens of idolatry. Vast temples were erected to their honor by the unpaid toil of captives and peasants. Lazy priests fattened at royal tables, while the prophets of God, of whom the world was not worthy, wandered in sheep skins and goat skins, and were destitute, afflicted and tormented. Idolatry was then, as now, an intolerable burden. Pure religion is always cheap—false religions come very high; and the more there are of them the more ways there are to fleece poor, ignorant souls.

Rome had thirty thousand gods in her Pantheon, not one of whom could save a sinner. Egypt had gods by the hundred. India now counts her 360 million false gods. And the more gods there are, the more temples, the more shrines, the more images, the more offerings, and the more priests to live off from the labors of the hungry and weary toilers.

In the time of Moses the country was full of the images, relics, and memorials of these false gods. They were demanding a recognition. Their worshipers were on every hand; their worship was revelry, debauchery and blood. Their altars were on every hilltop and in every grove; and it was a most wise provision which forbade the Israelites even to *mention their names* (Exod. 23:13). They were not to be themes of common conversation: they were not to occupy the minds of the people; they were to think and talk of better things and things that would not fire the baser passions, and bring men under the dominion of their lusts. *The Christian.*

WEAK THINGS.

Nothing is more marked in the history of divine providence than the utter inadequacy of the means employed by the Lord when compared with the work they are to accomplish. What could Moses do with a shepherd's crook, when opposed by Egypt, the mightiest empire of the age? Of what use was his rod, for the deliverance of three million slaves who crouched in terror on the borders of the Red Sea, and quaked and trembled at the roar and rush of the pursuing multitudes? What could a few priests, bearing a chest of shittim-wood, do towards dividing asunder the rushing waters of the swollen Jordan, that the host of Israel might pass? What could the Israelites accomplish, blowing their rams' horns around the ramparts of the strong city of Jericho? What were three hundred men, armed only with lamps and pitchers, compared with the hosts of Midian that lay like grasshoppers on the plain? What could a little Jewish shepherd boy with his sling accomplish, when confronted by the giant of Gath who defied the armies of the living God? What were the five cakes and the few small fishes among five thousand people who were fainting in the desert and hungry for food? How could a few poor fishermen overturn the idolatries of Rome, conquer the culture of Greece, and plant in the world a new religion which should pervade and subdue the nations by its power?

He who does the work of God may be but a child. He may be one of the weak things, the base things, the foolish things of this world: but his faith takes hold upon eternal realities; his confidence grasps the everlasting arm; it is no power of his that does the work, but the faith of God's elect lays hold upon the might of the Eternal One, and there is no limit to the mighty power of God. No matter how feeble the voice that speaks the word, if that word is a fire and a hammer that breaks in pieces the flinty rock.—*H. L. Hastings.*

UNFATHOMED DEPTHS.

"Nothing must take the place of the Book of God or divert our attention from it. Our rule is, 'Let the word of Christ dwell in you richly in all wisdom.' There is this difference between the works of nature and those of art: the works of art strike us most with wonder at first sight, but the more we contemplate them the less wonderful they appear, as by degrees we begin to grasp the compass of wisdom which contrives them. Nature, at first sight, may not strike us so forcibly; but the more we contemplate her, the more wonder will be excited by fresh discoveries of the most perfect and varied wisdom. It is so in a similar degree in reading the Bible and reading the most perfect of the compositions of man. With the most finished productions of the human intellect we grow tired, but with the Word of God, when read under the teaching of the Holy Spirit, it is far different—new beauty and glory are still unfolding."

Passages that we have read an hundred times flash out with new and jeweled beauty as we gaze upon them. Words that have been studied and expounded for ages, have secrets yet unknown for those who patiently search for their deepest treasures; and we can only "comprehend with all saints" the fullness of that sacred truth which no one finite mind has yet been able to sound and grasp. Unfathomed and unfathomable, it is only "in the ages to come" that we shall clearly comprehend the "manifold wisdom of God," and the "exceeding riches of His grace," revealed to us in His abiding Word.—*H. L. Hastings.*

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

MRS. ROSA SALSBURY.

CHURCH MEMORIAL RESOLUTIONS.

In conference of the Primitive Baptist Church at Robersonville, November, 1910, the following preamble and resolutions were adopted:

"WHEREAS, God, in His infinite wisdom, has seen fit to take from us by death, on the 14th instant, our beloved sister, Rosa Salsbury:

Therefore, Be it *resolved* (1), That in the death of Sister Salsbury the church has lost a dear sister whom we sadly miss, but we believe our loss is her eternal gain.

2. That her family has lost a kind and loving mother, to whom we extend our sincere sympathy.

3. That a copy of these resolutions be sent to *Zion's Landmark* and THE GOSPEL MESSENGER for publication, and a copy be spread upon our minutes.

ELDER M. T. LAWRENCE, *Moderator.*
BRO. J. C. ROBERTSON, *Clerk.*

G. J. TATUM, SR.

A letter written by G. J. Tatum, Sr., during his latter days, and requested it be published in THE GOSPEL MESSENGER after his death:

THE LETTER.

The age and life of G. J. Tatum, Sr.—I was born in Apling County, Georgia—now Wayne County—August 31, 1823. My father moved from there to the west side of the county, where I was brought up to manhood. I commenced having impressions about my hereafter at about ten or twelve years of age. I would often go to myself and try to beg for mercy. Often when I would get on my knees or prostrate myself on the ground, I would feel so incompetent and unworthy that I would not try to utter a word, and would go away from the place feeling worse than if I had not made the attempt at all; at other times it seemed to satisfy me some. I was always trying to beg for mercy, and that I might receive a witness in some way as a testimony that my petition was accepted some time. As well as I can recollect, in 1878 or '79, in the month of June, I dreamed that I was in a house built like a meeting house, and I was about the center of the house. And there was a man sitting in the stand; his skin was very fair and beautiful; his hair and beard were white as they could be; he looked at me all the time. There was still a younger man standing between the stand and table, seemingly very busy, with his eyes crossing mine. Finally, as his eyes crossed mine, he stopped and looked straight at me, and said "Your sins are forgiven; go join the church." Brethren, I take one of these men to have been the Father, and the other the Son. The Father was always looking at my sinful ways.

Your humble brother in hope, G. J. TATUM, SR.

OBITUARY.

This brother was like all of God's children who see their infirmities and desire a witness of something heavenly, pure, and steadfast, which, we feel, was granted him. He was well grounded in the faith, doctrine,

and practice that Christ taught, and which the Primitive Baptists have ever proclaimed.

He was married to Miss Lucy Joice in Clinch County, Georgia, July 27, 1844. Twelve children were born to them—six boys and six girls. Ten lived to be grown. They moved to Hillsboro County, Florida, in 1867. They moved from there to Tatum ridge, Manatee County, Florida, where they lived until death. They joined the church of Christ of the Primitive faith and order and were baptized by Elder J. W. Futch about the year 1887. Their home was a home for all Primitive Baptists and their friends. Sister Tatum fell asleep in Jesus a few years ago; and Brother Tatum on January 9, 1910. Their mortal and earthly bodies were laid by the side of each other to await the return of their Redeemer in a cloud of purity and power to raise them from their mortal and earthly condition to an immortal and celestial form of purity to dwell with Him and all of the redeemed of the Lord in the celestial kingdom through eternal ages. As they have borne the image of the earthy, so shall they bear the image of the heavenly. Sister Tatum died at the age of sixty years, and Brother Tatum eighty-six years, four months, and sixteen days, leaving behind him eight children, fifty-one grandchildren, fifty-three great-grandchildren, and two great-great-grandchildren. For years his family would celebrate his birthday at his home with some friends, which all enjoyed. The church misses him as a member; the country as a citizen; the neighborhood as a neighbor. The church extends to the bereaved family its sincere sympathy, and will say to them that it is their earthly loss, but to their parents a heavenly gain. To Brother and Sister Tatum: Instead of bidding you good evening, we hope in the celestial kingdom to bid you both good morning.

Received by the church in conference, September 17, 1910.

DANIEL WILKERSON, *Moderator*.
CHARLIE J. ROSS, *Clerk*.

WILLIAM STATON.

My brother, William Staton, was born September 20, 1849, and died October 12, 1910, aged 61 years and 22 days. He was married to Emma Keel, and their union was blest with five children, of whom two died in infancy. His wife, two sons, one daughter, two grandchildren, four sisters, and two brothers are left to mourn his loss, but not as those who have no hope. He was a good business man, and provided well for his family, and he was honest, faithful, and upright in all his dealings, and, so far as I know, he had no enemy. He was afflicted from early youth, and, in his latter days, he either walked on crutches or was carried in a rolling chair; but his wife was kind and faithful to him to the last. I, too, have been afflicted nearly all my life, and he was a dear, good brother to me. I would go to him with all my troubles, knowing that he would sympathize with me more than anyone else; but he is gone, and left me here in this cold, sinful world. He never united with any church, but we have good reason to believe that he had a precious hope in Jesus. He loved to hear the gospel of Christ, and, in his latter years, read a chapter in the Bible every day until he read it through twice. He was sick about a week, and we thought he had improved, but, after having his buggy out to go down town, he died while eating his breakfast. We believe that, through rich and reigning grace, he has been taken by our Heavenly Father from a world of sin and sorrow to a world of holiness and joy, where we hope to meet him again, where there will be no sickness, pain, or death, and where God will wipe away all tears from our eyes. Elder George D. Roberson conducted the

burial services: he was laid to rest amid a large gathering of people, in the family burying ground near Bethel.

Sleep on, dear brother, until the surrection morn;
Then we hope to meet thee around our Father's throne.
Gone from a world of trouble, gone to that bright and happy shore.
Gone to forever dwell with Jesus, where parting is no more.

Written by his sister, MAGGIE A. STATON.
Bethel, N. C.

CHANGE OF ADDRESS.

Elder N. B. Bird, Jr., has removed from Farmerville, La., to R. 1, Randolph, La.

Elder J. G. Webb, editor of the *Baptist Trumpet*, has removed from Kerrville, Tex., back to Tioga, Tex., and publishes his paper again at Tioga, Tex.

ASTHMA REMEDY.

To Those Who Have Asthma.

FELLOW-SUFFERERS:—For twenty years I was a sufferer from this dreadful disease. Six years ago I found a remedy which has proven a God-send to me. Send me your name and address, or the name and address of your afflicted friend, and let me tell you all about it. A postal card will do.

Sincerely yours, A. D. MIZELL,
Williamston, N. C.

[Mr. A. D. Mizell is a son of Elder A. D. Mizell, of Jamesville, N. C., and a high-toned and reliable gentleman. I have known of this remedy for years as being of the greatest value. Mr. George T. Angell, of Boston, Mass., late editor of *Our Dumb Animals*, said that it was worth a thousand dollars to him. Notwithstanding this distressing disease, he lived comfortably, after he tried this remedy, to the age of eighty-five.—S. HASSELL.]

NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and GOSPEL MESSENGER, price $1, both for $1.25. THE GOSPEL MESSENGER is a good, solid old Baptist paper, and I hope all the brethren will labor to circulate it. L. HANKS.

LED BY A WAY I KNEW NOT.

Price reduced to fifty cents. A new, revised and enlarged edition (305 pages) of my Christian Experience, and reasons for leaving the Missionary Baptists and uniting with the Primitive Baptists, with an exposition of the issues dividing them, and other matters touching the Primitive faith and practice, and supplementary articles on Scriptural subjects. Address, MRS. R. ANNA PHILLIPS,
Rural Mail Delivery No. 3, care of James Moore, Macon, Ga.

THE BEST BIBLE.

The best Bible that I have seen for private study is the International Self-Pronouncing Teachers' Bible. It is in long primer type, and has the name of every person and place divided into syllables and accented, and the quantity of each vowel marked; and contains 60,000 references and marginal readings, numerous important helps for the understanding of the Scriptures, including illustrations and maps, and a Word Book, giving in one alphabetical arrangement an Index of Subjects, Persons and Places, a Concordance and a Gazetteer. It is an octavo volume of 1,580 pages, in French morocco, with overlapping covers, round corners and red-under-gold edges. The publishers' price is $3.00. I will send it by registered mail for $2.50. S. HASSELL, Williamston, N. C.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy, 75 cents; dozen, $7.50.
Plain Morocco, 95 cents; dozen, $10.50.
Gilt Morocco, single copy, $1.15; dozen, $12.00.
Send all orders to ALVIN CLARK, Wilson, N. C.

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A neat pamphlet has been issued by Elder Walter Cash, of St. Joseph, Mo., containing the Articles of Faith of the Primitive Baptist church, with proof texts of Scripture in connection with each article; Rules of Decorum, and a treatise on the Obligations of Church Members, the whole forming a convenient and useful booklet which all Primitive Baptists should have at hand. Price per single copy, 10 cents; one dozen, $1.00. Send stamps or coin to Elder Walter Cash, St. Joseph, Mo.

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CHRISTIAN SCIENCE AND THE LAW.

Because of continued information received respecting the injury being done by Christian Science, even among our dear Baptist people, I have tried in my weak way to expose this rank delusion from a new standpoint—from several standpoints, including that of necromancy. Those not aware of recent developments at the headquarters of Christian Science will be astonished almost to the point of doubting well-proven facts. I will mail *two* copies of this little work for Ten Cents, or *one* copy, and one copy of "Christian Science and the Bible" for Ten Cents (silver preferred). This price is not for profit, but to meet the bare cost. Hundreds of the first pamphlet were given away, and others placed where many could read them. If any good results from this unpretending effort, the credit will be due our kind magazines and papers for calling attention to it.

I remain, as I hope, in love of the truth.

Crawfordsville, Indiana. S. B. LUCKETT.

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Vol. 33. No. 2.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

PRICE, $1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

FEBRUARY, 1911.

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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

FEBRUARY, 1911.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 33. Williamston, N. C., February, 1911. No 2.

TRUTH OF THE SCRIPTURES.

"Thy Word is Truth."—John 17:17.

Say, Christian, wouldst thou thrive
  In knowledge of thy Lord?
Against no Scripture ever strive,
  But tremble at His Word.

If aught there dark appear,
  Bewail thy want of sight;
No imperfection can be there,
  For all God's words are right.

The Scriptures and the Lord
  Bear one most holy name;
The written and the incarnate Word
  In witness are the same.

For Jesus is the Truth,
  As well as Life and Way;
The two-edged sword that's in His mouth
  Shall all proud reas'ners slay.

Why dost thou call Him Lord,
  And what He says resist?
The soul that stumbles at the word,
  Offended is at Christ.

—*Joseph Hart, of London, England (1765).*

Baltimore, Md., December 5, 1910.

Dear Brother Hassell:—We have no better paper among our people than The Gospel Messenger. Its editors and contributors all teach the old-fashioned truth in the old-fashioned way. If I understand them they

believe the Bible teaches that there is a God, and a Devil, a Heaven and a Hell, and that, if sinners were dealt with as their works merit, they would all be turned into hell; but that God, in mercy, "for the great love wherewith He loved His own and that before the world began," sent Jesus to die that they might be saved from sin and hell, and that those thus saved shall to all eternity be conscious of this wonderful truth, that they were sinners saved by the blood of Jesus, and therefore they will sing His praise. Also that the non-elect or unsaved will be conscious of the awful truth that they receive the due reward of their sins. This is what I believe and what I have understood the Primitive Baptists to believe and teach from my earliest knowledge of them; and I am jealous of anything that seems a departure from this Bible truth. But I wanted to speak especially of the writings of our dear old brother and father in Israel, Elder J. E. W. Henderson. How very sweetly he presents the blessed truth of Jesus, ever showing in his manner the spirit of the meek and lowly Jesus. I wish many times, while I read his dear letters, that I could meet and talk with him, and hear him preach the sweet gospel of his dear, loving Saviour. I feel that, if I could, I would just go all the way to his home, and sit and hear him tell of the wonderful love and mercy of our High Priest and King. I know he would not have me praise him, and I do not mean to do that, but desire to praise God, from whom all blessings flow, for the gift that He has given us in His dear servant, J. E. W. Henderson. In his last article he treated of a subject dear to every believer in the Bible, and for the last two years it has been of especial interest to me, because in some quarters there has been a tendency to deny or reason away the resurrection of the bodies of the saints that return to dust. There is nothing more clearly taught than the salvation of the whole man. The mortal is not lost, but saved; the corruptible is not lost, but saved. Paul, in I Corinthians 15:53, says: "For this corruptible must put on incorruption, and this mortal must put on immortality." And in the 54th verse: "So when *this* corrutible shall have put on incorruption and *this* mortal shall have put on immor-

tality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." This is the crowning glory of Jesus Christ our Lord, and the fond hope of true believers in Him. And hence the song begun on earth shall swell the anthem in that eternal world of glory: "Thou art worthy; for Thou hast redeemed us by Thy blood out of every nation, kindred, tongue, and people." Rev. 5:9. And now, brethren, may the God of peace and salvation still lead you all in His good old way. May He give us all to take heed to ourselves and to the doctrine, and to continue in them, and thus save ourselves and them that hear us. "And to His glorious and precious name be the praise now and forever. Amen."

Your brother in the love of the truth, I trust,

JOSHUA T. ROWE.

DANVILLE, IND., December 20, 1910.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN CHRIST:—As it is time to renew my subscription, you will find enclosed one dollar. I trust all your subscribers will feel the obligation of paying their subscription even more than debts contracted for earthly goods; for the good obtained and the benefit derived from scriptural literature is abiding and continues through life. "The word of our God shall stand forever." Our churches are in peace, but not much ingathering; but we do not forget to trust and look to Him who is the "Keeper of Israel." Dark and cloudy days have been the lot of the dear people of God in all ages, and perhaps they are more effectual in driving us to the Lord in real, true prayer and faith than almost any other experience we pass through. There are many experiences that yield much good, that are very painful and bitter. He that most patiently bears his affliction without murmuring, finds the greatest good. "All my appointed time will I wait till my change comes."

May the Lord give us all a spiritually joyous Christmas, and a prosperous, profitable New Year.

In fellowship in Christ, E. W. THOMAS.

NEW HAMPTON, MO., December 16, 1910.

DEAR BROTHER HASSELL:—I have been acquainted with the MESSENGER for almost thirty years, when Elders Respass and Mitchell were the editors. You perhaps have noticed my address is the same as Elder Clabaugh's was—that dear departed saint who has gone to his reward. But God is not left without witnesses; there is still a remnant to this day according to the election of grace. It has been about twenty-five years since the good Lord showed this poor worm of the dust what a sinner he was. I worked a whole summer with these words ringing in my ears, "You are a guilty sinner before God, and condemned to die." I would try to pray, but it seemed to me God would not regard my prayers I was so sinful. I was shown how Jesus, the blessed Son of God, died on the cross to save sinners, but I could not apply this to my case—mine seemed an outside case. I thought it was Christians that would be saved; I believed them to be good and sinless; but there seemed to be no hope for one so vile as I. About this time I moved from the Ozarks, where I was then living, to North Mo., near Rock Creek Church; and oh how I longed for a meeting day to come. I was told Elder R. A. Oliphant would be there, and that he was a power. Meeting time came and there were about three preachers present, but Brother Oliphant preached, and his preaching was the first to reach my heart. He was describing the travel of a sinner from nature to grace. I believed his sermon was aimed at me, and I wondered how he knew I was so sinful. I never dreamed this was a Christian experience. At times I would hold my seat, and almost shout aloud, again I would feel like going to the lonesome grove to try to pray. I believe I was led in ways I had not known. There was a preacher close, Brother Goin, who has laid down his cross for a crown. He went home with me and my child-wife. I had worked for this old father in Israel, and he asked me if I did not have a hope. He said, "I have always found you truthful, and I want the truth now." I told him I once thought I was plenty good for any church, and I also thought they would be glad to have me. But not

so now; I feel to be the vilest of sinners. He asked me a few more questions, and began to cry. I thought he was weeping over my lost condition. So I said, "I have told you the truth, say nothing about it, for I am trying to live the best I can." He gave me his hand and said, "We all knew you had a hope, and you ought to tell it to the church." He told me his experience, and I was surprised, for I thought he was a perfect man. I soon united with the church, and was baptized by Elder R. A. Oliphant. He who doeth all things well has called him home. He was a great man—one of the soundest men on every doctrinal point I ever met; a great orator of profound reason, able to defend the truth and to expose error. Like Paul, he fought a good fight, and I feel sure there was a crown of righteousness laid up for him. He preached to me last in August on predestination, and the last words he said to me were, "Will this stand when this world's on fire?" I told him yes.

Oh, that we might walk humbly in the fear of the Lord, praying for each other, and looking over each other for good, thus letting brotherly love continue.

Farewell, W. V. FINDLEY.

A LETTER ON THE DEATH OF ELDER R. A. OLIPHANT TO SISTER OLIPHANT.

(From *Messenger of Peace.*)

DEAR SISTER:—I am glad we visited you last year. You and Richard treated us as kind as you could, and made it a bright spot in our lives. We regret that you could not come in the fall to see us, but sickness and death there, and my wife was in bed eight weeks, and since she mends so slow, is not able to do the work, so we have a girl; but had you come we could not have been with you any, but we were looking to next year when we hoped to have you and R. A. at our home and be with you again. But, alas! our bright visions are all now dashed to the ground.

Richard was ever a dear brother to me, and I loved him as strong as one man can love another. I know he was a high-minded gentleman, and a true Christian, an

able minister of the gospel, and whose praise was in all the churches. We never needed him so much as we do now, but, "Man proposes and God disposes." All our hopes and plans and prospects are reversed, and we must finish life without his company and advice; the face that once beamed with intelligence and love, is now cold in death, and that voice that once gladdened our hearts as it rang out in the pulpit and at the fireside, is now still, and we will hear it no more.

"Dearest brother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

O how glad I would have been to be with you in your journey to the grave, and to mingle my tears with yours, as we put his loved form to rest, and paid our final tribute to our loved one. But the distance, and cold weather, and my wife's ill health, all forbid me undertaking the journey; besides I have been afflicted peculiarly, and fear for my health to make the trip. I shall think of you all and see you in my mind; I will see your tears as you take the last look and hear your grief.

God Almighty, bless those strong and brave sons, and those precious daughters in this trial. May the noble spirit of their father live in them to bless the world, and to maintain God's eternal truth. He leaves a noble family, that has blessed those with whom they have associated.

And I think of you and your loss. You were happy together, and each one needed the other, but the Lord has crossed your plans. I am sure you have many pleasant recollections to recall, and as we turn to the future we know there will be a sweet meeting by and by, where none ever say, "Fare you well." "What must it be to be there?" with a countless host, where all are pure and happy, and nothing to mar our peace. O let us be submissive, and yield to this sad providence, and cry with patience, "Thy will be done." But I have not yet felt the submission I desire. I know he is now in heaven and at rest. Already has he joined in the songs of heaven; we must turn to our cares and duties a little

while longer, and I feel a strange willingness to leave all below.

"O for a faith that will not shrink,
Though pressed by every foe."

Dear sister, let me commend you to God. He only can solace you in this time of need.

Affectionately, J. H. OLIPHANT AND WIFE.

EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

"THY WORD IS TRUTH."

John 17:17.

Just before offering Himself in spotless and effective sacrifice for the sins of His people, the great High Priest of spiritual Israel, in such reverent, solemn, and sublime language as could be used only by the Son of God,

besought His Father to restore Him to the glory which He had with Him before the world was, to keep all those whom He had given Him out of the world from its evils, to sanctify them by His truth, His holy word, and to unite and perfect them, and to bring them where He is, that they may behold His glory, as He had loved them before the foundation of the world. Near the middle of that wonderful prayer, He thus implores His Father for His people—"Sanctify them through Thy truth; Thy word is truth." Only the Divine Father, who is the God of truth, can, by His Spirit, who is the Spirit of truth, put His word of truth in the hearts of His loved, chosen, and redeemed people, and thus separate and devote them to His service.

In this marvelous intercession, as, at all other times, our Lord puts the sanction of His divine authority upon the pure, perfect, and eternal truth of the written word of God, which God Himself spoke by His prophets, and by His Son, and by His apostles—the oracles of God, the Inspired Scriptures, which will stand when the heavens and earth pass away.

And, under the influence of the Divine Spirit, who indited these Scriptures, the *humble* believer receives *all* their teachings with the simplicity and docility of a *little* child, no matter how incomprehensible or how contrary to his carnal mind. He believes, as taught in His word of truth, in the sole eternity of God, and in His Trinity, and spirituality, and sovereignty, and in His infinite knowledge and wisdom and holiness and mercy and power and faithfulness and unchangeableness; and that God is the Creator, upholder, and Governor of the universe; and that, foreknowing the fall of men, He provided, in eternal covenant, for the salvation of His people by the blood of His Son and the power of His Spirit; that He made Adam, the progenitor of the human race, in His own image, and commanded him not to eat of the fruit of the tree of the knowledge of good and evil, and voluntarily suffered him to be tempted by Satan in the serpent, through Eve, his wife, and to willfully yield to the temptation, and thus involve all his race in depravity and condemnation; that He could have prevented, but He suffered that and all other sins, for a

purpose which only eternity can fully disclose; that He infinitely hates, forbids, threatens, and punishes sin; that, according to His eternal purpose, foreshadowed in the prophecies and types of four thousand years, He laid all the sins of His people upon His sinless Son, and delivered Him up to be crucified and slain by wicked hands, and that He raised Him from the dead and exalted Him at His right hand to be a Prince and Saviour to give repentance unto Israel and forgiveness of sins; and that He, by His Spirit, will renew every one of the redeemed, and cleanse them in His blood, and save them from sin; and that His salvation is perfectly free to all who heartily desire it, for these are His elect; and that the Son of God will come a second time in His humanity to this world, and raise all the bodies of all the dead, and judge the world in righteousness, and send the wicked into everlasting torment, and gather the righteous, His own peculiar people, into everlasting blessedness with Him in glory.

These are the plain teachings of God's word of truth; and only upon this scriptural basis—that is, upon Christ, the witness and guarantor of all these truths, can the people of God be really and permanently united. "We can do nothing against the truth, but for the truth" (II Cor. 13:8). We may, by the Divine sufferance, fight against some of these truths, in the pride of our carnal hearts, and confuse, distress, and divide the dear people of God, and be chastised for our sins; but we can no more destroy or change these truths than we can remove or efface the stars of God.

May all of the children of God, in the light of His Holy Spirit, prayerfully and diligently search His priceless and eternal word of truth and be perfectly joined together in the same mind and judgment of its teachings, and dwell together in humility, love, and peace, as our self-sacrificing Saviour prayed, and as His Christ-like apostles enjoin upon us. S. H.

"COMFORT ONE ANOTHER WITH THESE WORDS."

I Thess. 4:18.

The word of God, as we find it in the Bible, is the only infallible rule of faith and practice; it is the word given by Him and published by holy men who spake as they were moved by the Holy Ghost. (Psa. 68:11; II Pet. 1:21.) The Scriptures, therefore, are the word of God (both of the Old and New Testaments), which endureth forever, and is preached by the gospel—by the power of God unto the believer in the Lord Jesus Christ. (I Pet. 1:25; Rom. 1:16.)

Jesus is the living Word pertaining to the Holy Trinity (John 1:1, 14; I John 5:7); but the Scriptures are the written word, given by inspiration of God for the instruction of His people in righteousness, and for their comfort, that they might have hope in Christ beyond this present world. (II Tim. 3:16; Luke 1:70; Heb. 1:1; II Pet. 1:21.) The Scriptures thus given are in fact the word of God, and should be held in reverence and sacred awe by all whose privilege it is to read them or hear them read.

The particular words referred to in the text are written above it in the same chapter, and are specially adapted to the wants of God's children, who are, like the Apostle Paul, crucified to the world and the world to them. To them, the world is a barren desert; it affords them no lasting consolation, no comfort of love, no fellowship of the Spirit, no bowels and mercies (Phil. 2:1), nothing to stay or support their weary souls in times of trouble, affliction, and bereavement, when death invades their homes and robs them of the society of loved ones, leaving no ground of hope for their return to us; in such cases our only comfort is in believing what God has spoken by the holy prophets and apostles concerning His Son, Jesus Christ, and our relation to and inheritance in Him. God's promises are precious to those who believe the testimony of His word; hence we read: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." (Verse

14.) Let us pause to ask ourselves, Do we believe this testimony? Yes, we believe, this is well; the devils also believe and tremble (James 2:19); but do we believe with the heart unto righteousness, and confess with the mouth unto salvation? (Rom. 10:10.) Do we believe with or without an efficient cause? and what is the efficient cause of a genuine belief in Christ? It is a spiritual birth (I John 5:1), and this birth is attested by love of God and His children. Do we thus believe that Jesus died and rose again? If so, we believe more: "Even so them also which sleep in Jesus will God bring with Him." Now what is our faith along this line? Do we believe that the human body of Jesus rose from the dead, and that in like manner those who died in the faith and hope of immortality shall be raised incorruptible? If we truly believe the first proposition, we also believe the second; and this testimony is by the word of the Lord (verse 15) that "We which are alive and remain (alive) unto the coming of the Lord shall not prevent (that is, precede) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Now, dear reader, if the above words are, or ever have been of comfort to you in the spirit, then you are prepared to offer them to your brethren, and if they have the same spirit of faith to receive the testimony of God, they will be comforted also. (II Cor. 1:4.) The blessed assurance by the word of the Lord that the bodies of the saints shall be raised incorruptible, changed from natural to spiritual bodies, that they shall put on incorruption and immortality, is the most comforting and consoling of all the communications of God to man. The thought of being forever with the Lord in peace and love and joy, is the one thing that, most of all, satisfies the believing mind. J. E. W. H.

"THE UNSPEAKABLE GIFT."

My mind has been exercised much to-day (December 25th) upon the great and unspeakable gift of Jesus to poor sinners. I hear much about "Christmas gifts" that they have received, and much appreciation is manifested for those perishable gifts, but how much do we appreciate Jesus, the great, unspeakable Gift? Paul felt a heart full of gratitude to God for this "unspeakable Gift," in whom all other gifts dwell. Our wisdom, righteousness, sanctification, redemption, life, and resurrection are in Jesus. He is all this to His people. We are blessed with all spiritual blessings in heavenly places in Christ Jesus. Jesus comes to us as a gift—we do not have to pay for those precious blessings in good works. Life is given to us freely. We do not have a Saviour that loves us when we do good and love Him, and then hates us when we do wrong. Some would have you believe that our God is a cruel tyrant indeed—that we must keep working and doing good to appease His wrath. But God loved sinners. He commended His love toward us while we were sinners. All that He loves now He has ever loved and never will cease to love. Jesus says, "I delight to do Thy will, oh my God!" It was His delight to redeem His people from under the law and its curse. It was the will and pleasure of God for the great love He had for wretched sinners to give His Son to save His people from their sins. This "gift" was for the worst of sinners. He took our sins upon Himself and forever put them away, and clothed us with His spotless righteousness, and gave us eternal life, with the sweet assurance that we shall dwell in holy union and communion with Jesus forever and ever. All things adapted to our spiritual wants are freely given us. Jesus gave His own blessed self for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works. He will give grace and glory; no good thing will He withhold from them that walk uprightly. The Father gave us to Jesus and gave Him to us. The Lord is mine and I am His. How sweet when we can feel this truth in our souls!

Just think of His love and pity for poor sinners. "When my father and mother forsake me, then the Lord will take me up." "Like as a father pitieth his children so the Lord pities them that fear Him." His love is stronger than a mother's love for us. Why will we treat this great Gift with such indifference? Why will Old Baptists omit their meetings and engage with the world in having big dinners and in worldly pleasures to gratify the flesh instead of the sweet service of God? Take away every other, but give me Jesus and His fullness and a heart to appreciate all of His mercies. We should seek first the kingdom of God and His righteousness. We should appreciate the mercies of God all the time. Do not let any season of the year or family reunions keep us from serving God. We trust that we shall not hear of any professed follower of Jesus drinking to excess, or that none will attend worship with the smell of whiskey on his breath. We are the light of the world, and should let our light shine daily. What a sweet privilege that we, as poor, needy pensioners upon the mercies of God, can ask in faith, and all needed blessings are given us! We have to go to Him daily for our spiritual food. "Give us day by day our daily bread." We need His blessings daily to prepare us for His service. Heaven and immortality will be given us some sweet day. L. H.

THE JUDGMENTS OF GOD.

We should be careful about attributing the misfortunes and calamities of others to the judgments of God, but there are instances in which we see the judgments of God. The flood destroyed the race except Noah and his family. Fire and brimstone, from the Lord out of heaven, destroyed the inhabitants of Sodom and Gomorrah in a manner that exhibits God's displeasure; also the overthrow of Pharaoh and his army at the Red Sea; and the utter ruin of the nations that inhabited the promised land; also the calamities that came upon Ahab and Jezebel. Naboth had been stoned to death, and Ahab was in his vineyard and the prophet Elijah said

to him, "I have found thee, because thou hast sold thyself to work evil in the sight of the Lord, behold I will bring evil upon thee—the dogs shall eat Jezebel by the wall of Jezreel." No doubt the awful deaths of Ahab and Jezebel were instances of God's judgments for sin; and in all this there is a lesson to us. Haman, also, who sought the ruin of Israel, was hung on a gallows prepared for Mordecai. We can not doubt that God's hand was in that chain of events that saved Israel from ruin. Fire went out from God and consumed Nadab and Abihu (Levit. 1:2); also Uzza, who put his hand to the ark, was slain by the Lord. The cases of Ananias and Sapphira were plain instances of the judgments of God. (Acts 5:1-10.) Isa. 30:1-5 illustrates this subject. Saul spared Agag and the best of the cattle, but the judgments of God overtook him at last. The judgments of God pursued Eli and David, Solomon, Rehoboam, and many others in such a way as to show beyond doubt that God rules in all the earth, and is to be feared by the inhabitants thereof. "When a man's ways please the Lord, He maketh his enemies to be at peace with him."

While Joseph was in Potiphar's house, "the blessing of the Lord was on all that he had." Also, while the ark was in Obededom's house, everything there went well. Let us read the words of Moses in Deut. 28, which show God's judgments on the wicked and His mercies to the obedient; it is a good chapter to read often. The Jews said, "His blood be upon us and our children." Jesus said, "That upon you may come all the righteous blood shed upon the earth from the blood of Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Here the awful destruction of the Jews is pointed out; and in the words, "For there shall be great tribulation, such as was not since the beginning of the world to this time; no nor ever shall be." Josephus's account of the awful suffering of the Jews when Titus took their city certainly shows it to exceed any instance of human suffering in the world's history, and this is certainly an instance of the judgments of God in this world for sin.

I will now give some extracts from Buck's Dictionary. "Herod attempted to destroy Jesus when He was a child." "Josephus describes Herod's death." "He had long and grievous suffering, a burning fever, a voracious appetite, a difficulty of breathing, swellings of his limbs, ulcers within and without breeding vermin, violent torments so that he tried to kill himself." The Herod who beheaded John the Baptist was defeated by Aretas, and had his dominion taken from him, and was banished with his wife Herodias by the Emperor Caius. Herod Agrippa, who killed James, was eaten of worms. Judas Iscariot died by his own hands. Pontius Pilate was deposed from his office, and died by his own hands. Ananias, the high priest who persecuted Paul, was later slain by his son. Paul said, "God shall smite thee, thou whited wall." I will add what is said of Nero, who persecuted the Christians and slew Paul and Peter. "Four years afterward, in his distress, he attempted to kill himself, but had not resolution to do that piece of justice to the world, and was forced to beg help."

We might add many instances showing that the judgments of God often pursue the wicked even in this world. Those who participated in the trial of Christ, and sought His destruction, were all overtaken with calamity not common to men; and the Jews, as a nation, were visited with the greatest suffering ever known. This should lead us to fear the Lord and to earnestly desire his sweet approval. J. H. O.

IS THERE NOT A CAUSE?

No. 3.

In view of the acts of some churches and ministers, the inquiry has been suggested, Does the Lord, when He wants a minister or under-shepherd to feed and lead His flock, wait till he is a feeble, decrepit old man before He calls him to that important work? There is not, that I can recall, an instance of such a thing from Genesis to Revelation. Moses was the oldest that I can think of, being eighty years of age when the Lord God called him to preach to His people and lead them out of Egypt, and

he continued to be their preacher or teacher and leader for forty years, and, when he died, the Bible testified that "his eye was not dim nor his natural force abated." Deut. 34:7.

Church and ministry should go slow in ordaining a man to the full functions of the ministry who seeks or favors his own ordination; for, when Moses aspired to this work and undertook it, he made a complete failure (Exod. 2d ch.; Acts 7:25); but, when the Lord called him, he tried to evade the work, and pleaded his felt unfitness for the work to which the Lord called him. Hence one of our ablest and safest elders said that he uniformly refused to aid in the ordination of any man that sought his own ordination and labored for it.

The man to be ordained *"must not be a novice,"* says the divine rule or law; and a novice is defined to be a new convert, or one newly come to the faith. Have we obeyed, respected, observed or paid any attention to this rule? So far as my experience and observation go we have not. If a preacher of some other order or denomination unites with us, and if he is considered a man of ability, we have been ready to ordain him instanter, regardless of the law of the Lord. Have we not sinned in this, and have we not in many instances brought shame, reproach and disappointment upon ourselves because the novice, being "lifted up with pride, fell into the condemnation of the Devil?"

Another thing the divine rule requires is that the preacher or man to be ordained must have a good report of them that are without—without the church, the men of the world. That is, he must have a good character among the men of the world, otherwise the cause of truth is injured through the blemished reputation of the preacher or pastor. If a man is worthy of a good reputation among men, he is quite apt to have it. If he is honest, sober, upright, peaceable, fair and square in his dealings with his fellow-men, they are apt to give him credit for it, while they may abhor his religious opinions. Daniel deserved and had that good report among men, among those who were without, and I can truly say that I have never yet known one of our ministers who justly deserved that good report among them which were with-

out but what *had it*. Have we not in some instances disregarded, ignored and set at naught this holy law, thus dishonoring the Lord and bringing reproach upon His church? G. W. STEWART.

(TO BE CONTINUED.)

QUESTIONS AND ANSWERS.

1. Q. What is the meaning of Gen. 6:3—"And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years?" A. That the Lord's Spirit in His prophets, Enoch, Noah and perhaps others would not continue always to rebuke the carnal and corrupt and violent antediluvians, but, after a hundred and twenty years, during which time Noah was probably engaged in building the ark, He would destroy those wicked people with a flood of water (Neh. 9:26, 30; Acts 7:51, 52; Heb. 11:7; 1 Pet. 3:19, 20; 2 Pet. 2:5; Jude 14, 15). Jude says that ungodly mockers are sensual or animal, and have not the Spirit (Jude 18, 19). The Holy Spirit, like the wind, is mysterious, sovereign and effective in His operations (John 3:8); and, like the Divine Father and Son, quickens or gives spiritual and eternal life to whomsoever He will (John 5:21, 25; 6:63).

2. Q. In Matt. 28:19, is the literal translation "baptizing them *in*" or "*into* the name of the Father, and of the Son, and of the Holy Ghost?" A. The Greek preposition rendered "in" is *eis*, whose radical and general meaning is *into*, and so it is rendered in the Revised Version. In Acts 19:5 the expression is, "They were baptized (eis) into the name of the Lord Jesus." Christ is, with the Father and the Holy Ghost, one God. The phrase, "the name," represents the person of Christ, "in whom dwells all the fullness of the Godhead bodily" (Col. 2:9). And, by being baptized "into Christ," is meant the profession of our belief that we have been, by His Spirit, incorporated into Him, and thus become a member of His mystical body, the church, of which He is the Head, and in which He will dwell forever (Eph. 1:22, 23; 2:18-22). In Acts 2:38, the King James ver-

sion of Peter's language on the day of Pentecost to his believing hearers is, "Repent and be baptized, every one of you, in the name of Jesus Christ"; but the preposition here rendered "in" is "epi," whose literal and usual meaning is "upon"; that is, as has been explained, "upon the utterance or profession of the name of Jesus Christ" as your sin-bearing and sin-atoning Saviour. The reason why the King James translators rendered both of these two different prepositions, *eis* and *epi*, "in," was perhaps because some earlier translators rendered them "in," and because "in" seemed to them to be better or more intelligible English.

3. Q. In John 20:31 we read—"But these [that is, these signs or miracles or facts] are written that ye mght believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name"; and in I John 5:13 we read—"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God"; how do you harmonize these statements? A. No one without life can believe anything; and if one believes in his heart that Jesus is the Son of God this is a proof that he is already born of God, that is, already has spiritual and divine life (John 1:12, 13; 6:47; 11:25, 26; 17:2, 3; 1 John 5:1). All the Scriptures were written to encourage the elect to believe that Jesus is the Christ, the Son of God, and thus to realize that they have divine life through and in Him, and then their faith in Him will be still further strengthened. The first Epistle of John is an inspired commentary on his Gospel; and the verse quoted from the Epistle (1 John 5:13) is an explanation of the verse quoted from his Gospel (John 20:31). Reading and believing (through the Spirit) the Gospel of John and the other Scriptures, we feel that God has given us eternal life, and that that life is in His Son; indeed, that His Son is our life (1 John 5:11, 12, 20; Colos. 3:3, 4; 1:27). And with the Apostle Paul we can say, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. 2:20).

The faith of the operation of God is a *living faith;* it is a sign of spiritual life; and this true faith and spiritual life increase together.

4. Q. Will the everlasting punishment of the wicked be annihilation or endless conscious torment? A. Annihilation, or the utter extinction of conscious existence, is the doctrine of the heathen atheistic Buddhists; it is contrary to all science and all Scripture; it is a sign and a cause of the most corrupt times. As proved by the context and by other Scriptures, *destruction* in the Scriptures *never means annihilation.* The Almighty never made anything for *nothing;* such an idea impeaches His omniscence and His unchangeability. Nonexistence, instead of being everlasting punishment, is an end of all punishment. The Son of God never endured the infinite horrors of Gethsemane, Gabbatha and Calvary to save sinners from unconscious nothingness. To every reverent, intelligent and candid believer in the Scriptures the following passages demonstrate, beyond the shadow of a doubt, the conscious, everlasting suffering of the wicked: Dan. 12:2; Matt. 10:28; 13:49, 50; 25:41, 46; Mark 9:43, 44; Luke 16:23; 24, 28; John 3:36; 5:28, 29; Rom. 2:6-16; 2 Thess. 1:7, 8, 9; Rev. 14:11; 19:20; 20:10, 15; 21:8; 22:11. Satan, transforming himself into an angel of light, perverts these and other plain Scriptures into fables and nothingness (Gen. 4:4, 5; 2 Cor. 11:3, 14, 15; 2 Tim. 4:3, 4; Rev. 12:9). The false doctrine of annihilationism was first broached, among professed Christians, in the fourth century, by Arnobius, of Africa, a superficial rhetorician; but it has found many followers, in the last two or three deteriorating centuries, among materialists, pantheists, universalists, infidels and Arminians.

Life is not existence (for things without life exist); but life is a condition of existence; and so death (the opposite of life) is not nonexistence, but an opposite or different condition of existence. Adam died (in trespasses and sins) in the day when he ate the forbidden fruit (Gen. 2:17), but he still existed as a natural though sinful man. And so the Ephesians, who were "dead in trespasses and sins" (Eph. 2:1), had a natural sinful existence, in which they walked in worldliness

and disobedience (Eph. 2:2), until God quickened them, or gave them spiritual and divine life. The cutting off, or consuming, or perishing, or destruction of the wicked on earth (Psalm 37:20, 34, 36, 38; Mal. 4:1, 3) is their judicial, righteous, violent consignment to death, from which they "will come forth unto the resurrection of damnation" (John 5:29; Matt. 25:41, 46). Punishment is pain, physical or mental, and consciousness is essential to pain; therefore everlasting punishment is everlasting conscious pain—everlasting "contempt" (Dan. 12:2), "indignation and wrath, tribulation and anguish" (Rom. 2:8, 9), "everlasting fire" (Matt. 25:41), where there will be "wailing and gnashing of teeth" (Matt. 13: 41, 42). It seems enmity to God and cruelty to sinners to endeavor to soften these awful truths into annihilation or nothingness. Our English word, *punishment*, is derived from a Latin and Greek word meaning pain or suffering; and the Greek word rendered, *punishment*, in Matt. 25:46 ("these shall go away into everlasting punishment") means *chastisement*, and is in 1 John 4:18 rendered *torment*. Christ saves His people from the everlasting torment deserved by their sins.

S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Psalm 107:8, 43.

THE FORGOTTEN TEXT.

One Sunday morning in 1770, as related by Mr. H. L. Hastings is his *Tales of Trust*, Mr. Neale opened his Bible to look at the text upon which he had been meditating the previous week, and from which he expected to preach that day. But, though he entreated the Lord to help him, he was never able to find it, nor to recall any of his thoughts in regard to it. But, while he was thus troubled, there flashed into his mind, with peculiar energy, the blessed words of Paul, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39). Instantly this whole passage became luminous to his mind. "My soul," said he, "fed upon the precious truth." As he went on to meeting he endeavored to remember the text which he had previously studied, but he could not, but the passage in the eighth chapter of Romans still pressed itself on his thoughts. In his public prayer he felt an uncommon degree of the divine influence, and, after the singing of the hymn, he, although distressed by the loss of the text which he himself had selected and thought to use, felt that he had nothing else to preach from except Paul's language in Romans.

Soon after he had begun to speak he observed a well-dressed man, a stranger, enter the place, take a seat, and recline his head upon the back of the bench before him. And before long he saw him pull out his handkerchief to wipe his face, which seemed to be bathed in tears. Then it occurred to him that the Lord was in this matter. So he proceeded in his discourse, and never had more liberty. Through the whole of the service the stranger never raised his head, but seemed to feed upon the message of grace that was delivered, as a hungry man feeds upon bread. In the evening the man called upon Mr. Neale, and wished for a copy of the discourse which he had delivered that day, and, embracing him in his arms, said his purse was at his service for the sermon, and added, "Two or three years ago I heard you, in such a place, preach upon such a subject, and ever since then I have been under the spirit of conviction and bondage. This day I took my horse and rode to hear you; and, blessed be God, He has now given me to see Him as my reconciled God and Father, in Jesus Christ, and has given me to enjoy that liberty wherewith He makes His people free." This and more did he say before Mr. Neale could speak a word. Mr. Neale then told him how he had been circumstanced in regard to that text. He also assured him that, were he to give him the whole world, he could not commit the sermon to writing, for he had delivered it just as it had occurred to his thoughts in the pulpit. "We both, by

this time," continued Mr. Neale, "began to see the good hand of God in the case, and His good providence in determining me, in a such a remarkable manner, to preach upon a text which I had never before used, and which He had accompanied with such efficacy as to make it an immediate message from Himself, and in causing this stranger to come fourteen miles to hear me preach that day! To me it was one of my best days, and one which, both by him and me, will be remembered through a long and joyful eternity." S. H.

ERRATUM.

In the January MESSENGER, on page 8, and in the 9th line of the article headed "Psalms," "to sing a praise" should be "to sing or praise." S. H.

IF IN ARREARS, PLEASE REMIT.

As the unavoidable expenses of printing and mailing THE GOSPEL MESSENGER are very heavy, I am reluctantly obliged to beg those of our subscribers who are in arrears to please send me the small amount of their indebtedness as soon as they can. I have labored to maintain, in THE GOSPEL MESSENGER, independently of human intimidation or applause, what I believe to be the pure and entire teachings of the Scriptures, for the glory of God and the good of all His dear people; and, on this ground, I appeal to all the lovers of spiritual and eternal truth to aid me in continuing the publication of THE MESSENGER. S. H.

EXTRACTS.

BANKS, ALA., November 24, 1910.

Elder J. E. W. Henderson, Glenwood, Ala.—

DEAR BROTHER IN CHRIST, I HOPE:—This being a day set apart by men for a form of thanksgiving to the great Giver of all things, I feel inclined to write a few of my thoughts on the subject.

I look around me and see the great mass of humanity rushing to and from places set apart for some form of thanksgiving. The wise and the prudent, the lofty and the low are engaging in like manner.

It all appears to me as a great formality, and not much reality in the matter. And I dare say that the majority of this great mass never thinks of being thankful for even carnal blessings more than once a year, when the day is set apart for it; and many, yes scores upon scores, have never tasted the sweetness in spiritual blessings which, to the true child of God, are the greatest of all gifts.

I hope I feel thankful every day of my life, in a way that is acceptable with God, for these natural sustenances which He in the creation saw that humanity stood in need of, while we sojourn here on this earth. But oh! I would to God that my soul should be continually filled with thanksgiving and praises to that great Giver who worketh and none can hinder, for that sweet little hope I have, that I have a more precious gift than all this earth and its carnalities, even eternal life, which man can not give nor money can not buy, but it is the gift of God. Yes, He brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and He hath put a new song in my mouth, even praises unto our God (Ps. 40, 23). And I will praise the name of God with a song, and will magnify Him with thanksgiving (Ps. 69:30).

Brother Henderson, do you not sometimes feel in your heart that truly some of these things have been so with you, and do you not feel a sweet repose, and is not your heart filled with thanksgiving and praise to the same God that David praised? Then come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving and make a joyful noise unto Him with psalms. For God is a great God and a great King above all gods (Ps. 95:1-3).

Oh, that I could always feel the goodnesses and mercies of such a God. But alas! how many moments, yes hours, do I spend in darkness, feeling that I'm alone; that surely there's no other one like me. Satan is continually tempting me into his snares with things that seem so much like the right thing that I'm often led away, and oh! how bitter, how dark are the pits I fall into. "But these thorns are given us in the flesh to buffet us, lest we be exalted above measure."

Then "let us sing unto the Lord, bless His holy name, show His salvation from day to day. Declare His glory among the heathen; His wonders among all people; for He is great and greatly to be praised, and is to be feared above all gods."

He has given Himself for our sins that He might deliver us from this present evil world according to the will of God and our Father, whom may I praise forever and ever.

Your unworthy sister, OLA MOTT.

GRIFFIN, ARK., December 4, 1910.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—We, all of our little church, appreciate and admire very much the course of our dear GOSPEL MESSENGER, and hope the dear Lord will bless and sustain you in editing our paper; for it is indeed the blessed truth spoken in love.

Your sister in hope, MRS. DORA SAXON.

BUENA VISTA, GA., November 26, 1910.

Elder Sylvester Hassell—

MY DEAR BROTHER:—I once more have the privilege to renew for the MESSENGER, and I assure you it is with pleasure I do. I do enjoy the MESSENGER so much, and have wished I could write as some do,

but I have long since found out that writing for the paper is not my talent. May the Lord bless you and yours, and may all that can continue to write. When at a throne of grace remember your unworthy sister, if one at all, though least of all.

MRS. COMELIA LOWE.

STARRSVILLE, GA., December 6, 1910.

DEAR BROTHER HASSELL:—Enclosed you will please find $2 money order for the renewal of my subscription. The second dollar is for the benefit of the MESSENGER.

May the all-abounding grace of God sustain you in your grand and glorious work for many years to come.

Yours in hope, MRS. NANNIE C. STARR.

R. 1, RANDOLPH, LA., December 17, 1910.

DEAR BROTHER HASSELL:—Through the love and mercy, and power and wisdom of God I am writing you again.

I feel grateful to you and the other editors for inserting my *Appeal for Help;* also to those who have written me kind and sympathizing letters and aided otherwise. Surely God's people see eye to eye, and feel heart to heart.

Will say that the debts referred to have been shifted from open accounts, etc., to a mortgage on our little home. May the Lord spare the little home to us if His blessed will! The pressure is moved but slightly, but I shall await heaven's blessings and the kindness of brethren, sisters and friends who may have minds and ability to assist further. May the Lord's will be done! I am not too good to suffer shame and reproach and persecution, and to go a mourner all my days, having no place to lay my head, etc.

But O the sweet peace which occasionally breaks in upon my soul by the power of the blessed spirit of promise!

Pray for us, dear ones in the Lord, that all our afflictions may work for our good and His glory.

Brother Hassell, please publish this, if agreeable and convenient. The other papers will also please copy as before.

Your little brother, N. B. BIRD, JR.

R. 2, TAYLORSVILLE, MISS., December 4, 1910.

Elder Sylvester Hassell—

MUCH ESTEEMED BROTHER:—As it is raining today, and I can not get to my appointment, I thought I would write you. I trust the motive in writing is not of the flesh. I received the December MESSENGER yesterday, and read its contents last night, and oh! the joy and comfort it was to me. While reading of the manifestation of God's love and mercy to you it caused me to shed tears of joy; I know that was a sweet, refreshing season to you. If not deceived, I can witness with you in these sweet times of refreshing. When I received a hope in the Lord Jesus as my Saviour everything seemed to be praising God together with my poor self in a flood of tears for joy of heart that He had manifested Himself to me in the pardon of my sins, the chiefest among ten thousand, and the one altogether lovely. I clearly felt that it was not for anything that I had done, but a merciful act of His. I felt Him to be a personal Saviour, and that He bore all my sins away on the tree of the cross. Oh! I was so happy

I thought that my troubles were over, and that I never would commit any more sins, and I felt as sure of heaven when I died as I was in existence. This was when I was about sixteen years of age, and my mind was directed to the dear old Primitive Baptist Church. Before I felt to be forgiven of my sins and was made so happy, I was strongly impressed that I would have to preach the everlasting gospel of Christ. I felt that that was the reason that I was in so much trouble on account of my sins—that the Lord was carrying me through the ordeal of regeneration so young for that purpose. But then I would think it's all a delusion—it's only the Lord showing me that I am bound to go down to everlasting punishment, for I am such a great sinner, to suffer an endless eternity in a burning hell; for surely the Lord would not call such a weak being as me for such a great work. I felt to be so ignorant and nothing but a child—felt that I was the most ignorant and the sorriest of my father's ten children. I verily thought with myself that if the Lord would call any of our family to preach it would be my oldest brother, for I looked upon him as being real smart. Oh! the anguish of soul and mind that was mine to pass through, none can tell nor realize but those that have traveled the same road. But when I was made so happy I could look back and felt that surely it was the Lord leading me. My mind being directed to the church, and the impression of preaching being still with me, I began to make excuses to myself, that I was too young, and that it might all be a delusion, and that I would deceive the church, and on various excuses would put it off from time to time for about four years. Yet the good Lord would at different times manifest His sweet presence to me, causing me to shed tears of joy and praise His holy name. There would be long times that every day I would, in my weak way, on my knees, in some secret place, try to beg Him for His protecting care and mercies toward me, and how sweet I would rest at night. I would look at the church, and they looked to be such good people, and I would think, oh! if I was only worthy to be with them. I did so much desire to be with them, but thought that they would not have me, and that I had nothing to tell them. Then sometimes I would think, well I will just do the best I can and live this way all my days, yet my longing desire was to be in the church. So, after making many vows and promises to the Lord and breaking them all, I got seemingly between two fires—to offer it seemed that I could not, and to stay out was more than I could bear. I would dream of the afflicting hand of God in many and different ways, and would at different times cry like a child for hours, thinking that I had nothing to tell the church, and even thought that the church would not believe me if I could tell what I had passed through. And when I did take upon me the yoke of the Lord Jesus by baptism I was so happy I left in the watery grave a burden that I had carried a long time. I felt perfectly resigned to the will of the Lord, and could praise His holy name, yet the impression of preaching was still with me, which I began to push back with various excuses exactly like I did baptism. But I could not lay it by; and, after much affliction in mind and body for nearly two years, I made the attempt in my weak way, then I found sweet rest again to my poor soul. My first attempt was in April, 1903; and I have been, in weakness, trying to preach Jesus ever since, sometimes feeling the presence of the Lord, and again cast down and thinking there is none like me. I was ordained in January, 1908. Certainly dear Brother Keene did express my feelings in his good letter. I would have to stop and wipe away the tears from my eyes while I was reading it. Yes, there is a rest for God's children in obedience, and

there is no way for them to get that rest only in obedience, and the Apostle says: "Let us labor, therefore, to enter into that rest."

Now, dear brother, I had no thought of writing you this, a part (for it would take a volume to tell all) of what I hope has been the Lord's dealings with me until I had begun this writing; but I hope the Lord has led my mind and pen. I only intended to tell you how well I appreciated the MESSENGER and the comfort it afforded me, and also a dream I had last night. I dreamed that yourself, Elder Lee Hanks, and some other preachers that I thought I knew, and myself were at a meeting, and the meeting had been going on two days, and had been a time of sweet rejoicing, and we were in the last service at night. I thought that the meeting was at a place where I had never been before or in a country other than ours here. The congregation, I thought, was all loving, devoted, sound Old Baptists, and it did not seem that there was a jar, but all peace and love abounded. In this last service I thought that the preachers that I can not call had preached and then myself, then you; and when you had finished your discourse you asked Elder Hanks to get up and talk. Elder Hanks said he thought that enough had been said, but after you insisted he got up and talked most comfortingly a little, and all began to sing a sweet song in taking the parting hand, and oh! my poor heart was overflowing with joy and with tears streaming down, and all the congregation was in tears. I awoke in tears, and could not help from crying a long time. It seemed that I could see the Lord's blessings all around me, and I felt perfectly happy; and when I arose this morning everything was so pleasant, and the words, "When I am happy in Him December is as pleasant as May," were presented to my mind, and I felt the truth of them. Now I know that there are many meaningless dreams, but, if not deceived, the Lord has comforted me many times in them in manifesting His lovingkindness to me. I believe this dream is to reveal to me that yourself and Elder Hanks and those others that I did not or can not call, and myself are all in the same way worshiping the true and living God; that we are in that high way which Isaiah said should be for the ransomed or redeemed of the Lord to walk in. I can't help but feel that, as it was with Elijah when he thought that he was left alone, so it is now, that that Lord has reserved to Himself a great number that have not bowed the knee to the image of Baal; and that there is no difference in the things that you and Elder Hanks (as I could not call or know any others in particular but you two) contend for and my poor weak self.

Yours unworthily, J. A. FORD.

FRANKLIN, TENN., December 5, 1910.

Elder Sylvester Hassell—

DEAR SIR AND BROTHER:—Enclosed please find check for $1.50, for which continue my paper, THE GOSPEL MESSENGER. I'll soon be 72 years old. My general health is fairly good. I eat and sleep well, but my hearing is defective, yet I have much to be thankful for; "yea, ten thousand precious gifts my daily thanks employ, nor is the least a cheerful heart that tastes those gifts with joy."

We are supplied in the ministry by Elder W. T. Clayton, of Kentucky. No ingatherings recently, and it seems that we are living at a poor, dying rate. "God's Spirit must the work perform, for it is all of grace." Paul may plant and Apollus water, but God giveth the increase. Your brother, I hope, in the Lord, J. W. HARVY.

ZULCH, TEX., December 20, 1910.

DEAR BROTHER HASSELL:—Your postal at hand, I feel thankful. Yes I believe God will bring good out of the evil you speak of, and that "righteousness and peace" will yet be developed and prevail. I have been very low in spirit and made to cry to the Lord for help; and I am feeling better this morning; yes, hopeful. Have just read "Memorial of Elder J. R. Respess," by Sister R. Anna Phillips, April MESSENGER, 1895, and also what others said of him; and last, the article beginning on page 339, November issue, 1895, which is Gill's comment on on Matt. 23:37 and your very appropriate remarks. Yes I feel better, thankful, encouraged; and, the Lord willing, will send you some time my experience with that text, "O Jerusalem, Jerusalem," etc. And, dear brother, I want to ask you and all readers of the MESSENGER to charitably pass over every imperfection, and especially any error, that may have appeared over my signature in its columns, either in the letter or spirit thereof. I have aimed to write truth, and ask no forgiveness for any truth expressed. I am very thankful to hear THE GOSPEL MESSENGER is, by the blessing of God, "gaining ground." O that the Lord would give us grace, even grace to cause us to pity, love and pray for our enemies, even those of violent spirit. I still believe a better day awaits our people. J. C. DENTON.

Elder Sylvester Hassell— BONHAM, TEXAS, December 19, 1910.

DEAR BROTHER, IF I AM WORTHY TO ASSUME TO ADDRESS YOU THUS: I have been very sick for some time, and now only able to be up but little at a time; however, I think I am improving. I have been blessed to have (through your kindness) THE GOSPEL MESSENGER to read during my confinement to my room, also with kind neighbors as well as a good, kind physician to attend me. I have been thinking considerably more of an impression of my mind (while I have been sick) of writing you to express my love and fellowship to you and the editors and contributors of THE GOSPEL MESSENGER. I know, according to the course of nature, that many of us will soon pass away, and I have been meditating more of late upon our neglecting of some things that we all ought to do while we live in this world. One, especially, is to exercise the forgiving spirit; indeed, if we possess such a spirit, which I hope I do, and feel that I hold no ill will to my fellow-man. There are many things I desire to do that seem impossible with me, but I feel to hope the Lord has given me the spirit of forgiveness. And while I can feel in my heart to forgive all men, I also feel that it is required to make it public. If there are others who hold ill will toward me, that should not be a hindering cause for me to neglect my obligations to others. Indeed, I can not find, in all my research of the Bible, an excuse for not doing what I feel to be right. It is true I enjoy the high esteem of all the old order of Baptists with whom I am identified, so far as I know, yet my friendship and esteem does not stop with them. I know of nothing in this life that would be more consolation to me than to have union and fellowship among the Old Church that I have loved and tried to serve; and I shall devote my time to this end if the Lord permits.

I have recently been in correspondence with a good number who have encouraged this course. The scriptural admonition is to be gentle to all men. This injunction alone, if carried out in the proper spirit, will stop the mouths of all men. We are to be as bold as lions and as harmless as doves. May the Lord bless you and all the saints of God, is my greatest desire.

Yours in hope, JAMES WEST.

COLLINSVILLE, TEX., December 8, 1910.

Elder James West, Benham, Texas—

DEAR BROTHER:—Your letter received last Saturday, and I am sorry that I have been so situated that I have been unable to write you sooner. We had no meeting Saturday, as I was in a case and could not get off, and the brethren did not meet Sunday; but I have talked with them about the matter, nearly all of them, and they say that they want you back as their pastor. Now, Brother West, I think you have been sent of the Lord to us; and, if you quit the church, I don't believe we will ever have another meeting. I enjoy your preaching so much, and so does the church, and we can not afford to lose you, and I am very sorry that I was so situated as I have been that I did not get the church to formally call you as pastor. But, Brother West, there is no one to take your place, and the church, as a whole, says that they want you back; all that is necessary to make it unanimous is to put it to a vote. So, Brother West, excuse my neglect or my business, and don't think, because the brethren did not meet on Sunday, that it was because they neglected you; for I got your letter late, and I could not see many of the brethren, and I thought, as it would be unanimous, that we could attend to it the next meeting. And now don't fail to come; and the only thing that we feel ashamed about is that we are not able to compensate you in the way and in the manner that we would like. I wish we could compensate you according to your worth. So please come and serve us as a church another year, and feed us, as we need it, and unless we have a shepherd we will certainly scatter. I wish I could write you all the good things the brethren think and say of you; but, if you do not get your reward here, I know you will be crowned in the world to come. Only contend for the truth as you have always done, and your path will grow brighter and brighter until the perfect day. You have been a great blessing to me often when I have been discouraged and cast down. I have thought of what you have braved for the cause, and how much persecution you have gone through with for the cause of our blessed Master, and I would take new courage, and try in some way to wage the battle as you have fought it. So don't forget to come to our next meeting, and I hope that Almighty God will give you great liberty and strength, and that your life may still continue to be a great source of blessing to all your brethren that you can meet with.

I am so sorry to hear of sickness in your family, and hope that ere this they have recovered. May the God of heaven sustain you in all your afflictions. Hoping to see you the next first Sunday, I remain your brother in hope. My wife joins in best wishes for the health of yourself and family, and we hope that you may bring them soon to see us. We have bought us a nice, fine house up in the city, and we hope to move by the next meeting. I am,

Your unworthy brother in the Lord, J. W. FISHER.

The above consoling, good letter was received the day I took my bed, in answer to a letter written Brother Fisher, which speaks for itself. I have served this church several years; it is the home church of Elder J. H. Fisher's aged father and mother. JAMES WEST.

KENMORE, VA., December 6, 1910.

DEAR BROTHER HASSELL:—We enjoy reading the MESSENGER, and I hope to take it as long as I live, if it continues "to speak the truth in love," as it has heretofore done. May the Lord bless each writer and reader.

Your sister in hope of rest beyond this vale of tears,

LOU A. OLIVER

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER R. A. OLIPHANT.

Another of our true and tried ministers has been called from his labors below to his rest. The grave as a temporary conqueror has claimed his body, while his redeemed spirit has flown to the God who called him by His grace.

Richard A. Oliphant was born Christmas day, 1842, in Monroe County, Ind., and died December 3, 1910, being at the time of his death 67 years, 11 months and 8 days old. He was married to Mary C. Simpson December 29, 1861, and to this marriage were born 12 children, of which 4 sons and 5 daughters are living, 3 children having died. All the living children, except one daughter who lives in Oklahoma, were present at his funeral. His wife, Mary, died in the year 1905. He was married to Sister Martha C. Bowen, January 9, 1907, who mourns her loss.

Brother Oliphant united with Union Church of Primitive Baptists, Monroe County, Ind., the first Saturday in March, 1876, which church called for his ordination which was attended to at the June meeting, 1878, first Saturday. The presbytery was composed of the following elders: E. D. Thomas and L. T. Buchanan, of the Danville Association; L. L. Waldon, Gideon Potter and J. H. Oliphant, of the White River; and T. N. Robertson, of the Blue River Association. He moved from Indiana in the spring of 1882, at which time he was pastor of two or three churches in that State. He came to Nodaway County, Mo., on leaving Indiana and was in the organization of West Union Church at Orrsburg, of which church he remained pastor until his death, and was on his way to the regular church meeting when the accident occurred in which he was killed. He came from his home which had been at Stanberry, Mo., for some years, to Ravenwood on the train and was there met by Bro. S. E. Wells with his team and surrey. The occupants of the surrey on the way out were Brother Oliphant and Elder J. C. Jones, of St. Joseph, Mo., who had gone up to be at the meeting, who were sitting in the back seat. Brother Wells and his daughter, Mrs. L. King, and her little son, were on the front seat. The horses became frightened at a flock of sheep in a field by the roadside. Elders Jones and Oliphant attempted to get out, but were both thrown to the ground on opposite sides of the surrey. Brother Jones was but slightly hurt, while Brother Oliphant was killed by the fall. This was on Saturday. The funeral services were held on Tuesday following from the West Union Church and the remains laid to rest in the churchyard cemetery. Two of his brothers from Indiana came to the funeral, and two of his sisters, who live in Missouri, were present. Elders J. C. Jones, M. E. Young and the writer took part in the services.

In the death of Brother Oliphant our churches have sustained a great loss. He was pastor of West Union and Rock Creek churches, and visited other churches and all were glad to have him present. He was clear in his defense of the truth, logical in reasoning, and kind in manner. His personal character, in word and deed, was above question. His judgment in matters of discipline was decisive and formed on the basis of love and gospel forbearance. His words were given out after due consideration, and consistently maintained, so that his attitude on

any question was never in doubt. Toward his brethren in the ministry there was such a frank, open-hearted manner, and evident good will, that he was a brother indeed. He was utterly unselfish in his service to the church and to his friends. His character and training in the home are reflected in the respectable bearing and character of his children. The family, the church, and especially dear Sister Oliphant, are sadly bereaved. But his course is finished, and that with honor; he fought a good fight, he kept the faith, and we doubt not the crown of rejoicing is his through the grace of God. We will close this short tribute to his memory by quoting from a letter from Elder P. T. Oliphant, of Buena Vista, Ind., a brother of the deceased, the estimate of Brother Richard's character being so well expressed: "He was a grand man; humble, unselfish, tender-hearted, honest, and upright in all his dealings, true to his convictions, and zealous in the defense of what he believed. How I desire to finish my course as faithfully and as honorably."—Elder Walter Cash, in *Messenger of Peace.*

ELDER T. M. NEAL.

At the request of Bro. Green Neal, I will try to give a notice in the dear old MESSENGER of the death of Elder T. M. Neal, who passed away on the 5th of November, 1910. He was sick but a short time, about four days, and died with pneumonia. He had been in reasonably good health for one of his age, although he had been badly afflicted nearly all his life from a paralytic stroke when he was young. He had frequently said to me and others of late that he felt he would not be here long. I was with him at three Associations this summer and fall; and he had good liberty in preaching at two of them, and seemed to greatly enjoy the meetings; but at our own Association, the Neches River, he seemed to be under a cloud and could not preach but little. He served as moderator of this Association, which he belonged in the bounds of. It is an Association on the order of Elder J. E. W. Henderson's; and he, as well as many others of us, was delighted with that feature of our Association—no separate organization from the church, and no officers but the moderator and clerk of the church. Brother Neal was well known here in East Texas, and finally moved to near Glenrose, Texas, and formed a large acquaintance out there. He used to write a great deal in the MESSENGER. He was a natural poet and wrote a good deal in that way. He did his first writing for Elder A. J. Coleman's paper. He was a good writer, and was widely known by his writings. He has a book (or manuscript) of considerable size that will be interesting if published. It treats on different subjects. He was too poor to have it published, but seemed to desire to have it published, and I feel that it would be a good book for the Old Baptist people to read. He was very humble, and had many good qualities; yet he, like others, had his little faults and misgivings. He lived and died, I reckon, in fellowship with the great body of sound and orderly Baptists of Texas. He had fought a good fight and kept the faith, and we believe has gone home to receive an everlasting crown of glory that fadeth not away. His wife died nearly two years before; she died while they were out in West Texas, and he seemed very lonely after her death. She was a good woman, and an Old Baptist.

Elder Neal was buried at the old Fellowship Church Cemetery, where Elder B. L. Foxworth spoke to the people that were there to pay the last respects to him. We feel sure he is at rest. D. RICHARDSON.

Jasper, Texas.

SISTER AMANDA EVERETTE,

Consort of Elder W. T. Everette, was born January 26, 1845, of Primitive Baptist parents, in Webster County, Georgia, being the second daughter of Nathaniel and Beatrice Bush; was married to W. T. Everette March 17, 1864; joined the Primitive Baptist Church at Walnut Grove, Randolph County, in 1878, and was baptized by Elder James Everette. She lived a consistent member of the church her remaining days on earth. She took fever on January 1, 1900, and was confined to her room for ninety days, and in May, 1902, was again seized with fever for sixty days, after which she was never very well any more, but remained up most of the time until Tuesday morning, July 26, 1910, when the family discovered she was unconscious and did not regain consciousness, nor speak any more, breathing her last at 12:25 p. m., July 27; when the physician entered the room and looked upon her form, he shook his head and said to the suffering husband, "All the doctors in the world could not restore her to health again." To this union were born three children—T. N. Everette was born December 21, 1865, and died October 19, 1867; Fannie L. Everette was born November 1, 1867, was married to Miles Blackshear (time unknown) and died January 8, 1908; James Frank Everette was born December 25, 1871, and still survives; he and his wife live in the house with our dear old brother. And in this particular Brother Everette is greatly blessed to have Frank and his estimable wife to care for him in his sore bereavement and life-long affliction. Sister Everette was truly a helpmeet to her husband, so often has she gone with him to his appointments though crippled for several years, so much so that Brother Everette partly lifted her into the buggy and also into the meeting house, which always seemed to be his pleasure; truly this was great devotion manifested for a long time; but he was well compensated to have her company, for I think she fully measured up to the standard of a minister's wife. It seemed I could see that God gave her strong assurance of His love and mercy, and besides, she was like unto her spiritual husband in this life, for in addition to her many sorrows common to the Christian in this unfriendly world, after bearing the burden and heat of the day for nearly thirty years, she, her husband and a number of others, that could not go with the fashion and pride of the age, having the same experience of Shadrach, Meshach and Abednego, and like them could not join in the worship of idols, and in refusing to do so were by the court, at the instance of the progressive Baptists, enjoined from entering their old church for worship, though she and her husband were among the oldest members of said church. A great and burning shame indeed, but thank God, I don't feel like she is debarred from the shining courts of the new Jerusalem, for Jesus, the sinner's friend, has all power and will welcome her there to be no more tempted nor tried. Blessed thought. May God bless and pardon her erring brethren and sisters, and bring them speedily to repentance, and back into the fellowship of the Baptist family. Sister Everette left two sisters in life—Mrs. T. S. Everette in Texas, and Mrs. Susan Mullens, of Alabama, and three brothers—J. N. Bush, of Florida; S. K. Bush, of Early County, Georgia, and J. F. Bush, of Stewart County, Georgia. At the request of dear Brother Everette, I went forty miles to his home on July 28, then from there we went to the cemetery, and after services by the writer we laid her body away in the earth to decay and return to God. To the children and grandchildren I say ever emulate her true devotion and loyalty, both in temporal and spiritual things. May God bless and save you all. Now I commit into your hands the old servant, God's anointed.

Farewell, J. M. MURRAY.

From *The Primitive Baptist*, by request.

MRS. MARIELLA BENSON.

Again, by the request of her dear, grief-stricken mother, it becomes my painful duty to chronicle the death of *another* loved one. On the evening of the 21st of November, 1910, Mariella Benson, daughter of Elder John R. and Emily H. Booton, fell asleep in Jesus at her home in Montgomery County, Maryland, passing away without a struggle, after an attack of acute indigestion, in less than two hours. She and her daughter, Gertrude, were in the poultry yard selecting some chickens, when she put her hands on her head and said, "Oh, my head!" and fell over. Gertrude ran for her father, who was at work near by, and he and their son, Harry, carried her into the house, and worked to relieve her, all in their power. Their physician was called at once, and gave her an emetic. They raised her up, and she regained consciousness for a few minutes, and answered questions they asked her, when she exclaimed, "I am so sick on my stomach," and fell back on her pillow, and all was over. "The vital spark of heavenly flame had quit the precious mortal frame"; her spirit borne upon the wings of Jesus' love to the realms of the blest. Oh, what a shock to her family! How irreparable their loss! How glorious her gain! The poet says—

"Earth hath no sorrow
That heaven can not heal."

God alone can make them feel submissive to His will, and enable them to say, "Thy will be done."

Bro. John R. Booton, her devoted father, baptized her at Alma in her eighteenth year. She remained true to the cause she had so graciously espoused; her heart was established with grace. Two years ago last August she and her baby, Mattie (eight years old) visited her precious mother and relatives and attended our Association at Mill Creek; all of which she enjoyed so much. Whilst at the Association she had a spell, and had to be taken home. She told Sister Emma (her mother) that "one of these spells will take me off." She was married August 20, 1888, by her father to Mr. Henry Benson, whose love for her and her musical talent never abated. Well may it be said of her, "She opened her mouth with wisdom; and in her tongue was the law of kindness." "She looked well to the ways of her household, and ate not the bread of idleness." Her children arise up and call her blessed; her husband *also*, and "he praiseth her." (Prov. 31:26, 27, 28.) Our darling was 53 years, 6 months, and 3 days old. She leaves a grief-stricken mother, husband, and six children who "realize that they were wonderfully blessed with a great and good mother, the peace-maker of the family." Her sister, Mattie Grayson, and John H. Booton are all the family left to cross over the river. Sunday, the day before she died, she sat down at her piano and played and sang so clearly and sweetly, pronouncing the words with so much emphasis (as she always did), "Asleep in Jesus," and told her family, to whom she was so tenderly devoted, "I want that sung at my grave." She was buried in her father's lot in Green Hill Cemetery in Luray, agreeably to her request.

Her aunt in affliction, LUCY G. BRUMBACK.

EVERT H. JACKSON.

I write in memory of Evert H. Jackson, son of T. S. and Luna Jackson, who was born in 1893 and died September 24, 1909. He suffered many days and died from typhoid fever. He was a loving son, and was well favored of his father and mother. It is so sad to part with this dear, loving son; but, while it is our loss, it is his eternal gain. It is

Vol. 33. No. 3.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

PRICE, $1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

MARCH, 1911.

All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin Co., N. C.
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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

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Devoted to the Primitive Baptist Cause.

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PRAISE TO GOD.

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise.

Through hidden dangers, toils, and death
Thou gently cleared my way,
And through the pleasing snares of vice,
More to be feared than they.

When worn with sickness, oft hast Thou
With health renewed my face;
And when in sins and sorrows sunk,
Revived my soul with grace.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

Through all eternity to Thee
A joyful song I'll raise;
For oh, eternity's too short
To utter all Thy praise.

—*Joseph Addison, of England (1712).*

HUMBLENESS OF AGED AND GODLY MINISTERS—SOME CONFESSIONS.

DEAR BROTHER HASSELL:—A few minutes ago I picked up THE GOSPEL MESSENGER of December, 1900, in a seemingly accidental way; but, as I had been thinking of the humble confession of Elder E. S. Dudley in the MESSENGER of March, 1885, and noticed the following expression of Elder W. M. Mitchell, I at once decided to give both (confessions) under the above heading:

"My own errors, faults, and failings cause me much grief and I daily mourn over them. I often feel in my heart to adopt the language of poor, afflicted Job—'I abhor myself and repent in dust and ashes.'

"I love the divine standard of truth and righteousness which the Lord has given His people, and the more faithfully and clearly it is exhibited to show my defects, the better I delight in it, and love him who proclaims it. 'Let the righteous smite me, it shall be a kindness; let him reprove me, it shall be an excellent oil which shall not break my head.' Psa. cxli, 5.

"* * * May the Lord give us of that Spirit that would enable us to forgive one another, 'even as God for Christ's sake hath forgiven us.' We should not be too exacting upon our poor erring brother. 'Consider thyself lest thou also be tempted.' We know not what evils we may have to encounter, nor how much we may yet need the forgiveness and sympathy of others. The spirit of forgiveness for Christ's sake is a lovely spirit. And never has that spirit of forgiveness beamed forth with more effulgent beauty and glory than when our blessed Saviour, Jesus, cried out upon the cross, 'Father, forgive them, for they know not what they do.' O, for the Spirit of Christ to rule in our own hearts to bring us together in peace and love as the one body of Christ! I would gladly say more on this subject of forgiveness and forbearance, but my sight is dim and my hand is trembling. In much weakness of mind I have written this, not only to you, Brother Hassell, but to the brotherhood at large. I hope they can bear with me and pray for me a little longer, as I know I shall soon pass away. May the Lord's blessing be upon all His redeemed people.

"W. M. MITCHELL."

This was but a short while before the end of Elder Mitchell's long and exceptionally useful life. Elder Hassell's remarks:

"The more the people of God are enlightened by His Spirit, the older and wiser and better they become, the more they feel and acknowledge their imperfections."

* * * * * * *

Yes, even "the grasshopper is a burden." Then, blunders, mistakes, and sins which the young and middle-aged scarcely notice become burdensome to those like this venerable patriarch, as he stood trembling upon the confines of two worlds, "full of years and good fruits."

Elder E. S. Dudley had long participated in the war over the "famous Circular" of his uncle, Elder T. P. Dudley, on "The *Old* and *New* Man," and had partaken of a partisan spirit, as he was led to see and confess. He said:

"And now, my brother, my mind runs in the retrospect of the past; and I remember, as I think, the first MSS. I sent you for print, of fifty-one pages, that I want now to thank you for not printing; that in my recollection of it, it was not fit even for the waste basket; let it not cumber the ground; if you come across it again, burn it; there was no meekness, forbearance, or unity of the Spirit in it; it was strictly a partisan paper, and the grand object of it was a wicked one, to flank out from the MESSENGER what then I looked upon and considered as the enemies of the truth, instead of encouraging them to come back to the unity of the Spirit in the bonds of peace, love, and joy, and rejoicing in the Holy Ghost. I have heard it said, and I have repeated it more than once, that strife and contention among brethren is the devil's harvest. O my brother, let us divest him of his crop. The Lord rebuke thee, O Satan, the great enemy of our soul's peace! O let us no more grieve the Holy Spirit of God, who hath called us in one hope of our calling, and whereby we are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. O my brethren, let us not give

place to the devil, for he is as a roaring lion, seeking whom he may devour."

In THE GOSPEL MESSENGER of October, 1905, Elder Dudley's daughter "(Miss) Rebecca Dudley," wrote these expressions:

"I've read your editorial, 'The Greatest Are the Humblest,' which I *fully* and *freely* endorse, as I do almost everything you write. And I do appreciate your efforts for peace among us; 'blessed are the peace makers.' My dear father engaged for years in long and *bitter* strife with dear old Uncle Tom Dudley and party, as you know. I believe it was *the* greatest desire of his heart to have his father see their *errors* on universal indiscriminate predestination, etc. Before Uncle Tom died, he and pa could *really enjoy* religious conversation —by each just resolving *not to mention those hobbies.* I have heard my father, later on, admit it might have been better for the church 'if we had *fought less*, and *loved more.*' His last writings were *all* urging for peace."

And in this connection I will also call attention to Elder John Rowe's Confession, as stated in the MESSENGER of April, 1888:

"STATEMENT OF ELDER ROWE.

"The Primitive Baptist church at Butler, Ga., in her regular conference, February 18, 1888.

"A letter from Elder J. Rowe being read to the church ontaining the following, viz: 'I certainly do not mean o insist that my words in my writings have been inspired. Even the meek Moses, when provoked, spoke unadvisedly with his lips; and I confess I have been provoked by such expressions of brethren as I have quoted in my writings. However, I do not speak of provocation to justify any uncouth or improper expression of mine, but rather to confess my fleshly weakness and liability to err in expression, in contending for gospel truth. My desire is that every reader should in his own mind erase from my writings every word and sentence that is unnecessary in defence of my views, allowing me my sentiment upon the subject of predestination. I ask for no more. JOHN ROWE.'

"[NOTE.—Elder Rowe says that his views of predestination are the same as Gill, published in December, 1887, GOSPEL MESSENGER; and Hassell, in January, 1888, GOSPEL MESSENGER.]

"Upon motion, it was ordered that the above confession of Elder Rowe be entered upon the church minutes, and a copy furnished THE GOSPEL MESSENGER, with a request for its publication therein.

"Done in conference, date above written.

"Z. A. FOWLER, *Clerk.* J. R. RESPESS, *Moderator.*"

The *provoking* expressions—showing a fleshly spirit—on either or both sides was the greatest cause of alienation. If Gill and Hassell and Rowe all aimed to express the same view, that was enough; but Elder Rowe's confession saved him from further blame and reproach.

"Let us 'strive together for the things that make for peace.' 'Take us the foxes, the little foxes that spoil the vine.' Study every way to allay strife, and to overcome bitterness among us. O how inviting is a peaceable church where love in every face is seen. 'How good and how pleasant it is,' where peace like a river flows among us. Then the Lord's new-born children will come to us for a home, and we shall find the church a most delightful place.

"A beautiful love is the love that adores;
It changes life's rocks into smooth-sloping shores;
But better 'mid breakers for each one who lives
To cling to the beautiful love that forgives.

"The love that adores is a holiday love;
It fails when by trial its weakness we prove;
Then for life's every day thank the Lord when He gives
That crown of His blessing—the love that forgives."

—J. H. O.—In Zion's Advocate, June, 1910.

And now may "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you" (all of His "sheep," "children," "sons and daughters," who may read this—and all others, as for that) "perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Heb. 13:20, 21. J. C. DENTON.

Zulch, Texas, January 8, 1911.

P. S.—I want to add some expressions from the *Messenger of Peace,* November 15, 1910:

"Pastors of churches, and brethren and sisters, let us return to making much of our experiences, both in the church and in our conversation with each other. We have been drifting away from it. Encourage this kind of service and conversation, and the way you can do it is to talk of the dealings of the Lord with your soul. We are too much taken up now with deep mysteries, and uncovering faults, instead of spreading out the mantle of charity to cover the weaknesses of those we should love and encourage. God pity us! May child-like tenderness melt our hearts that we may mingle our tears of repentance and joy together."

In harmony with this expression of Elder Cash regarding "experiences" was the following by the beloved and peace-loving and peace-seeking Elder Respess:

"Does not our experience teach us that we are *sinners* saved by GRACE; and the chief of sinners? Let us stick to our experience, and throw away all theories contrary to it."

Elder Respess was, doubtless, able to discern the partisan spirit Elder Dudley confessed later on, and did him a kindness in not publishing it. But there are, no doubt, partisans now, and more violent than Brother Dudley was, and he confessed that "the grand object of it" (what he wrote) "was a wicked one, to flank out," etc. And as Christ said to Peter, who was under the Devil's influence, "Thou art an offense unto Me," and called him "Satan," which *"name, Satan,* (is) in *Hebrew,* one who lies in wait"; and in Job 1:7, he is, by his own statement, proven to be a *very busy* character—"going to and fro in the earth, and walking up and down in it." On this verse Jamieson, Fausset, and Brown say: *"Going to and fro.* Rather *hurrying rapidly to and fro.* The original idea in Arabic is the heat of haste (I Pet. 5:8; Matt. 12:43). 'See how very zealous and busy—hurrying rapidly—a *partisan* Elder can become, especially if the object be to "flank out" either real or imaginary opponents. If he be a child of God and a gospel minister he had better be in prison for truth's sake, as John Bunyan was for twelve years, and as Paul was repeatedly, than to be engaged in such work.

May the Lord rebuke this evil spirit, and deliver all of His own ministers and children from him who have been ensnared by him. "God pity us! May child-like tenderness melt our hearts that we may mingle our tears of repentance and joy together," as Elder Cash prayerfully exclaims. J. C. D.

If our brethren were more truly wise and humble and spiritual, they would be more united and more peaceful and more prosperous. S. H.

LOVE.

WASHINGTON, N. C., January 19, 1911.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—The subject, "Love," has been so continuously on my mind for several days that I feel inclined to pen what I have to the readers of the MESSENGER. "Love is the golden chain that binds the happy souls above; and he's an heir of heaven that feels his bosom glow with love." There are two kinds of love, natural and spiritual. Now I think that natural love means this; in families for instance, it joins them together, they willingly and readily have an innate desire to bear one another's burdens, the husband the wife's, and the wife the husband's, that neither be overburdened, and, being joined together thus, they naturally rear their children, with strong principles of respect. Love desires that the object of love should live, by both word and deed, in such a manner as to be honored and respected by all mankind. Spiritual love is a divine spirit sent down from heaven into the heart, by God's almighty power, as the rain, thus softening the hard, stony heart, and filling it with heavenly principles, making every child, thus born, to love all born of the same spirit, and they couldn't help loving God's children everywhere, those seen, and those they have never seen, because the church is the body of Christ, and can not, if in love, be divided. Old Elder Wm. Hyman said during his lifetime, "A member of this body may hurt your feelings, and you forgive him or her, as may be the case, but it will leave a knot there, the fellowship is rarely ever so sweet again; but true love will strive with all its

might to beat down every fleshly principle, and but for the future to live. This is a wilderness of woe, and every child of the living God feels it more or less, and surely all who have been born of the Spirit of God must love, for he that truly loveth is born of God. Love is God, and God is love. Why should we want to wound or hurt the feelings, or speak evil knowingly of those we love? Oh! children of God, you know the holy injunction, "Better that a millstone be hanged about your neck and you cast in the depth of the sea, than to offend one of these little ones." Oh, that the Lord would soon come in His kingdom with power, and cause the hearts of His children to be turned away from every evil, worldly thing, and knit them all together in love; then—"Each would feel his brother's sigh, and with him bear a part; when sorrow flows from eye to eye and joy from heart to heart."

Affectionately, BETTIE Z. WHITLEY.

LOVE TO THE BRETHREN.

Behold how truly good
And pleasant 'tis to see
The children of our Father God
In friendship all agree!

How good to see them dwell
Together in the Lord;
Divinely joined the song to swell
In sacred sweet accord.

Like ointment from the head,
Affection richly runs!
Since Christ, our Saviour, freely bled
To bless His rising sons.

His meanest members feel
The sacred unction fall;
For it descends on Zion's hill,
And reaches to them all.

THOMAS ROW (1817).

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

JOHN WESLEY'S CALVINISM.

John Wesley was perhaps the greatest Arminian that ever lived; and yet he virtually admitted God's unconditional election of His people to eternal glory, and their certain final salvation.

In Wesley's Works, vol. vii, pages 480 and 481, published by Carlton and Phillip, New York, in 1853, we find these words:

"Having a strong desire to unite with Mr. Whitefield," says Wesley, "I wrote down my sentiments as plain as I could, in the following terms:

"There are three points in debate: 1. Unconditional election. 2. Irresistible grace. 3. Final perseverance.

"With regard to the First, unconditional election, I

believe, that God, before the foundation of the world, did unconditionally elect certain persons to do certain works, as Paul to preach the Gospel.

"That He has unconditionally elected some persons to many peculiar advantages.

"And I do not deny (though I can not prove it is so) that He has unconditionally elected some persons, those eminently styled 'the elect,' to eternal glory.

"With regard to the Second, irresistible grace, I believe that the grace which brings faith, and thereby salvation, into the soul, is irresistible at that moment.

"With regard to the Third, final perseverance, I believe that there is a state attainable in this life, from which a man can not finally fall.

"That he has attained this who is, according to St. Paul's account, 'a new creature'; that is, who can say, Old things are passed away; all things 'in me' are become new. And I do not deny that all those eminently styled 'the elect' will infallibly persevere to the end."

Mr. Wesley thus admits the unconditional election of some persons to eternal glory; the irresistibility of saving grace in their case; and the infallible perseverance of the elect, or new creature, to the end.

These Divine and apostolic truths are clearly set forth by the Lord Jesus Christ in the 6th, 10th, and 17th chapters of John, and by the Apostle Paul in the 8th chapter of Romans and the 1st and 2d chapters of Ephesians, and by the Apostle Peter in the 1st chapter of his First Epistle. And yet for believing this doctrine of God our Saviour, the Primitive Baptists are universally despised by the religious world. S. H.

DAVID'S CHOICE.

"And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for His mercies are great; and let me not fall into the hand of man." II Sam. 24:14; I Chron. 21:13. The same event is recited in both these chapters, but not altogether in the same form; it is stated in the one that "the anger of the Lord was kindled against Israel and He (the Lord) moved David against them to say, Go, number Israel and Judah"; in the other it is said that "Satan stood up

against Israel, and provoked David to number Israel." This act of numbering the people was by David's command, and therefore it was his personal sin against God, and against the interest of His people. The sins of the people for or by which the anger of the Lord was kindled, and for which He "moved" David against them were manifold, and it was God's sovereign prerogative to furnish and correct them in His own wise and good way. As a wicked and perverse nation, as a stiff-necked and rebellious people, they justly deserved the chastening rod with which the Lord had said by David that He would visit them. Psa. 89:32. And if it pleased the Lord to administer the rod through the offense of their King, and to allow Satan, the common adversary of the human race, to stand up and tempt this king to do a thing that was wrong and sinful, that both the king and his subjects might learn to trust in God and obey Him rather than rely upon human wisdom, it was just and right; for the sins by reason of which the anger of the Lord was kindled against them had preceded the event of David's error; and the Lord suffered the current of human pride and vanity to take its course and bring about the results which followed, by which David was humbled to confess his sin and intercede for his subjects.

It is not the province of kings and potentates to number the people of God; He knows them that are His, and they are more than any man can enumerate. II Tim. 2:19; Rev. 7:9. It took Joab, the captain of the host (army) of Israel, and his assistants nine months and twenty days to accomplish the task of numbering the armies of Israel and Judah, which aggregated thirteen hundred thousand men. David evinced his carnal trust in this great army of valiant men by having them numbered, just as a miser takes delight in counting his hoard, that he might reassure himself of his financial strength. So David's word prevailed against Joab's remonstrance, and the deed was done and the consequence followed.

We may gather a very important lesson from the offer which the Lord made to King David; for either and all of the three things mentioned were under His divine control. He had power to destroy that proud nation by famine, to cause the defeat of that great army of one million and three hundred thousand, and chase them by

their enemies for three months or any length of time; or to decimate their ranks by pestilence. And of these three great calamities David was allowed to choose one, and he chose the last named, and seventy thousand fell victims of physical death by the pestilence, and that within three days. Was it not terrible? yet it took no less to bring that nation to their proper senses and humble the heart of their king to confess his error and repent. David expressed his decision by saying to Gad, his seer or prophet, "Let us fall now into the hands of the Lord; for His mercies are great; and let me not fall into the hand of man." While it is indeed a fearful thing to fall into the hand of the living God (Heb. 10:31), yet David judged it best and safest for him and his subjects, because he understood something of the character of God in contrast with the character of man; he preferred to be in divine custody and suffer the judgment of the Lord in a manner in which man could bear no active part, to suffer apart from all human agency. He could at least hope in the mercy of God, while he knew that man is unholy and of a corrupt mind and of a perverse and cruel nature, and often unmerciful to those who fall into his hand.

The sequel of this narrative discloses the fact that David repented and plead guilty, and also that the Lord repented of the evil with which He had visited His people, and stayed the hand of the destroying angel, saying, "It is enough, stay now thine hand." I Chron. 21:15. The scene closes with evidences of genuine humility and devotion manifested in offerings and sacrifices upon an altar erected by the Lord's command, with tokens of mercy and peace to the surviving hosts of Israel, and assurance by fire from heaven that the offerings were accepted, and God's holy anger turned away from His servant David and from the hosts of Israel so far as related to their past offenses; and yet we tremble at the remembrance that seventy thousand lives were taken as the penalty for the sins of Israel and their earthly king. Without the shedding of blood there is no remission; and hence the typical offerings by David at God's command, showing that the blood of seventy thousand Israelites could not expiate the guilt of even one; but the blood of those beasts offered in sacrifice points

to the blood of Jesus which cleanseth from all sin. God's elect are safe and secure in His hands, and none is able to pluck them out. John 10:29.

J. E. W. H.

SALVATION BY GRACE.

I read in the last MESSENGER an article from Elder Ford, of Taylorsville, Miss. I never met this dear brother in this life, and most likely I never will. His article described much of my own experience and comforted me. I felt that we have been taught in the same school. When we see our sinfulness as it is and as God sees it, it prepares us to understand *"doctrine."* Who can know and understand total depravity until he has seen himself as an illustration of it? And when one has seen himself a ruined sinner, he loses all hopes of salvation on a "work" plan. If others can be saved for doing, he knows he can not, and so he is prepared to love the "doctrine" of grace. No one can understand his need of mercy until he has seen his sinfulness. I think that in experience we learn of our sinful nature, of our proneness to sin, so that we see that we are not only sinners by practice, but we are sinners by nature, and it is hard to say which grieved us most. More than forty years ago I learned the lesson, I do hope by the same teacher that taught this dear brother. Month after month I was learning about my sins. I found my life had been one of sin. I found my nature corrupted and fallen in sin, so that I lost confidence in my vows and promises to do better. I had thought that if I could only get to be a good man, then there would be hope for me, and long did I try to become a good man, but all in vain. I overlooked a great truth that "Christ Jesus came to save sinners." I knew I was a sinner, but I thought He came to save good men, and so His word gave me no relief. "I came not to call the righteous but sinners." "The Son of man is come to seek and save that which was lost." But in August, 1869, it dawned on me that I had all along missed the nature of the gospel, that it carries hope to the sinner, who needs mercy and who feels that mercy only will do. O how different are the

two systems! The one bids us stand up before God as a "claimant," and expect salvation as a reward for obedience; the other brings us before God as criminals, with no claims upon Him, and here we stand justly condemned. "If thou wilt, Thou canst make me clean." This is our proper attitude before God. "We have heard that the kings of Israel are merciful kings." This was Benhadad's plea to Ahab, and Ahab had mercy on him. We have heard of the mercy of God to others—to the thief on the cross, to a persecuting Saul, and many others. Here let us stand at the mercy-seat. I am glad I learned this of the nature of the gospel; it gives me a reply to my accusers, both within and without. I rejoice in Christ, but have no confidence in the flesh. I had tried to go good, and be good, and tried so long only to learn more of my depravity, until I needed a *sinner's* friend. In August, forty-two years ago, I saw a feature of the gospel that gave hope to poor sinners, first under the preaching of Elder E. D. Thomas. His text was, "Blessed are they which do hunger and thirst after righteousness." Under this sermon the first ray of light came to me. In my heart I said I do hunger and thirst after it. No poor soul ever needed it so much as I; and this was the first time I saw a gleam of light to me. And the next Sunday I saw my way clear, and my soul was full of comfort. I had all I craved. I thought I would sin no more; but alas! I still needed a sinner's friend, and I do to this day. I rejoice that He came to save sinners, and this truth will be sweet to me to the close of my life.

I love THE GOSPEL MESSENGER. I feel that our dear Brother Hassell is a blessing to our cause. And Elders Henderson and Stewart are strangers to me in the flesh, but I love them dearly. I have met Elder Hanks, and love him as a true servant of God. I feel unworthy to be numbered with such precious brethren, but I hope and pray that I may have such dear friends to my journey's end. A part of the joys of heaven will be "God Himself shall be with them and be their God, and God shall wipe away all tears from their eyes; and there shall be no more death." Let us contend earnestly and lovingly for truth, and endeavor to be faithful even unto death. One by one we will soon be called home. Till

then let us love each other and the dear suffering and tried churches where we labor. Let us pray the Lord to revive us and our needy churches, and give us to see His cause strengthened before we go hence.

Affectionately, J. H. O.

MAINTAIN SCRIPTURE TRUTH IN MEEKNESS AND LOVE.

I have received a letter from a brother in Texas, wanting to know what is changed in the new birth. There seems to be some controversy over that point among good brethren. I am sure that many of these controversies have a tendency to alienate the Lord's children, and extreme views are taken, and there is often much flesh exhibited. Paul seemed to contend that carnality was the cause of divisions. If all of us would be contented to preach what is revealed, and remember that secret things belong to God, and revealed things to us and our children, and would preach what we have felt and experienced, instead of trying to search out the unsearchable, we would have sweet peace and fellowship among us. None of us can tell all about the Trinity, the change in the new birth, predestination, or the eternity of God; but there is a sufficiency revealed for our comfort and edification without striving about words to no profit. We need more love, more forbearance, more forgiveness, gentleness, kindness, and a laboring to unify the Lord's people. The great concern with me is, have I been born again? Am I a child of God? Will heaven and immortal glory be mine?

"'Tis a point I long to know,
Oft it causes anxious thought—
Do I love the Lord or no?
Am I His or am I not?"

I try not to dwell on these controverted points. I love the fellowship of Old Baptists better than any hobby. I see no comfort in non-resurrection of the body, charging our sins to God's decree, annihilation of the wicked, no change in regeneration, applying Heaven and immortality to our present joys, making binding laws of local customs. I love the simplicity of the gospel of Christ. Representing the new birth as an eternal child

taking its abode in the sinner like a rabbit in a hollow log, or a bird alighting in a tree, is no comfort to me. *I* was in trouble about *my* condition as a sinner; *I* mourned and tried to pray; and it was *I* that rejoiced in hope of Heaven and endless felicity. Things *I* once loved *I* now hate, and things *I* once hated *I* now love. David said, "Come all ye that fear God and I will tell what great things the Lord hath done for *my soul*." Paul exhorted the Lord's people to put off the old man, and put on the new. Mortify the members of your body. The very tongue that once blasphemed the name of the Lord, can now sing praises to God. The very feet that once led us to wicked places, now convey us to the house of God, where we serve the Lord with gladness. David said, "Bless the Lord, oh my soul, and all that is within me bless His holy name." There was something done for him. We do not believe the flesh is changed in the new birth. Job and all the ancient worthies believed in the resurrection of these very bodies of ours, and that they will some day be clad with immortal vigor. "As you have borne the image of the earthy, ye shall also bear the image of the heavenly." The very being that bears the image of the earthy shall bear the image of the heavenly. This is sweet and precious to my soul. Predestination conforms us to the image of Christ and not to the image of Satan. All of us feel, when we sin, it is our act and we are to blame. I have never felt like blaming the Lord for not furnishing me the grace to serve Him when I do wrong. I know I need His grace every moment of my life, and He has said His grace is sufficient for us. He never told one of His children to act in borning themselves or getting life. Life and the new birth must precede spiritual service to God. In regeneration we are passive. In obeying God we act. We are exhorted to seek, to knock, to ask, to walk, not forsake the assembling of ourselves together, and we are exhorted to do, to work, and the grace of God in the soul teaches us to do this. We are exhorted to pray without ceasing, and obey our God. In these things we act. Such exhortations were not given prior to regeneration. "We can do all things (that He requires of us) through Christ that strengtheneth us." In obedience to Him there is a sweet communion of soul that

we can not find in living after the flesh. We do not praise ourselves for a single joy, but praise Him from whom all blessings flow. The preacher is to teach living children what they ought to do. We should be instant in season, and out of season, and leave the event with God. I have thought all along that this is the faith of Old Baptists. I notice that some call those who advocate predestination as Paul advocated it (Rom. 8, 29, 30) "Anti-predestinarians"—all Old Baptists believe this precious doctrine. Then they call those who advocate sin and wickedness as a result of God's decree "Predestinarians." All of our Baptists here are Predestinarians, but none of them go any further than the Scriptures. They use Scriptural expressions. My heart bleeds to see strife over words to no profit. If all those things were believed that are causing strife, where is the comfort? I believe in the sovereignty of God over all worlds, and that His attitude to sin is overruling and His relation to righteousness is causative. But there are mysteries about it that none of us understand. We need much forbearance, and laboring in love with our brethren and not try to force our expressions upon others. It seems to me if all of us loved each other better we could afford to abandon those hobbies, and all speak such things as become sound doctrine. We will never be perfect in this life; and, since we see in part and understand in part, we are certain to make some mistakes. How tender and kind we should be with one another. Even if one uses expressions that are wrong, let us labor in love to reclaim him. We need each other. One with a heart full of love wants peace, and will live at the feet of his brethren. L. H.

IS THERE NOT A CAUSE?

No. 4.

Sometimes when a presbytery is called upon to ordain a man to the work of the ministry, they are, deep down in their hearts, opposed to his ordination, but out of respect for the feelings of the church, and for want of moral courage and loyalty to God, they proceed to ordain him contrary to their own better judgment and to the Scriptures. As I have said in Order and Disorder:

"Often when we are requested to ordain ministers or deacons, instead of proceeding according to the Scriptures, we just go ahead and do the work because we have been called upon for that purpose, and so we have taken good lay members and tried to make deacons of them, and have taken good deacons and tried to make preachers of them."

Again, ministers will sometimes go into strange or distant sections of country and ordain men to the work of the ministry, whom the elders of his immediate neighborhood, section or Association have refused to ordain. How imprudent, inconsistent, confusing, and hurtful such things are! But one of the most hurtful, reproachful, and God-dishonoring practices I have ever known Primitive Baptists charged with is fellowshiping and sustaining certain elders among them who are guilty of drunkenness, and hence are drunkards. Perhaps the reader is ready to ask, "Is it possible that Primitive Baptists anywhere are guilty of such a thing?" With shame I shall have to answer, yes, it appears to be a fact, as witness the facts brought out by Elder R. H. Pittman in THE GOSPEL MESSENGER, in 1905, concerning Primitive Baptists in a certain section in the South.

As I have said in Order and Disorder:

"It is sometimes the case, no doubt, that a church feels a great timidity in dealing with a preacher; but she should never let that timidity lead her to criminality, remembering, as she should, that the preacher is held to a more rigid account in God's Word for his deportment than any private member, and she should deal with him accordingly. Drunkenness, or the intemperate use of spirituous liquors, by either lay members or preachers is denounced and severely condemned in the holy word of God. Listen: 'And be not drunk with wine, wherein is excess; but be ye filled with the Spirit.' Ephesians 5:18. 'But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and to drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.' Matthew 24:48-51.

'But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.' I Corinthians 5:11. 'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.' I Corinthians 6:9, 10.

"More might be added, but these quotations are sufficient to show that drunkenness stands utterly condemned in the Scriptures. But suppose a brother is guilty of drunkenness, what shall we do? Listen: 'And if thy right eye (the most tender and precious member—it may be the preacher) offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.' Matthew 5:29. 'And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.' II Thessalonians 3:14. 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us.' II Thessalonians 3:6. Shall we dare to change or ignore these holy commands? But says one, 'Suppose the offender repents, confesses his error and turns from it, what then?' Why, of course we must forgive him, but it is often the case that months and even years of consistent conduct are necessary to constitute a good and sufficient acknowledgment, because there are some offenses the ignominy of which is so great that it can not be atoned for in mere words, but must be expiated in deed." G. W. STEWART.

TO BE CONTINUED.

QUESTIONS AND ANSWERS.

1. Q. Have we any certain knowledge as to the color of Adam? A. We have not. It is thought that the Hebrew word *Adam* is derived from other Hebrew words

meaning *"formed of red earth";* and that, therefore, Adam was a white man with the ruddy complexion of health. As the Jews are traced back, in the Scriptures, through Abraham and Shem and Noah to Adam, the latter must have been a white man. The word *Ham*, the name of Noah's younger son, is thought to mean *"black"* or *"hot";* he was the ancestor of the people in the southern warm countries of Asia and Africa—Arabia, Egypt, and Ethiopia. The word *Ethiopia* means *sunburnt.* In accordance with Acts 17:26; Rom. 5:12; I Cor. 15:22; and Rev. 5:9, nearly all scientists agree that the whole human race descended from one pair, and that the physical and mental differences between the varieties of the race have been, in the overruling providence of God, brought about by differences, of thousands of years, in climate, temperature, moisture, exposure, and environment. We know from the Scriptures (Psalm 68:31; Acts 8:26-40), and are assured, from experience and observation, that Ethiopians are subjects of Divine grace. No human reasoning can exempt any variety of mankind from accountability to God, and from condemnation by His justice or salvation by His mercy.

2. Q. Whom did the twelve sons of Jacob marry? A. Judah married a Canaanite, a daughter of Shua, of Adullam (Gen. 38:2, 12; I Chron. 2:3). And Joseph married an Egyptian woman named Asenath, daughter of Potiphera, priest of On (Gen. 41:45; 46:20). The Scriptures do not state whom the others married; but it is probable that they married Canaanites, among whom they dwelt. So far as is known, Tamar (an ancestress of Christ), who was the wife of Er, and, after his death, of Onan, sons of Judah, was a Canaanite.

3. Q. Who were "the sons of God" and "the daughters of man," mentioned, in Gen. 6:2, 4, as marrying? A. We know, from Christ's language in Mark 12:25 and Luke 20:34-36, that, by "the sons of God" in Gen. 6:2, 4, angels are not meant, for angels do not marry. It is believed, by nearly all Bible students, that by "the sons of God" in Gen. 6:2, 4, are meant the Sethites, the descendants of pious Seth (Gen. 4:25, 26); and, by "the daughters of men," are meant the Cainites, the descendants of wicked Cain (Gen. 4:8, 16-24).

4. Q. Did Roman Catholicism have its origin in the Apostolic Church at Rome, and, if so, what was the cause? A. No human being on earth knows who founded the original church at Rome; but it is probable that it was founded by the "strangers at Rome, Jews and proselytes" ("sojourners from Rome, both Jews and proselytes"), who heard and believed the sermon of Peter at Jerusalem on the day of Pentecost (Acts 2:10), and were baptized and thus added by the Lord to the church at Jerusalem (Acts 2:41-47). The Apostle Paul visited and preached and wrote his longest letter to the original church at Rome (Acts 28:30, 31; Epistle to the Romans). Eclesiastical literature in the second century shows that this became corrupted in doctrine and practice during that century, as all the seven churches of Asia (mentioned in the first three chapters of Revelation) became, in a century or two, corrupt or extinct. Cyprian, "Bishop" of Carthage in Africa (A. D. 248-258), was the father of diocesan episcopacy and of Roman Catholicism, pretending, in his Epistle 45, that the Bishops (who, in the New Testament, are always the same as pastors or elders) were the successors of the Apostles, and that the chair of Peter is the center of episcopal unity, and that the church at Rome is the root and mother of the Catholic "Church." But the *first pope*, in the real sense of the word, was Leo I (A. D. 440-461), who was a man of great ability and ambition, and who, as Rome was then the capital of the political world, sought to make the Roman "Church" the mistress of the ecclesiastical world, with himself at its head. Christ gave to the other Apostles, and even to the church, the same disciplinary authority that He gave to Peter (Matt. 16:19; 19:28; 18:15-18). He called Peter "Satan," because of Peter's attempt to rebuke Him (Matt. 16:21-23). Though Peter was warned by Christ, he cursed and swore that he did not know Christ (Matt. 26:34, 69-75). He dissembled, at Antioch, in regard to the ceremonial law, and Paul reproved him publicly before the church (Gal. 2:11-21). And the Scriptures do not say that Peter ever went to Rome, much less that he was bishop or pastor of the church there, and nowhere make the slightest intimation that he was ever to have a successor or line of successors. The vast forgery of the

Pseudo-Isidorian Decretals, made in the ninth century, pretending that the popes from Clement I (A. D. 91) to Damasus I (A. D. 384) ruled over a church in which the clergy were disconnected with the State, and were unconditionally subordinate to the pope, is now admitted by even Roman Catholics to be fraudulent, but was used by the popes and papal writers for six hundred years to establish and increase the power of the popes over the "bishops."

5. Q. In Jude 22 and 23 occurs the language—"And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh"; what is the meaning? A. Jude here tells the church how to deal with members who are ungodly workers, sensual, unspiritual, who turn the doctrine of salvation by grace into an excuse for licentiousness (verses 4, 18, and 19). He says that, according to their character and conduct, we should make a difference in our treatment of them. We should be pitiful and gentle toward those who are weak and ignorant and who have been led astray by others; but toward those who are stubborn and apparently almost lost, we are to be more severe, speaking to them of the terrible wrath of God against error and sin, and thus labor to snatch them out of the fire of false doctrines and habits, and we ourselves are to abhor and avoid all defilement by such ruinous principles and practices (Levit. 13:52-57; 15:1-33; Amos 4:11; Zech. 3:1-5; I Cor. 3:15; Rev. 3:4).

6. Q. In I John 3:9 the Apostle says, "Whosoever is born of God doth not commit sin"; what does he mean? A. That the child of God does not continue in his former sinful course of life, although he still has sin in his fleshly or carnal nature (I John 1:8). When regenerated he is made a partaker of the Divine nature, of the Holy Spirit (II Pet. 1:4). He, therefore, hates sin, and loves righteousness. The meaning of John is the same as that of Paul, who says, "How shall we, that are dead to sin, live any longer therein?" "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof." "Now being made free from sin, and become servants to God, ye have your fruit unto holiness" (Rom. 6:2, 12, 22). "With the mind (that is, his spiritual

mind) I serve the law of God; but with the flesh (that is, his old nature) the law of sin" (Rom. 6:25).

7. Q. Has a Christian a carnal mind or fleshly spirit? A. He evidently has (John 3:6; I Cor. 3:1, 3; Gal. 5:16, 17; James 4:5); but he should mortify or crucify the flesh with its affections and lusts (Gal. 5:24; Colos. 3:5). S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Psalm 107:8, 43.

DIVINE PRESERVATION.

I desire to mention some instances in my own sinful life in which I am sure that I have been preserved by a Divine and merciful and almighty power, and some of these wonderful facts are well known to other persons, yet living, besides myself.

When about twenty years of age I was driving a gray mule attached to a spring wagon, three miles south of Williamston, N. C., my native place, and, in going down a rather steep hill, a part of the harness broke, and the mule ran away, and overturned the wagon, and broke loose, and threw me out on the ground; but, except that I was stunned for a few moments, I suffered no other harm. In May, 1898, when riding with my step-brother in a buggy from a meeting at Smithwick's Creek church, ten miles south of Williamston, the breeching not having been properly fastened on one side, the buggy kept striking the horse, and the horse ran rapidly past other conveyances, and through the water on the left-hand side of bridges, the more rapid striking of the buggy urging him on faster, but he finally calmed down, and was easily stopped by a brother who was near by, and the breeching was fastened, and there was no further trouble. Neither my step-brother nor myself was injured, nor the horse or buggy. In May, 1909, Elder G. W. Stewart and I were riding in a buggy with Elder W. T. Everitt from Dawson, Ga., three miles to Elder Everitt's home, when the horse began running down a long hill, and at its foot across a bridge at almost right angles with the road, and then up a hill to a mail-box,

when a man, who had been working in a garden near by, headed the horse and stopped him. None of us were hurt, although we found that the buggy was nearly on the ground. In August, 1909, Elder Charles Meads and I were returning from attending the Ketockton and Ebenezer Associations in Northern Virginia, and our train on the Baltimore and Ohio Railroad was late, and the conductor told us that we could not reach Washington, D. C., in time to board the steamer going down the Potomac to Norfolk, Va., unless we took a taxicab (an automobile for hire) in Washington, and, if we did, it would be at the risk of our lives. But we were so desirous to get home that we engaged a taxicab at the Union Station, and went with tremendous speed down streets and around corners and through the Capitol grounds, and safely reached the boat one minute before it left the wharf. On the steamer were my children, Charles and Mary, and their cousin, John L. Hassell, just returning from a trip up the Hudson River.

During the War between the States the Federal gunboats on the Roanoke River shelled Williamston, N. C., seventeen hours, and did not kill anything, and destroyed only one building. I took my step-mother's mother, Sister Rebecca George, and my father's younger children, and walked out, during the night, a mile or two into the country. Nearly all the people left town, but my father and step-mother remained in their home with a sick son. When the Federals came up town next morning, and saw father and asked him what he had been doing, he told them that he had been praying for them. Afterwards a troop of cavalry from Plymouth, N. C., dashed into Williamston, and one of them shot at my father as he was about to enter his house, and the bullet went into the wall. Another was about to fire at me as I was escaping through an open field, and a colored servant begged him not to shoot me as I was only a schoolboy. That servant, Harriet, is yet living.

In January, 1891, my oldest child, Frank, then nine years old, and I (after visiting Dr. Charles Cullis, of Boston, Mass., a Baptist, and an eminent physician, preacher, and philanthropist, who, by the prayer of faith, took tender care of thousands of friendless and penniless invalids without money and without price) were on the

fine steamship, *City of Savannah*, going from Boston to Savannah, on our way to spend three months at the hospitable home of Elder J. R. Respess, in Butler, Ga., and, when off Hatteras we encountered a terrific storm; the waves seemed to rise about twenty-five feet high; and all night long the large steamer creaked and shivered and groaned like a human being. But the next day the storm abated, and we reached Savannah without any loss, except of a day's time. And I have gone through innumerable and fearful storms on land, from Canada to Texas, and from Florida to Missouri, without any injury. Though traveling tens of thousands of miles, by train and by ship, I have never been in a wreck.

And, during the last fifty years, I have been brought apparently to the verge of the grave by diseases of the lungs, bowels, kidneys, nerves, glands, heart, and brain; and yet the Lord has raised me up and spared me. Of the seven children of my father's first marriage, I only survive—the last, Sister Henrietta Rogers, having died sixteen years ago. Of the four children of his second marriage, only two, Sister Cordelia Slade and Brother Walter are living. My first wife, Mary Isabella Yarrell, died in 1871; and my second wife, Frances Louisa Woodard, died in 1889; and my eldest child, Paul, in 1886, in his sixteenth year; and my children, John, Mark, and Minnie, in infancy. I have precious reasons for believing that all these six members of my family were subjects of Divine grace. And it is my deepest wish that my surviving children, Frank, Charles, Mary, and Calvin, may be similarly blessed.

And now, Brethren and Sisters, spiritual children of Abraham by faith in the Lord Jesus Christ, I am assured that all these trials and deliverances that I have experienced were the operations of the living God, who is infinitely wise, holy, merciful, and powerful, who is the Author of all temporal and eternal blessings, who is the only Saviour of sinners by the blood of His Son and the power of His Spirit, and who is the Eternal Judge of quick and dead. And I desire to be fervently and forever thankful to Him for all His dealings with me, and above all for the hope that He has given me of an interest in His holy and everlasting salvation.

SYLVESTER HASSELL.

IF IN ARREARS, PLEASE REMIT.

As the unavoidable expenses of printing and mailing THE GOSPEL MESSENGER are very heavy, I am reluctantly obliged to beg those of our subscribers who are in arrears to please send me the small amount of their indebtedness as soon as they can. I have labored to maintain, in THE GOSPEL MESSENGER, independently of human intimidation or applause, what I believe to be the pure and entire teachings of the Scriptures, for the glory of God and the good of all His dear people; and, on this ground, I appeal to all the lovers of spiritual and eternal truth to aid me in continuing the publication of THE MESSENGER. S. H.

EXTRACTS.

GOSHEN, ALA., Jan. 10, 1911.

Eld. S. Hassell—

VERY DEAR BROTHER:—THE MESSENGER for January is at hand. I have been a subscriber nearly thirty years. I can't see any change in the doctrine maintained in THE MESSENGER from its beginning until now. Many have changed, but THE MESSENGER is the same as when Elders Respess and Mitchell were with it; and I hope it will continue to hold on to the same glorious truth. It may change hands, but I hope it may continue to advocate the same eternal truth in the future as it has in the past. With much love to you for the truth's sake, I am, as ever, B. F. WILLIAMS.

HAZEN, ARK., Jan. 4, 1911.

Elder Sylvester Hassell—

DEAR BROTHER IN A GOOD HOPE:—Enclosed please find money order for one dollar to pay my subscription to the dear old GOSPEL MESSENGER for the year 1911. It is so much comfort to us in our old age, that we do not feel like we could do without it. I hope the good Lord will bless you and spare you many years yet to continue the publication of our dear family paper, THE GOSPEL MESSENGER. As ever, your little brother in hope, S. B. MINTON.

R. 4, FAYETTEVILLE, GA., January 11, 1911.

DEAR BROTHER HASSELL:—I love the sweet and precious gospel truths as are published by you in THE GOSPEL MESSENGER. I love also the gentle, kind, loving spirit that guides the mind and pen of its writers. I love the good old God-given law that has so long guided God's children, east, west, north, and south, into unity and worship. It will live to guide them through all time. It needs no changes. It is perfect, and will stand all tests. All that is necessary for God's church and people is to execute it in its given spirit. There is love, joy, rest, and sweet peace in obeying it to all of God's children. B. C. CALDWELL.

MUSELLA, GA., January 6, 1911.

Elder S. Hassell—

DEAR BROTHER:—Enclosed please find order for one dollar for renewal of GOSPEL MESSENGER from November, 1910. Will say that we have been regular subscribers for THE MESSENGER since its first number, issued by Elder Bazemore. MRS. MARY A. DICKEY.

R. 3, WINCHESTER, ILL., January 2, 1911.

Elder S. Hassell—

DEAR SIR:—Please find enclosed $1 for renewal of my subscription to THE GOSPEL MESSENGER. I have been a subscriber to THE MESSENGER ever since it was published at Butler, Ga., by Elder Respess and before I ever heard of your Church History, which I subscribed for two or three years before you published it. I am pleased with the stand you have taken in your paper on the questions that are agitating the Primitive Baptists today.

God's grace be with you and yours and the church everywhere, is my prayer. GILES REEDER.

CRAWFORDSVILLE, IND., January 21, 1911.

Elder Hassell—

DEAR BROTHER IN THE LORD:—I send you enclosed one paper dollar for GOSPEL MESSENGER. Also a few questions are included. How long and faithfully you have carried on this department of instruction! To how many during all these years it has been a pleasure and a benefit!

I have a line from Cleone Moore, of Hampton, Fla., saying her grandfather died the 17th and would be buried the 19th, the day she wrote. Bro. J. W. Moore had to care for him as if he were an infant; besides, they had to sit day and night at Sister Mamie Moore's bedside. Dear, grateful saint, how glad she would be to write her thanks to the friends who are helping her. I think her mind is on the Saviour and heaven all the time. I trust the God of Israel is blessing your household. I suffer much day and night, but trust I have a nearness to the Lord that greatly outvalues health or wealth or all earth's pleasures combined. In dearest bonds, S. B. LUCKETT.

FARMERVILLE, LA., December 8, 1910.

Eld. S. Hassell—

DEAR BROTHER:—Enclosed find money order for one dollar to pay you for the good old MESSENGER one more year. It comes regular and is highly appreciated by me, you may be sure, as it contains just what I like to read. I hope you will be spared many years yet to edit THE MESSENGER in the same Christlike spirit as you ever have, avoiding all controversies about things not plainly revealed in the Scriptures, so that we little ones can read and understand. Write on, Brother Henderson and all the rest. So, farewell. E. R. ALBRITTON.

CARROLLTON, MO., December 28, 1910.

Eld. Sylvester Hassell—

DEAR BROTHER:—Enclosed you will find money order for one dollar for THE GOSPEL MESSENGER for another year. I have been a subscriber to the paper for over twenty-five years, and I think it one of the best papers edited among the Primitive Baptists. May you be spared to continue it many years yet, is the prayer of your unworthy brother,

ALEX. TURNER.

241 W. 132d St., New York, January 2, 1911.

DEAR BROTHER HASSELL:—Another year has rolled around, and I am reminded that our subscription for THE MESSENGER is due. No doubt it costs you many an anxious hour to prepare for your various readers such matter as may meet them in the perplexities of this time state, and bring to each one the food so necessary for help and guidance. May God abundantly fill your soul that you may deal out to others as He shall bless you in your work.

The year just passed was a notable one to us, as we celebrated our golden wedding in September. Our children and grandchildren, numbering 27, spent the day with us, and we blessed God and took courage that we had been so mercifully dealt with. Perplexities, trials, afflictions and bereavements have been our lot, but He has been our comfort and consolation. His blessed Spirit has softened our hard hearts, from time to time, causing us to feel that this is not our home, but that by and by we shall enter into the presence of our blessed Master, falling at His feet to worship with those who have gone before. With this in view, why are we so doubtful, so weak, so unworthy? But one moment there will make us forget it all. May He bless us with His presence when we shall be called to pass from this school, where we have been such dull scholars. To His name be all the praise.

Enclosed is the dollar for 1911. May it be a good year to us, and a happy one in the Master's service. SARAH M. HIGGONS.

BENSON, N. C., January 3, 1911.

DEAR BROTHER HASSELL:—As my time has expired for the dear MESSENGER, I will send you one dollar to pay for another year's subscription, for I want to read it as long as I live and am able to pay for it. The ability shown forth by its editor, mental as well as spiritual, is an inducement sufficient, it seems to me, to prompt any who are able to do so to subscribe for it. Your words of comfort to the troubled and tried are indeed consoling to me; and your exhortation to peace certainly should be appreciated by all. Dear brother, I beg an interest in your prayers, if you can feel to pray for a poor sinner saved by grace, if saved at all. May the grace of our heavenly Father ever be with you and yours, that you may contend for the truth as it is in Christ Jesus, as you have heretofore, and may you receive a crown of righteousness after death, is my humble prayer.

Yours in hope, MRS. CORNELIA JERNIGAN.

WARTRACE, TENN., December 1, 1910.

Elder Sylvester Hassell—

DEAR BROTHER:—As my time of subscription for THE GOSPEL MESSENGER expires this month, I enclose a one-dollar bill to renew for another year. I have just received and read the December number. I have been a subscriber and enjoyed reading it for over twenty years. My husband and I are both old and can't go to meetings in winter, and we have no regular pastor now, and we certainly enjoy reading our papers. I love to read old Bro. Henderson's writings and those of Bro. Hanks. He visited us, preached to us, and spent a night at our home when his health was poor. I am glad he is still able to travel and proclaim the Gospel. He is an able minister, and I hope he will visit this part of the country again. We have so few Primitive Baptist ministers in this country; many have been called to their eternal home in the last few years. I try to pray to our Heavenly Father to send laborers to the

destitute churches. Can't you visit us some time? May God continue to bless you and family, with all the editors of the dear MESSENGER, is the prayer of your unworthy sister, in hope of a better world.

MRS. J. M. BROOKS.

DALE, TEXAS, December 3, 1910.

Elder Sylvester Hassell—

DEAR BROTHER IN HOPE:—I am once more blessed with the privilege of renewing my subscription to the good old GOSPEL MESSENGER for another year. Please find enclosed one dollar for the same. I have been taking it for twenty-eight or thirty years, and have not missed a copy in the whole time; and I want to take it as long as I am spared to live in this sinful world. The good Lord has wonderfully blessed me all of my life. I am now in my eighty-first year, and am in reasonable health. I am cultivating between six and seven acres of land in different kinds of products. May the good Lord bless you, my dear brother, and spare you many years yet to publish THE MESSENGER, is the prayer of your unworthy brother,

F. M. SCALLORN.

CHALK MOUNTAIN, TEX., January 5, 1911.

Eld. S. Hassell—

DEAR BROTHER:—Please find check enclosed to the amount of $1 with which to renew my subscription to THE MESSENGER. My time expired January 1st. I am well pleased with your method of editing and publishing THE MESSENGER. I consider it the ablest periodical published by our people in the United States.

Wishing you a prosperous New Year, I am,

Sincerely yours,

A. H. RODEN.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER S. A. PAINE.

Elder S. A. Paine was born in Tennessee, April 3, 1874. Came to Texas in 1889. He received a hope in Christ at the age of 15 years and joined the church in July, 1896. He would have joined the church sooner had it not been for the impression to preach. Was ordained to the ministry the second Sunday in August, 1897, and proved himself to be a true gospel minister up to the time of his death, which occurred November 1, 1910, at his home in Dublin, Texas. He was married to Miss Ellen Burleson, October 31, 1893, and lived happily for 17 years and one day. To this union were born five children, three of whom are living, who, with their dear mother, mourn over the death of the dearest one on earth to them; also his dear father and mother, Dr. J. A. Paine and wife, and one brother and sister. Weep on, dear ones, until you feel reconciled to his death.

To see his loved ones weeping over him, as they stood and kneeled by his dying bedside, was almost more than the unworthy writer could bear, and to see his dear mother as she so gently held his icy hand in hers, saying: "Dear boy, you will not have to die any more," was sweet though sad.

Too much could not be said of this dear man of God. In this connection we wish to relate a dream that seemed to impress and warn us

of his death. In my dream he and I were traveling together and came to a very large stream of water, and after a consultation we decided to swim across. When we reached the middle of the stream Brother Paine sank and it was beyond my power to save him from death, and with great difficulty I reached the shore, and as I did so I looked back and in an instant the stream was dry, and I saw him in the middle of the river bed, dressed in the whitest robe I ever beheld, sitting by a large post, and all around him were pebbles as white as snow. He was dead. As I looked back upon his pathway I saw that it, too, was strewn with these white pebbles. Then it came to my mind that these pebbles represented the gospel that had so often fallen from his lips, and the white robe represented sinless perfection beyond the grave, that had been washed in the blood of the Lamb and made whiter than snow. And in my bitter groans and lamentations I rejoiced at the thought that he fell a faithful soldier of Christ.

Surely a great man in Israel has fallen, whose memory will live in the minds of the Baptists and friends for many years to come. A more true, meek, firm and humble minister of Christ could not be found. He obeyed the calls from far and near to publish the glad tidings of salvation by grace and grace alone, and in defending the doctrine as taught in the Bible he could not be excelled, and this was done in such a mild, gentle and Christ-like manner that he was admired by all who heard him.

To extol his greatness or tell of his humble resignation, of God's providence to him, is beyond the power of my pen to describe. One sweet thought is, the Old Baptists that knew him never waited till after his death to express their love for him and the high esteem in which they held him, and it will be cherished in the mind of his dear father and mother, brother and sister when they think upon his well spent and useful life. And his dear wife and children can reap a blessing from the thought that he was a true, honest, faithful husband and father, and his dying words, "Oh, how sweet it is to die!" will be remembered by all who heard them.

Special funeral services will be held at his home church at Purves, Texas, on the first Sunday in May, 1911.

His labor here is o'er,
His work on earth is done,
His race is ended here below,
His joy will have no end.

Dublin, Texas. A. N. WHITTEN.

ELDER T. M. NEAL.

To the obituary of Eld. T. M. Neal, published in the February MESSENGER, I desire to add a few items.

He was born August 23, 1839, and thus, at his death, November 5, 1910, his age was 71 years, 2 months and 13 days.

His preaching was generally well received by the orderly Baptists. He preached about 34 years, and was uncompromising with error, but mild in his opposition to it. He and I had long been true yoke-fellows in the ministry, and we always got along well together.

Jasper, Texas. D. RICHARDSON.

MRS. MARTHA LOWE.

Mrs. Martha Lowe, wife of W. C. Lowe, was born December 16, 1835, and died November 9, 1910. She joined the Primitive Baptist church about 1869 and was a consistent member till her death. Too much could

not be said of this dear good sister. She leaves four children—three sons and one daughter: Mrs. Henry Pate, of Louisiana; William Lowe, near Louisiana; John Lowe, of Plant City, Fla., and Frank Lowe, of Birmingham; and 14 grandchildren, all to mourn her loss. But we grieve not as those who have no hope; for we believe our loss is her gain and that she is now at rest and ceased from her labors, and her works will follow her.

Yes, Sister Lowe was one of the best women I ever knew—so Christlike in all her ways. Our church lost one of her brightest lights when she passed away. She was ever ready to help the poor and needy, even denying herself. She was taking THE GOSPEL MESSENGER, *Pilgrim's Banner*, and the *Primitive Baptist* and no one liked to read them more than she did; and she loved her Bible more than all. She was an intense sufferer for seven months before her death, but bore her afflictions without a murmur, and died so quietly, like one going to sleep. How I miss this dear sister, none but God can know.

Lafayette, Ala. MARY J. BURTON.

The *Primitive Baptist* please copy.

CHANGE OF ADDRESS.

Eld. B. C. Caldwell has changed his address from Bullochville, Ga., to R. 4, Fayetteville, Ga.

ROMAN CATHOLICISM INVESTIGATED AND EXPOSED.

This is the title of a very interesting and very valuable book of 123 pages recently written and published by Elder F. H. Sills, 221 Bolton Street, Savannah, Georgia, and mailed by him for Fifty Cents. It gives, in 12 chapters, an account of the Roman Catholic so-called Church, the Pope of Rome, the Priests, their Oath of Office, their Confession, their doctrines of Infallibility, Baptism, Indulgences, Purgatory, and Matrimony, and their determined efforts to destroy our Public Schools, and to capture our Government; and, in the last chapter is given the poem, "The Romish Lady." The unspeakable abominations of *Romanism*, as divinely and exactly foretold by the Apostle John in the 17th chapter of Revelation, are briefly set forth in this little book. Nothing but ignorance or delusion can deny that this "masterpiece of Satan" is the greatest enemy to our civil and religious rights and liberties, and is altogether likely, during the present century, to deluge the United States in blood. Every American citizen ought to have and read Elder Sills' book or some similar one, such as John T. Christian's "Americanism or Romanism, Which," sold, for Fifty Cents, by the Baptist Book Concern, Louisville, Ky., or Charles Chiniquy's "Fifty Years in the Church of Rome," sold, for Two Dollars, by the Presbyterian Committee of Publication, Richmond, Va. Send Fifty Cents in postal order, or stamps, or money in registered letter, to Elder Sills for his book. S. H.

PRICE REDUCED.

Elder R. H. Pittman's Biographical History of Primitive Baptist Ministers ($2.00), and THE GOSPEL MESSENGER one year ($1.00) will be sent together for $2.25. SYLVESTER HASSELL,
Williamston, N. C.

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LED BY A WAY I KNEW NOT.

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Rural Mail Delivery No. 3, care of James Moore, Macon, Ga.

NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and GOSPEL MESSENGER, price $1, both for $1.25. THE GOSPEL MESSENGER is a good, solid old Baptist paper, and I hope all the brethren will labor to circulate it. L. HANKS.

TO WHOM IT MAY CONCERN.

I have suffered with Tetter on my hands for six years and have tried *Home-made Remedies, Patent Medicines*, and Doctors' Prescriptions. Two months ago I tried Dr. Gulledge's Eczema Cure, and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease. NANNIE STALLINGS.
Humboldt, Tenn., Aug. 18, 1908.

MATTHEW HENRY'S COMMENTARY ON THE BIBLE.

This is the best devotional commentary on the Scriptures now published. It is sold, in six volumes, for $15.00. I will send it in three volumes, by express or freight, for Six Dollars, the cost of transportation to be paid by the purchaser when he receives the work.
SYLVESTER HASSELL, Williamston, N. C.

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Martin, Tenn.

Vol. 33. No. 4.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

PRICE, $1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

APRIL, 1911.

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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

APRIL, 1911.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 33. Williamston, N. C., April, 1911. No. 4.

LAST AND COMFORTING WORDS OF A DYING SAINT.

Sweet angel voices now I hear,
Around my bed I see them there;
They come my parting soul to cheer
Now on the brink of death so near.
They come to waft my spirit home,
And cheer the entrance to the tomb.

Soon with these angels I must go,
Because the Lord hath willed it so.
A rest for me He did prepare,
And now He bids me enter there.
Oh cease, my loving friends, to mourn,
Nor let your hearts with grief be torn.

My body here in dust shall stay
Until the resurrection day,
Then from the grave it shall arise,
And see, with never fading eyes,
The glory that will be revealed
To every saint the Lord hath sealed.

Snohomish, Wash. Mrs. Elizabeth Conkle.

NEW CHURCH IN NORFOLK, VA.—HELP NEEDED.

In August, 1908, Elder Charles Meads, of Weeksville, N. C., and Elder Joshua T. Rowe, of Baltimore, Md., with Deacons John T. Walker, of Washington, D. C., and C. C. Aydlett, of Elizabeth City, N. C., organized a Primitive or Old School Baptist Church in the city of Norfolk, Va.

Elders Meads and Rowe served them until they secured a pastor, in May, 1909. Said church was received

into the Kehukee Association in October, 1908, and soon began plans to build them a house in which to meet for the worship of their Lord and Saviour. Their efforts were crowned with success, so that they have a neat, substantial brick house 30 x 48, but which cost them two thousand dollars.

By request of said church the following elders, to wit: P. D. Gold, Charles Meads, George D. Roberson and Joshua T. Rowe, met with their pastor, Elder J. A. Shaw, on Sunday, January 29, 1911, to hold the first meeting in the new house. There was a good congregation present. Elder Gold opened the services by singing hymn 543, Lloyd's collection, and prayer. Then he preached from Hebrews 1:1, 2, 3. Elder Rowe followed from Matthew 28:18, 19, 20. Gave one hour for lunch, after which Elder Meads preached from I Cor. 13:13, followed by Elder Roberson from Isaiah 33:20. Elder Shaw closed with a few appropriate remarks.

At the close, it was suggested by one of the elders present, that as the church is in debt to about half the amount of the cost of it, that they appoint some one to write an account of this meeting, also, making a statement of the indebtedness of the church, and send a copy to each of the following papers: The *Signs of the Times*, *Zion's Landmark* and THE GOSPEL MESSENGER, signed by all the visiting elders, asking its publication as a means of recommendation of said church, to the kind consideration of the brethren and friends everywhere, asking all who feel able and willing to do so to help them. Contributions may be sent to (Brothers) A. H. Temple, 220 35th street, Newport News, Va., or W. S. Bodwell, 214 Granville Ave., Norfolk, Va., and we guarantee that it will be applied to the purpose for which it was contributed.

The meeting was indeed a pleasant one, the preaching was, we feel, according to the word of God, and the little church and her friends seemed very much alive, and we do most sincerely hope that they will be generously remembered by all who love the truth of Jesus.

(Signed) P. D. GOLD.
CHARLES MEADS.
G. D. ROBERSON.
JOSHUA T. ROWE.

ISAIAH 32:1.

"Behold a King shall reign in righteousness, and princes shall rule in judgment, and a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land."

I believe the prophet was enabled by the revelation of God to look forward hundreds of years and behold Jesus as the King of kings and Lord of lords, reigning, conquering and subduing and overcoming every enemy of His "chosen generation," and calling the subjects to compose His kingdom, out of darkness into His marvelous light. That the King came to redeem, justify, and finally glorify all the subjects of His spiritual kingdom. This is an almighty reigning king. "For it pleased the Father, that in Him should all fullness dwell." The Father gave all power into His hands, and gave Him power over all flesh. Why? "That He should give eternal life to as many as the Father gave Him." Therefore, having all power, He could and did call His own sheep by name and give them eternal life, and thus prepare them to praise, honor, and glorify Him in their bodies and spirits in His everlasting kingdom—calls them by name as "Saul, Saul, why persecutest thou Me?" "Zaccheus, make haste and *come down.*" He reigns every time in calling sinners from death unto life. Life accompanied His call in every instance. He said, "My words are spirit, and they are life."

We behold that every subject of His kingdom was "chosen in him before the foundation of the world, that they should be holy and without blame before Him in love. And in and by His reign, here under the law He satisfied all its demands, and by His death made a complete atonement and reconciled them all to God, and in His resurrection they are all justified. He hath reigned in all this, and it was and is a righteous reign. He ascended to Heaven to give repentence to Israel and the forgiveness of sins. That is right. He still lives and reigns, and intercedes for the redeemed, according to God's will, and the Father always hears Him. That is right. Therefore we behold a risen and exalted King,

who is alive (thank God) forevermore, and His kingdom is an everlasting kingdom; it shall not be torn down or given to other people, and the government is on the King's shoulder. And for the organization of the same Princes shall rule in judgment. Hence we see the twelve apostles going forward under the direct inspiration and commandment of the still reigning King, and by the guidance of the Holy Ghost proclaiming salvation and eternal deliverance through the name of the King to the poor, the lame, and the blind, and all that really feel in need of a Saviour. And those that were ordained to eternal life believed—were organized into an organization that the King called "My church." They were to rule in judgment—that is, in the King's judgment. He was to still reign in their hearts, for He told them, "Tarry at Jerusalem until you are endued with power from on high." Again, "I will send the Comforter, and He shall take of the things that are Mine and shew them unto you." "The Holy Ghost shall bring all things to your remembrance whatsoever I have said unto you." I think this evidence makes it plain that those Princes were not to act or rule upon fallible human judgment, but upon that of the king. I can't think that the great denominations of the world claiming to be the kingdom of Christ and at the same time adding to and taking from the laws of the king to try to make their errors fit in the King's code—I say I can't think that is the kingdom and King under consideration. For of necessity His laws are perfect, being given by a holy King, therefore can not be improved or amended, for they *thoroughly* furnish the man of God unto *all* good works. Writing and speaking as these Princes were moved by the Holy Ghost, the law and word of God, there is, therefore, no appeal from this Supreme Court. A man shall be as an hiding place from the wind. Our King is God manifest in the flesh. In our day it seems that, because iniquity doth abound, the love of many of the children of the King hath waxed cold. Yea, having the Adamic nature as well as a spiritual nature, it is natural for us to drift into the current and be carried away with the many winds of doctrine. If not subject to such drifting, why the many admonitions, such as "Watch and pray lest ye enter into temptation!" "Touch

not, taste not, handle not, which all are to perish with the using after the doctrines * * *of men." "Even of your own selves shall men arise speaking perverse things to draw away disciples after them." "Be not carried away with every wind of doctrine by the sleight of men." When we see all these things among us, we should remember Jesus is an hiding place from them. He says, "Continue in Me—in Me ye shall have peace." Hunt for the good old way, and walk therein, for the King is there, yea a covert from the tempest. Although at times it seems that surely we will be carried by the tempest foes without and strong enemies within, sometimes with Paul we are made to feel "Oh! wretched man that I am, who shall deliver me from the body of this death?" Yea with David, "Some day I shall fall by the hand of Saul." Then when the Sun of Righteousness arises with healing in His wings, we can fly to cover under the banner of King Jesus, and His banner is love. We can then thank God that it is through our Lord Jesus Christ that we gain the victory. The tempest may rage without, but the righteous run under the covert and are safe. Praise His holy name, for He is as rivers of water in a dry place. This water is for the living; the dead do not thirst. John said, "Whosoever will, let him take of the water of life freely." As the natural man needs and must have water to quench thirst and sustain life, so the poor child that is thirsting for Christ as the heart panteth for the water brook finds the water of life in Christ and is thus bidden—"Ho! every one that thirsteth, come ye to the waters, and he that hath no money." It is free. He is as the shadow of a great rock in a weary land. I guess all the King's sons and daughters have at some time been in a weary land, when we were made to weep and mourn on account of our poor sinful condition, and labored and were weary and heavy laden with sin and condemnation. When we were "sinking down beneath God's righteous frown," almost despairing of both natural and eternal life, God in the galleries of His grace led us to the great Rock that is higher than we, and put a new song in our mouth, and comforted us and established our going. Then let us rest under the shadow of this great Rock, upon which the whole church is built, until we pass

through the weary land to the promised land beyond Jordan, "where the wicked cease from troubling and the weary are at rest." W. P. MERRELL.

Roopville, Ga.

STILL WAITING.

One year ago I little thought I could continue until this day—little thought I would try again to write a few thoughts for the MESSENGER. And the most I can tell you is that I am still waiting out my little time—still suffering and enduring the heavy hours as best I can. It would be pleasant if I could say that I endure them patiently; but my own weak, tired heart tells me that I often grow rebellious and have to dwell in a dry land. I know there are many mercies shown me all the way, and yet I often have to say of myself, "unthankful and unholy." I can not go to hear preaching, and so our papers are much comfort for me. I love to read the thoughts of others, and so forget my own for a while. The good news and pleasant things from the churches interest me, and unpleasant things must make me sad. In these last waiting years strange things seem to have come among our people, or so they seem to one who is old and afflicted. It seems strange that a little sounding brass mingled with their solemn worship should be preferred to the peace and fellowship that they once enjoyed. Also when I see how much some assume to know and try to tell us just how everything is—I read, "He that thinketh he knoweth anything knoweth nothing as he ought to know"; and so I sadly reflect that this may be the case with some of us. Then the love of the world with all it can give to please the natural mind seems to be so all-absorbing. There is no hesitancy in telling to what orders they belong, and how much benefit they are to them in a worldly way. And yet they wish to be considered among those who are chosen out of the world. These things are strange to me; but I am old and sick, and perhaps ought to consider my own case, and how much I need that charity that covers not a few but a multitude of sins. And now I can say, "What wait I for? My hope is in Thee." I must wait all my ap-

pointed time until my change come. I truly hope it will be a change. I still hope for the time when there will be no more pain, neither sorrow, nor crying. And my most earnest wish is that I might wait in patience and reconciliation to all the will of the Lord concerning me.

In sore affliction, KATE SWARTOUT.
Cement City, Michigan.

EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

THE WITNESS OF THE SPIRIT.

The Spirit of God, the Holy Spirit, is everywhere represented, in the Scriptures, not as a mere influence, according to the Unitarian heresy, but as a Divine Person, having all the attributes of Deity. The masculine pronoun is used to designate Him. He knows, searches,

and reveals; He moves, gives life, speaks, loves, teaches, guides, communes, and comforts. Blasphemy against Him is unpardonable. And He witnesses with our spirit, that we are all the children and heirs of God, and joint heirs with Christ, and that, suffering with Christ, we shall also be glorified with Him (Rom. 8:16, 17). He is the Spirit of truth (John 15:26), and convinces us of our sin, and of God's righteousness, and of His righteous judgment of sin, and takes of the things of Christ, and shows them unto us, and guides us into all truth (John 16:7-15), so that we have no absolute and indispensable need that any man shall teach us (I John 2:27). He inspired prophets and apostles and holy men of God to write all the Scriptures (II Tim. 3:15-17; II Pet. 1:19-21); and He impresses their teachings upon our minds and hearts, and He enables the children of God to believe and to say, Let God, who indited the Scriptures, be true, and every man, who denies them, be a liar (Rom. 3:4). The Spirit in our hearts gives us an assurance of the perfect truth of the Divine Word, in all its statements in regard to the great past, the wonderful present, and the temporal and eternal future; and all the gates of hell, all the wisdom and power of Satan and his angelic and human emissaries, can never avail to destroy these principles of eternal truth in our hearts (Matt. 16:18). Greater is He that is in us than he that is in the world (I John 4:4); and, therefore, our faith, of which He is the Author, overcomes the world (I John 5:4-12).

The Holy Spirit, after quickening or regenerating us, witnesses to us that God is an eternal, infinite, and holy Sovereign above all creatures and all events; that we are sinners, not only by practice, but also by nature, and are utterly unable to save ourselves or find salvation in any creature, and are justly worthy of everlasting punishment, so that we cry unto God for His pardoning and purifying mercy; and then He reveals to us that Christ, the eternal Son of God, bore all our sins in His sinless body on the bloody cross, and we mourn over His infinite sufferings for our sins, and hate our sins and love our Saviour and His dear people and everything that is holy and divine, and we delight to do justly, love mercy, and walk humbly with our God, and

to meet with His people in private and in public, and to minister to those who are needy and suffering; and the Divine Spirit witnesses to us that the Lord will be with us in all our future trials, and bless them to our good, and go with us into the dark valley of the shadow of death, and give us the victory over our last great enemy; and that, at Christ's second coming, He will raise and spiritualize our sleeping bodies, and take us, in our glorified spirits and bodies, to be forever with the Lord, and, being like Him, we shall be satisfied. S. H.

"THEOPNEUSTIA" (DIVINE INSPIRATION).

I am glad to announce that Messrs. Farncombe & Son, of London, England, have republished the above-named most able defense of the perfect Divine inspiration of the Old and New Testament Scriptures ("Theopneustia": The Plenary Inspiration of the Holy Scriptures, by Prof. Louis Gaussen, a Swiss Calvinistic minister, born in Geneva in 1790, and died there in 1863). The work was published first in 1840, and has, since that time, been repeatedly republished. It contains 367 pages, and may be had, postpaid, for forty-five cents, from Mr. J. T. Higgons, 241 West 132d street, New York.

This book is, perhaps, the most uncompromising, powerful, sublime, and touching demonstration of the thorough inspiration, truthfulness, and infallibility of the Jewish and Christian Scriptures that has ever been written. It was written, not to convince unbelievers, but to confirm believers. It turns our minds from the midnight dreamings of infidelity to the mid-day certainties of the Word of God. It shows that, while all worldly philosophies and worldly religions teem with thousands of the most ridiculous errors, there is not one mistake or contradiction in the Book written by "holy men of God who spake as they were moved by the Holy Ghost." The Divine Author of the Scriptures knew all the past, present, and future, and it was impossible for Him to err. Jewish rationalists put their traditions of the second to the sixth centuries above the Old Testament; and Roman Catholic rationalists put their traditions of the

seventh to the thirteenth centuries above the New Testament. And Protestant rationalists reject the doctrine of the Reformation, and put human reason above the Bible. "There is a mixture, they say, in the Word of God. They sift it, they correct it; and it is with the Bible in their hand that they come to tell us—There is no divinity in Christ, no resurrection of the body, no Holy Ghost, no Devil, no demons, no hell, no expiation in the death of Jesus Christ, no native corruption in man, no eternity in punishments, no miracles; in fact (what do I say even?), no reality in Jesus Christ." "But God's Word is our reason, our inspiration, our tradition. It is the lamp for our feet. 'Sanctify me by Thy truth, O Lord, Thy Word is truth.'" As Christ's first coming filled with a Divine radiance all the dark Old Testament prophecies of Him, so His second coming will fully and forever glorify and demonstrate every truth of His Written Word. This is the faith of God's elect, although the grossest skeptical darkness fills the pulpits, and the professors' chairs, and the editorial rooms of the unregenerate world.

Buy Gaussen's Theopneustia from Mr. Higgons, and read and circulate it. S. H.

SINGING.

[From THE GOSPEL MESSENGER of June, 1896.]

Singing with the spirit and with the understanding is a delightful part of the worship of God. It stirs up within us a heavenly melody to the praise of the Lord. It also gives evidence of a merry and cheerful heart that is feasting upon the abounding riches of God's grace in the salvation of His chosen and redeemed people. But unfortunately where there is much effort to develop this heavenly melody in a church and make it conform to certain prescribed rules of classic music, the tendency is to set aside and thrust out that which is truly spiritual and devotional for that which is classical and mechanical. In this manner we retain a dead formality for a living reality. W. M. MITCHELL.

"LET US HAVE GRACE."

Heb. 12:28.

Bankers usually give notice to their debtors a few days previous to the date on which their notes fall due. In reading one of these warnings, not long since, I noticed these precautionary words: "Remember that the grace law is no more in the State of Alabama; therefore be ready to meet your note on the day the same falls due." This reminded me of the fact that some sort of law, or custom, once existed, allowing the debtor three days' grace or indulgence after the maturity of a bank note. But I learned by reading the notice aforesaid that this law is no more in this State. Being a resident of the State referred to, and at the time indebted to a certain banking company, and the time not long before my note would be due, I naturally felt interested in the matter, and began to think seriously about the debt, the law, and the end of the law in my case, which was the payment of every cent of the lawful demand specified in my note. If I should prove to be insolvent at the time this debt falls due, my note must go to protest, my credit must fail, and I will be subject to all the operations of the law bearing upon such cases. *No grace—not even three days' indulgence* beyond the maturity of the claim. The law requires that I pay the demand, or cause it to be paid, but does not help me to one cent of the means to do so. If sued at the law, I can only confess judgment, and afterward the operation of the executive department puts in its work in order to find the means, if any may be found, subject to the debt. If no property is found the executive officer makes his report to that effect, and the law can do neither my creditors nor myself any good; they lose their money on account of my insolvency, and a legal judgment hangs over my head until my debt be fully paid; and there is no statute of limitation against such judgment.

And now the interest of my creditors hangs upon this contingency, viz: If I should subsequently accumulate property in value above what is legally exempt from my debts, then the judgment will be in operative force. But if the debtor in the above case is insolvent, what benefit

could he derive from "three days' grace," or three months, three years or three centuries? The judgment still hangs over him. If he never becomes able to pay his debt, the power of the law is exhausted, and justice is defeated, so it would be a failure all around. Such is the case according to human jurisprudence, and now what of divine law, its operations and ends?

The first commandment of the divine lawgiver was prohibitory, and about the first act of man was the transgression of it. The penalty is death; yea, death on the same day the sinful deed was done, for the law provided for no three days' grace—not even *one* day. (Gen. 2:17.) There was no indulgence or "chance" given for escape, the death sentence passed upon the man, and upon all of his posterity then and there (Rom. 5:12; 1 Cor. 15:22); and there is no appeal from this supreme decision, nor any subsequent law given that could give life to dead sinners (Gal. 3:21; Rom. 8:3).

And now if, as in the case of Alabama, the grace provision could be set aside, what hope could we have? God is unchangeable, His justice is inexorable, and His judgment irreversible, and the sinner is insolvent and utterly hopeless. Then, O blessed God, how shall Thy people ever praise Thee enough for "the law of the Spirit of life in Christ Jesus, which hath made them free from the law of sin and death" (Rom. 8:2)? This infinite favor proceeds not from the work of the law that was given by Moses, nor any other law given to man, but from the pure fountain of grace which was given in Christ Jesus before the world began—before the debt of sin was contracted. O, what a wise and loving Father we have to have laid up for us a crown of righteousness as a gift through Christ by which we are justified and made holy, harmless and undefiled in Him, who redeemed us by His blood!

By the quickening power of the Holy Spirit the sinner is awakened to the sense of his indebtedness to infinite justice, and when the notice is served upon him the debt in its enormity is impressed upon his guilty soul, and he confesses judgment, and in his blindness and ignorance undertakes to settle the account by methods of his own, by reformation of conduct, reading the Scriptures, praying for pardon and peace with God.

This is the effect of quickening grace; but the fact that his debt has already been paid by Christ is withheld until the appointed time for Christ to be revealed in him the hope of glory. Thus the goodness of God leadeth the sinner to repentance and faith in the Lord Jesus Christ, who hath abolished death, and given eternal life, which was promised and which life is in Him.

"Thanks be to God, who giveth us the victory through Jesus Christ our Lord." J. E. W. H.

GRACE AT MEALS.

"A short prayer imploring the Divine blessing on our food and expressing gratitude to God for supplying our needs." "In everything give thanks," is a Divine injunction (1st Cor. 10:31). Many places in the Scriptures make it a duty. Christ gave thanks (Mark 8:6). This custom commends itself to reason. If the Lord has blest us with the necessaries of life, and kept us, it is reasonable that we should recognize Him in this; this is true worship of God. In Matt. 15:25, "Then came she and worshiped Him, saying, Lord, help me." This short prayer was the worship of God. By grace at meals we confess that God is the source of all our mercies; it confesses our dependendence on Him for all things. "It is practiced by all nations, and by heathens themselves." Where it is maintained in a home there is a constant recognition of the great Being, of the fact that He keeps and supplies all our needs; this is worship of God, and this is to "pray without ceasing."

It is important to maintain it, because it turns our thoughts to God, at least for a moment, and this is good for a family. "They did not like to retain God in their knowledge." The Lord complains of this; men ought to retain God in their thoughts and should think of all His perfections, and especially of our dependence on Him for everything, both in time and eternity, for the being and well-being of our families. A sense of unworthiness and of inability often hinders it, and all parts of worship are a cross to even the children of God. The presence of certain ones often makes the cross greater, but the Lord's people should not neglect to give thanks to God for these reasons.

We should not hurry through the service as if unmindful of the presence of God, nor speak the words in so low a tone as not to be heard by others. We should not repeat the words in an unnatural tone, but do it in decency and order. I have observed how easy it is to neglect duty, and I have seen the need of trying to live consistently with the profession of religion. It is good to think often of God, and to meditate on His perfections, and our need of Him, and our ruined condition without Him. The shortness of life admonishes us to be instant in duty.

Affectionately, J. H. O.

FROM A SICK BED.

I am in bed sick and can not write much. I feel that all of my feeble writings are so worthless and so much like myself that it would be better to lay down my pen and give the space to such precious loving men of God as Elders Hassell, Henderson, Oliphant and Stewart, and the many contributors who write so much to the comfort of God's children. At times it is a comfort, in my imperfect way to try to write to the dear household of faith, I love them. They are dear and precious to my poor soul. If I could heal the wounds in Zion, and restore sweet peace, love and fellowship, and have all old Baptists dwelling together in gospel unity, I feel that I could die happy. Zion's troubles are mine. They are my people. They are Mount Zion, the joy of the whole earth, the city of the great King.

It is wrong for them to be warring with each other. The devil can not be pleased better than for Old Baptists to be biting and devouring each other. I have begged the Lord's people to be firm for the right, but kind, tender, gentle and forgiving. It should be the fervent prayer and effort of every child of God to labor for the restoration of peace in Zion. Let us all endure hardness as good soldiers of Jesus Christ, and, with hearts full of love, let us be loyal to our God and ever at our post. There is too much slackness in discipline and too many making the service of God of secondary importance. I know I am poor and sinful and make many mistakes, but I have tried to let nothing

get between me and my obligations to God. I have traveled and tried to preach, serving four churches or more, for many years, traveling hundreds of miles each month. Many times I was so sick I was not able to stand, but I always wanted to get to the meetings to see the dear saints. It is a good meeting to see their lovely faces.

After all I am but a poor unprofitable servant. I have felt happy while lying here this week. The sweet expression has thrilled my soul with joy. "And I shall see His face." This thought has been precious to me. If this should be my last illness, I, a poor unworthy sinner, have a sweet hope that I shall go to Heaven after death and "see His face," and be like Him. It is so sweet to fall asleep in the loving arms of Jesus.

Many of our able ministers have fought a good fight and have gone home. I think of such dear, old faithful servants as Elders Hassell, Henderson, Oliphant, Stewart, Gold, Chick, Durand, Temples, Dalton, and many more, whose heads are white with the frost of years. They will soon lay their armor by and go home and be at rest. I love them all.

Pray for me and mine, and let us all love and serve the dear Lord better. He is so good to us. L. H.

IS THERE NOT A CAUSE?

No. 5.

Notice 1st. That drunkenness is prohibited and condemned in the Old and New Testament Scriptures, for in Dent. 29:19-22, it is declared that the anger and jealousy of God smote against the drunkard, and the curse of separation from the Lord's people is denounced against Him together with all the curses of what is called the Palestinian Covenant. In Is. 5:11 and 22, 23 the woe of God is pronounced against the drunkard. And again in chapter 28 we find the woe of God pronounced against the drunkards of Ephraim. See also Joel 1:5, and Nah. 1:10.

2d. In the New Testament Jesus mentions eating and drinking with the drunkard by the evil servant as one of the chief causes of his being cut off and having his portion with the hypocrites, where there is to be weeping and gnashing of teeth (Matt. 24:48-51).

Again we find that the drunkard is classed with *adulterers, fornicators, idolaters* and *thieves,* in the New Testament, and that the Apostle directed the churches not to keep company with, but to withdraw from, such disorderly characters. But it has been said that the drunkard is generally a man who has some terrible disease on account of which he has to have whisky. Well, if so, and he must get drunk, let him have it out of the church, though. And I am not going to say that none of the Lord's people are troubled and tempted with this sin and great weakness, for I am satisfied there are, but then, there is but one way the church can bear with or tolerate such a thing among them as drunkenness, and that is to by ignoring, disregarding and directly violating God's disciplinary laws of the New Testament.

But, suppose a preacher or elder is guilty of drunkenness, what shall we do? What has already been said shows what God's holy law requires. But suppose he is guilty of drunkenness time and again, yearly and for a number of years? Well, says a brother, if he repents and humbly confesses his sin and asks the church to forgive him, they will have to do it, for he has done all a man can do. Let's see about that, my brother, for God's disciplinary laws of the New Testament, of the gospel kingdom or church, as I have already quoted and shown, require the elder or preacher to have an unblemished character, by saying that he *"must be sober,"* he *"must not be given to wine,"* (whiskey or strong drink), he *"must be blameless,"* he *"must have a good report of them that are without,"* etc. Now what I wish to know is this, Does the elder's repentatnce and humble confession of his sin of drunkenness and request of the church for forgivenness, give or impart to him the faultless character which the law of the Lord requires?

If a thief confesses his guilt does that confession impart to him the character of an honest man? If a liar confesses his lying, does that impart to him the character of a truthful man? If so, we should have a complete revolution in the administration of all law, human and divine, and let the criminal class have a regular jubilee. Under the Levitical priesthood the law giving the qualifications of the priests (types of ministers under the gospel dispensation) forbade any priest who

had a blemish, a broken foot, for instance, to come nigh the altar to offer the offerings of the Lord. See Lev. 21:19. But are we to suppose that if the broken-footed priest had confessed that his foot was broken, and that he was sorry of it, that confession would have straightened or healed his foot and have qualified him to approach the altar?

Paul, in his first letter to the Corinthians, 10 chapter, referring to ancient Israel, who was typical of spiritual Israel, of the gospel church, says: "But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them, as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed by the destroyer. Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come."

Hence we learn that under both the legal and gospel dispensations there were and are certain sins, offenses and transgressions which did and do subject the transgressors to death, or exclusion from the camps of Israel, for they are sins unto death. See 1 John 5:16. We sometimes no doubt fail to make the necessary distinction between *public* and *private* offenses. That is, offenses and sins against Christ, the laws of Christ and the honor and dignity of His church and people—sins and offenses that are not personal but general, that hurt, offend, dishonor and mortify *all alike,* in which the *cause* as a whole is injured, as in the case of public drunkenness and other gross disorders.

To illustrate, suppose a certain brother does not seem to treat you with that kindness, courtesy and consideration that you are entitled to, never visits you and your family at your home while he does visit others. This apparent neglect and slight you are to bear with and endure and forgive. But suppose this brother refuses to

visit, attend or assemble with his brethren in church capacity, at their regular and stated times of service, and right on their meeting days goes on about his worldly business as if no such meeting were expected or as though he was not a member. Now in this case his slight, neglect and offense are against the whole church and cause of Christ, and hence this is a public offense.

I know that we all are liable to err, and in the flesh are poor and weak and sinful, and are in constant need of the love and forbearance and forgiveness of our brethren and friends, and that, if any of us think we stand, we should take heed lest we fall, and that we are directed by our blessed Lord and Master to forgive each other our trespasses, and that if one be overtaken in a fault they that are spiritual should restore such a one in the spirit of meekness; but after all we should remember that there are certain gross sins and offenses, such a murder, theft, idolatry, adultery and drunkenness, and especially repeated habitual drunkenness, that can not be borne with by the church, and the church that retains an elder in her fellowship who is guilty of such things is in gross disorder, and not only so, but all the other churches in that section that know of, wink at and recognize such disorder are in a degree guilty with her; and where such things are endured or borne with, there is reproach, shame and disgrace inflicted upon the church that will hurt her for the next half century in that section. G. W. STEWART.

(To be continued.)

REMARKS.

I do not myself know of any drunkard in the Primitive Baptist ministry; but, if any of our ministers are guilty of this or any other immorality, they should, for their own good, and the good of the church, and the the honor of God, be excluded at once. And, for the same reasons heresy, or the denial of any of the plain truths of the Scriptures, should be gotten rid of in the same summary manner. We should quarantine against all fatal epidemics. Soul diseases are worse than bodily diseases. S. H.

ELDER J. D. CRAWFORD.

Elder J. D. Crawford, of Hutto, Texas, writes me that his church (Elm Grove), at their meeting in December, 1910, excluded him for denying that God blesses His people *for* obedience, though he at the same time contends that God blesses His people *in* obedience. His church also demanded his credentials, but he refused to surrender them, because he thought his church was not in order in this matter.

Not to stir up strife, but simply to explain his position to many brethren in Louisiana, Arkansas and Texas, who have requested him to so do, he makes this statement in THE GOSPEL MESSENGER. He maintains that man is too imperfect to purchase one of God's blessings, and that, only by the grace or Spirit of God, can man render any acceptable service to God, but that through Christ, who strengthens him, he can do all things; that grace gives life to the dead sinner, and teaches him to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world; that God blesses His child to serve Him (Psalm 65:4; Philip. 2:12, 13), and blesses him in his obedience (Psalm 19:11; James 1:22). In regard to predestination, Elder Crawford says that he endorses my conservative views and those of other peace-loving brethren in THE GOSPEL MESSENGER. S. H.

QUESTIONS AND ANSWERS.

1. Q. Were the schools of the prophets spoken of in the Old Testament theological schools? A. "Schools of the prophets" are spoken of nowhere in all the Scriptures. In the books of Samuel and Kings, "sons of the prophets" and a "company of the prophets" are spoken of a few times. There is absolutely no Scriptural evidence to prove that Samuel or any other prophet could teach or did teach any one else to prophesy. If the prophets taught these "sons" or "companies" to do anything, it seems to have been the use of musical instruments in the singing of psalms (1 Sam. 10:5); and the

wicked King Saul and his messengers were among these so-called prophets (1 Sam. 10:10-13; 19:20, 21); and Saul acted with great indecency in his so-called prophesying (1 Sam. 19:24). May the Lord mercifully deliver His true people from such "prophets."

2. Q. Why was Paul kept a prisoner at Rome two whole years (Acts 28:30, 31) without being tried? A. To await a convenient time for the Emperor Nero to try him. This first imprisonment, or mild confinement, of Paul in Rome was probably from A. D. 60 to 62. He was cleared at his trial; but was arrested again, it is thought in A. D. 64, and confined more closely and securely (only Luke remaining with him, all others but Christ forsook him), and he was condemned, probably for bringing in what was called "a new and unlawful religion," and beheaded A.D. 64 or 65, or 67 or 68, on the Ostian Way, the road from Rome to its port, Ostia. The Emperor Nero, one of the most wicked monsters that ever lived, was condemned by the Roman Senate, and fled four miles from Rome and committed suicide, June 9, 68, A. D.

3. Q. Did Paul write his epistles during his first imprisonment of two years at Rome? A. He wrote, during that imprisonment, his epistles to the Ephesians, Philippians, Colossians and Philemon; and, between his first and second imprisonment at Rome, his first epistle to Timothy and his epistle to Titus; and, during his second imprisonment at Rome, and just before his martyrdom, his second epistle to Timothy. He greatly desired Timothy, his dear son in the gospel, to be with him in his last hours (2 Tim. 4:6-9); but we do not know whether that desire was fulfilled. Best of all, the Lord was with him (2 Tim. 4:17, 18), and he had long had a desire to depart from this world of sin and sorrow, and to be forever with his Divine Saviour (Philip. 1:23). Paul's other epistles were written before his first imprisonment at Rome.

4. Q. Does Jewish history tell anything of Paul's imprisonment? A. Ancient Jewish literature contains no reference to Paul. Modern Jews, as shown in the article, "Saul of Tarsus," in the *Jewish Encyclopedia*, hate him worse than they hate Christ, falsely consider him the real founder of the Christian religion, and the greatest

enemy of Judaism and the law that ever lived. They delight in calling him an Antinomian; and, in their denunciation of the God-called and God-qualified Apostle of the Gentiles, they show the greatest ignorance of the spirituality of God and all true religion, of the Sinaitic law and of the New and Everlasting Covenant (Jer. 31:31-34), and of Paul's teaching that true "faith establishes the law" (Rom. 3:31), and that true "love is the fulfilling of the law" (Rom. 13:10). Paul believed and understood the Old Testament, while the great body of the Jews never have. Paul knew that the law was perfectly fulfilled by the Divine Messiah, and is written by His Holy Spirit upon the minds and hearts of His people.

5. Q. Does a minister declare the whole counsel of God, when he preaches only the doctrine of predestination and election, and does not treat of Christian duties? A. He does not; such preaching is one-sided and radically different from the preaching of Christ and His Apostles, who not only preached the doctrine of salvation by sovereign grace, but who also enjoined upon the subjects of grace to observe and do all that the Lord commanded them. S. H.

REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Psalm 107:8, 43.

THE CAPTIVE'S RELEASE.

During the war, called Braddock's War (1755), says a writer in the *Christian Advocate,* my father was an officer in the British army. One night, as they were running close to the coast of Barbary, in North Africa, the officers on deck heard some person singing. A moment convinced them that he was singing the One Hundredth Psalm tune. They immediately conjectured that the singer was a Christian captive, and they determined to attempt his rescue. Twenty stout sailors, armed with pistols, and cutlasses, manned the ship's boats, and approached the shore. Directed by the voice of singing

and prayer, they soon reached the abode of the prisoner. It was a little hut at the bottom of his master's garden, on a small river. They burst open the door, and took him from his knees, and, in a few moments, he was on the ship's deck, frantic with joy.

The account that he gave of himself was, that his name was McDonald; that he was a native of Scotland, and had been a captive eighteen years; had obtained the confidence of his master, and had the privilege of living by himself. He said he was not at all surprised when they broke open his door, for the Turks had often done so, and whipped him when on his knees. Throughout his captivity he had held fast his faith—though apostasy would have secured his freedom—and had waited and hoped until the hour of his release. And, while all seemed dark and unpromising, the Lord, who looks down from the height of His sanctuary to behold the earth and "hear the groaning of the prisoner," had planned and provided a way for his rescue from his long and dark captivity. And how visible was God's guidance in his deliverance! A song of Zion, sung "by the rivers of Babylon," brought him help. Had he feared the wrath of his foes; had he hushed his song and whispered out his praises to escape their persecution; or had he sung sooner or later than he did; or had the vessel passed by in the day, when others would have observed their movements, he might have still remained in bondage, and died a captive in a hostile land.

But God never makes mistakes, and His providential arrangements are never too early, never too late, always in time, always in place, and always true and righteous altogether.—*The Guiding Hand.* S. H.

EXTRACTS.

LAFAYETTE, ALA., February 18, 1911.

Eld. Sylvester Hassell—

DEAR BROTHER:—Herewith I hand you post order for $1 to renew my subscription to THE GOSPEL MESSENGER, a periodical that is most highly prized in our family. I often feel, after reading its pages, that a single issue is worth the price of the paper. I feel that there is no grander cause. I have often felt impressed to write to the household of faith, but have put it off from time to time. I so often fear there is no reality in my profession, but through the grace of our God I've

been led along for more than twenty years, and feel now that I can say truly, "Lord, to whom shall I go? For Thou and Thou alone hast the words of eternal life." For all that have seen the end of the earth know truly that there is no other God, though there be many that are called gods.

The Lord uphold and sustain you with His sweet visitation, together with your colaborers, in His grand and glorious cause, and may we who so eagerly peruse its pages in silence have the sweet influence of the ever-blessed Spirit to enable us to understand the things that's written, and rejoice together as we struggle on to the sweet haven of rest.

S. A. JARRELL.

HAVANA, FLA., January 27, 1911.

Eld. S. Hassell—

VERY DEAR BROTHER:—I will send you a few words of thanks for sending me THE GOSPEL MESSENGER. I have never attached myself to any other order except the Primitive Baptist church. If I am not mistaken, there is nothing that I love as I do my church meetings, but I am deprived of ever getting out to church, as I am old and feeble. I have been to church only twice in twelve months. Where I live they have a lot of preaching of the "do and live" system. I have been here now near three years, and I have never been to one of their meetings, for I know what they teach, and I can enjoy my Baptist literature and my Bible to stay at home. I have had some outpouring of the Holy Spirit when at home; all gone but myself. I am the mother of eight sons, and no daughter at all. My children all lived to be grown, except one that died in infancy. Now all of them are dead except three, and two of them have families; one is single. The one that is single is taking care of me, and he is in business here in Havana; that is why I am here. It is so hard to be cut off from the people I love so well. I am 73 years old. My reading matter is more company and comfort to me than any one that I have met in this place. I am so thankful to you for past favors. Enclosed you will find a post office order for one dollar. I feel like I am no stranger to you, for I feel to love you for Jesus' sake—such a close tie is that great love that I can't express. Oh, how I want the company of a Primitive Baptist! None in Havana, none close by.

Will close, with much love and best wishes for you and yours.

(MRS.) M. J. ADAMS.

ROUND OAK, GA., January 23, 1911.

Eld. S. Hassell—

DEAR BROTHER:—I would be glad that there was a copy of THE MESSENGER in every family, and that they would read it; I think they would be benefited.

I hope that your health is good. My wife's health is about as it has been. She can't stand on her feet nor walk a step. Remember us in your prayers. May God bless you and sustain you, and may your last days be best.

In love and fellowship, J. H. GRESHAM.

R. 3, BARNESVILLE, LA., January 7, 1911.

DEAR BRO. HASSELL:—You will find enclosed ($1) one dollar, for which send me THE GOSPEL MESSENGER another year. I am 82 years old, and my hearing is bad, so you see THE MESSENGER is all the preaching I can get. I haven't been to church in several years on account

of my hearing. I do hope you will live a long life to do the good work you are doing.

As ever, your sister in Christ, I hope, (MRS.) L. E. FREEMAN.

FORT JESSUP, LA., January 6, 1911.

Eld. Sylvester Hassell—

DEAR FRIEND:—The time has come for me to renew my subscription to the dear GOSPEL MESSENGER for the present year. I feel like I could not do without it; I have taken and read it for many years. It is a very welcome visitor in our home.

May the Lord bless you and the dear Christians who write for its pages.

Please remember me and mine at a Throne of Grace.

Enclosed you will find $1 money order.

Respectfully, (MRS.) W. R. ALFORD.

OXFORD, MISS., January 23, 1911.

Elder Sylvester Hassell—

DEAR BROTHER:—You will find enclosed money order for $1 to pay for THE MESSENGER another year.

I have been reading your Church History, and I often think of the hours of research you must have spent in getting up the book, and I know you will never be rewarded in a pecuniary way for the great work; and I read your views on the many questions that seem to be causing separations in the church, and can endorse all that you have said, and often think that if more of our brethren would have more charity that we would have more harmony and not so much disturbance over things that are of no profit to any one, and many times I feel that it is the spirit of Satan that prompts many of the warlike pieces that we see in print. I often think of the lonely hours the meek and lowly Jesus spent, and how He turned away wrath and did good for evil, and when He was reviled he reviled not, but kept His body under, subject to His spirit, and they could find no fault in Him.

My prayer is that you may have God's Spirit to lead, guide and direct you the remaining days you have to spend, and, when your work is ended, give you a peaceful hour to meet Him in the realms of unspeakable joys forever more.

Your unworthy brother, W. L. SMITH.

WILSON, N. C., February 8, 1911.

DEAR BROTHER HASSELL:—As my subscription to THE GOSPEL MESSENGER expired in July, 1910, and as it is a welcome visitor to me, and often comes to me when I am very low down in my feelings, its pages are so full of the sweet promise of God's mercies to His humble poor, that it often revives me—enclosed you will find money order for $1.50, which you can give credit as far as it goes.

I am thankful to the Lord that I can say all my churches are in peace, which is a sweet word to me. I am well at this time and hope that you are enjoying the same rich blessing, and I truly hope that you may be spared for many more years to wield your pen and tongue for the comfort of Zion.

Your brother in hope of eternal life, G. W. BOSWELL.

LAWRENCEBURG, TENN., January 6, 1911.

Elder Sylvester Hassell—

DEAR SIR:—As my time for THE GOSPEL MESSENGER has expired, I will send one dollar for renewal of same. I do not want to miss a single number. I surely enjoy reading both editorials and correspondence, as well as questions and answers, and special providences. While I have never seen but one of the editors, I love them all for their works' sake. When about grown I frequently heard Eld. J. E. W. Henderson preach at old Mt. Olive, in Lee County, Ala., near Opelika, where my father, J. N. Hurst, was ordained deacon, in 1865 or 1866, I think. Old Mt. Olive Church is where Elder W. M. Mitchell, for a long while associate editor of THE GOSPEL MESSENGER, joined the church, and then preached all his ministerial life, more than sixty years. He baptized my father and mother in 1864. Hoping you may live many years yet as editor and proprietor, if God's will, I am, yours truly,

J. T. HURST.

HAMILTON, TEXAS, February 8, 1911.

Eld. S. Hassell—

DEAR BROTHER:—As I am behind with my subscription and I would like to have one of Elder Pittman's books, I enclose you a check for $3.25, one dollar for my subscription, which is behind, and $2.25 for the book and one year to THE MESSENGER. I hope you will pardon me for my delay in sending in my subscription, as it is only neglect on my part. I love to read THE MESSENGER and greatly appreciate your kind and gentle manner in your editorials and your conservative positions you occupy on points of doctrine that have been so much controverted in this country, and have caused us some trouble here in Texas.

We are all in peace here in this section, and the churches of our immediate vicinity seem to be, on the whole, in a live condition. The Lord has been good to us for more than we desire, and we are trying to be grateful to Him. We all love and fellowship the grand and glorious truths published in THE MESSENGER, and have no fellowship for the unfruitful works of darkness and new innovations in the dear old church. We are trying to be satisfied with the goodness of the Lord's house.

Your brother in hope, W. W. FOWLER.

R. 2, ALEXANDRIA, VA., January 18, 1911.

DEAR BROTHER HASSELL:—As my subscription for THE MESSENGER has expired, I will send one dollar to renew, as I know you need all that's coming to keep up the paper, which is sound in doctrine and comforting to those that love the truth. As for myself, I can see nothing taught in the Word of God that is not upheld in THE MESSENGER, and nothing more. May you live long to uphold the truth.

F. M. SILCOTT.

P. O. BOX 745, SNOHOMISH, WASH., January 5, 1911.

DEAR ELDER HASSELL:—I have just received THE GOSPEL MESSENGER for January, 1911, which reminds me my subscription has expired. Enclosed you will find one dollar, for which please send THE GOSPEL MESSENGER to the above address for the year 1911, and oblige a dear lover of your paper, or rather, of what it contains, which is food for my poor, hungry soul.

I have been greatly afflicted the past year, and now have cataracts

coming on both eyes. It is an internal cataract that comes on the inner portion of the eye, covering the sight. I can hardly read any now, so if you should never hear from me again it won't be because I don't like your paper.

Your little sister, as I hope, in Christ, ELIZABETH CONKLE.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER JAMES MILTON BAKER.

(From the *Primitive Baptist Sentinel.*)

Elder James Milton Baker was born November 13, 1831, in Fayette County, Ala. He was the second child and the oldest son of William and Vashti Baker. He was married to Miss Elizabeth Guttrey, January 9, 1851, in Walker County, Ala. To this union twelve children were born, eight of whom are still living.

In February, 1852, he and his wife, father, mother, three brothers and six sisters emigrated to Texas, living the first year in Dewitt County, on what was known as the Sam Andrews farm. In the fall of 1852, William Baker, my grandfather, and the father of Elder J. M. Baker, bought a farm on the San Marcos River, in Guadalupe County. Elder J. M. Baker, in early life, bought a part of his father's farm, finally buying it all. San Marcos church was constituted April 20, 1853. Elder J. M. Baker joined this church by experience on Saturday before the first Sunday in June, 1856, and was baptized the next day by Elder George Daniels. He was liberated to preach in the early part of 1857, by Elders Abner Smith, George Daniels, and R. W. Ellis. Soon after his ordination he was called to the care of the church, in which capacity he served until his death, which occurred November 6, 1910. Elder J. M. Baker was a member of the above church fifty-four years, and preached for fifty-three years. Just a short while before he died, he, on account of his age and afflictions, asked the church to call some one else if they wished to do so. The church unanimously voted to retain their first and only pastor till this writing. Politically, Uncle Jim was a Democrat of the Jeffersonian type. He went in the war between the States in its incipiency as a brave and fearless man of God. He refused to be made chaplain, choosing, rather, to face the enemy in open field of battle. He went into the war an upright, Christian gentleman and minister of Jesus Christ. He came out of the war a pure man at heart and in morals; thus he maintained through the war his integrity as a father, as a husband, as a Christian, and as a minister of the gospel of Jesus Christ. When he returned from the war, he was very poor but not disgraced. While he was one of the best preachers our people had in Texas—or out of it—he was also one of the most successful farmers I ever knew. During the fifty-eight years he lived on this his only farm and earthly home he never failed to make a crop. He was absolutely honest to the point of personal sacrifice. Justice and equity to all classes of men was the habitation of his earthly home, the fortress behind which he could be found at all times. He did not thus live and fortify himself, thinking to get to heaven, or even the applause of men.

To give an insight to the kind of man Elder Baker was, not from policy, but principle, a speculator came to his house to buy a large amount of corn he had for sale. The man offered him $1 per bushel at his crib, or $1.25 and he deliver it. Uncle told the man that he could

not buy his corn at any price. The man wanted to know what he aimed to do with it. "I have numbers of neighbors that are poor, and I am going to sell to them for 50 cents a bushel, on a credit, if they haven't the money." No one was more liberal than Uncle Jim. When his brethren in the ministry would visit his home church he would always help them on, after a godly sort. He was simply a man of God, made so by the grace of God. He loved the church and believed her to be the only divinely authorized organization on earth. He often prayed the Lord to take him before He did his wife. His prayer was granted, and he is gone home to glory. For some time, he expected the end to come. When it did come it found him ready. The last words he said that could be understood were, "Home, Sweet Home." Time would fail to tell of the deeds of kindness of my uncle. No man stood fairer in the estimation of all than the subject of this notice. While it is true that uncle is dead and quietly sleeping in his earthly home, yet he is alive and is living, and will continue to live in the memories of his many devoted relatives, as well as all who knew him.

Elders J. W. Shook, S. R. Woods, and Franklin Baker were the last of his brethren in the ministry to visit him. As they parted he fell upon their necks and they all wept, sorrowing most of all that he would see their faces no more. In a few days he was taken with a severe pain in his foot, which entirely killed the limb to his knee. All was done for him that could be done. Finally, on November 6, at 10 p. m., surrounded by his children, grandchildren, two brothers and one sister, as well as other relatives and friends, he fell quietly asleep in Jesus. Uncle Jim requested me, if I survived him, to be present and to attend to his funeral service. I did not know that uncle was dead, or even sick, till I read it in the *Trumpet*.

His funeral service was attended to by his brother, Elder J. W. Baker, in the presence of the largest crowd that ever gathered at San Marcos church. His aged wife returned home from the burial of her devoted husband, sat down in uncle's rocking chair and wept and cried for a short while, after which she changed her apparel and wept and cried no more.

While uncle was what the world would call an uneducated man, yet the wise and unwise would listen to him for two hours or more at a time. His nephew. J. S. NEWMAN.

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ROMAN CATHOLICISM INVESTIGATED AND EXPOSED.

This is the title of a very interesting and very valuable book of 123 pages recently written and published by Elder F. H. Sills, 221 Bolton Street, Savannah, Georgia, and mailed by him for Fifty Cents. It gives, in 12 chapters, an account of the Roman Catholic so-called Church, the Pope of Rome, the Priests, their Oath of Office, their Confession, their doctrines of Infallibility, Baptism, Indulgences, Purgatory, and Matrimony, and their determined efforts to destroy our Public Schools, and to capture our Government; and, in the last chapter is given the poem, "The Romish Lady." The unspeakable abominations of *Romanism*, as divinely and exactly foretold by the Apostle John in the 17th chapter of Revelation, are briefly set forth in this little book. Nothing but ignorance or delusion can deny that this "masterpiece of Satan" is the greatest enemy to our civil and religious rights and liberties, and is altogether likely, during the present century, to deluge the United States in blood. Every American citizen ought to have and read Elder Sills' book or some similar one, such as John T. Christian's "Americanism or Romanism, Which," sold, for Fifty Cents, by the Baptist Book Concern, Louisville, Ky., or Charles Chiniguy's "Fifty Years in the Church of Rome," sold, for Two Dollars, by the Presbyterian Committee of Publication, Richmond, Va. Send Fifty Cents in postal order, or stamps, or money in registered letter, to Elder Sills for his book. S. H.

NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and GOSPEL MESSENGER, price $1, both for $1.25. THE GOSPEL MESSENGER is a good, solid old Baptist paper, and I hope all the brethren will labor to circulate it. L. HANKS.

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I have suffered with Tetter on my hands for six years and have tried *Home-made Remedies*, *Patent Medicines*, and Doctors' Prescriptions. Two months ago I tried Dr. Gulledge's Eczema Cure, and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease. NANNIE STALLINGS.
Humboldt, Tenn., Aug. 18, 1908.

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CHRISTIAN SCIENCE AND THE LAW.

Because of continued information received respecting the injury being done by Christian Science, even among our dear Baptist people, I have tried in my weak way to expose this rank delusion from a new standpoint—from several standpoints, including that of necromancy. Those not aware of recent developments at the headquarters of Christian Science will be astonished almost to the point of doubting well-proven facts. I will mail *two* copies of this little work for Ten Cents, or *one* copy, and one copy of "Christian Science and the Bible" for Ten Cents (silver preferred). This price is not for profit, but to meet the bare cost. Hundreds of the first pamphlet were given away, and others placed where many could read them. If any good results from this unpretending effort, the credit will be due our kind magazines and papers for calling attention to it.

I remain, as I hope, in love of the truth.

Crawfordsville, Indiana. S. B. LUCKETT.

A PROPOSED BOOK.

I propose, if the Lord wills, to publish, in about a year, a book containing portraits of myself and my wife (who is the publisher of the Lloyd Primitive Baptist Hymn Book), and articles that I have written on several subjects in the *Primitive Pathway*, of Alabama, my native State, formerly published by my ever esteemed Elder, J. E. W. Henderson, of Glenwood, Ala., and some articles from the *Baptist Trumpet*, of Texas, for which I have written several years, and other articles which I may write hereafter, closing with some suggestions from the author to the children of Primitive Baptists as well as all who may feel concerned. The book will cost a dollar, when ready for delivery. If you desire a copy, please write me, so that I may know how many to publish in the first edition.

(ELDER) A. V. ATKINS,
Haskell, Texas.

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A neat pamphlet has been issued by Elder Walter Cash, of St. Joseph, Mo., containing the Articles of Faith of the Primitive Baptist church, with proof texts of Scripture in connection with each article; Rules of Decorum, and a treatise on the Obligations of Church Members, the whole forming a convenient and useful booklet which all Primitive Baptists should have at hand. Price per single copy, 10 cents; one dozen, $1.00. Send stamps or coin to Elder Walter Cash, St. Joseph, Mo.

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Vol. 33 No. 5.

THE GOSPEL MESSENGER

"Speaking the Truth in Love."—Eph. iv. 15.

Williamston, North Carolina.

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MAY, 1911.

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The Gospel Messenger

MAY, 1911.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 33. Williamston, N. C., May, 1911. No. 5.

CHRIST OUR ALL IN ALL.

Saviour, I am growing old,
Naught to me now seems earth's gold.
Shine upon by brow today,
Life is fading fast away.
But, my Saviour, Thou wilt be,
Dearest of earth's joys to me;
Oh, my Saviour, Thou wilt be
Dearest of earth's joys to me.

How the pangs of moments lost
Fill my breast with thoughts storm-tossed,
When I view the fading ray
Of my vain life's little day!
But, my Saviour, Thou alone
Canst uphold me and atone;
Oh, my Saviour, Thou alone
Wilt uphold me, and atone.

Child, I hear Thee cry to me;
Fear not, I have died for thee.
Gladly for thee I atone,
And thy Father, thee will own.
Nothing needest thou to bring,
"Simply to My cross to cling."
How my heart delights to sing,
"Simply to Thy cross I cling."

H. D. Brown.

Wilson, N. C.

MARK 16:17, 18.

"And these signs shall follow them that believe: In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly poison, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

According to Mark these were the last words of our blessed Lord, the Captain of our eternal salvation, to His chosen apostles. We are to bear in mind that the time these all-important words were spoken was during the constructive period of the church (or militant) kingdom of Heaven, and is a part of the things referred to by Him in Matt. 28:20, also in II Tim. 3:16. Some professed followers of our Lord claim to obey these commands literally, saying what the Lord and His apostles taught and did has a literal meaning, and proceed to set up a humanly devised theory, claiming to be able to exercise supernatural powers, by which, if it were possible, they would deceive even the elect (Mark 13:22). But I have never yet heard of one of them trying to handle a living poisonous serpent, or drink any deadly poison without suffering the natural consequences. It is my deliberate conclusion that these signs were and still are to follow in those who are blessed with a saving knowledge of God's work in the heart (John 6:28, 29), which enables man to believe because of God's saving power, and who are banded together under the laws of God in a church organization for the scriptural observation and practice of the *specific things commanded* by their great and *only* Lawgiver. And I feel that I am authorized to say, in this connection, that the things not specified in God's word are the things of man, and are forbidden. So let us see if we can find these signs set forth in His blessed word verified in the practice of any church organization in the scope of our acquaintance.

First, "they shall cast out devils *in My name.*" This same Jesus has given directions, in the 18th chapter of Matt., that are to govern His believers in the course to be pursued in the settlement of trespasses or matters liable to arise between brethren and sisters, that, if allowed to go unchecked, though but trivial at first, and

comparable to a mole hill, may and frequently do grow into a mountain (figuratively speaking), developing the bitterest and most malignant spirit of hatred, resulting in nothing but evil consequences. Whereas, if the aggrieved parties will follow the directions of Christ and go to the offending one *alone,* yes, take no spirit of evil (or the devil) with you, but go in the true spirit of Christ, *"in My name,"* and guided by *My Spirit,* I think you will see that two contrary spirits, the spirit of Christ and the spirit of the flesh or of the devil, will not, can not dwell together, and the spirit of the devil will be cast out. "They shall speak with new tongues." "And they were filled with the Holy Ghost, and began to speak with other tongues as the *Spirit gave* them utterance. And there was present at that time dwelling at Jerusalem Jews, *devout men* out of every nation under heaven. Now when this was noised abroad, the multitude came together and were confounded, because every man heard them speak in his own language." Yes, they heard of the wonderful works of God. Even so at this time when God gives life He gives the hearing ear, by which they hear of the wonderful works of God in their own tongue wherein they were born of the Spirit, and they are able to hold sweet intercourse. It makes little difference as to their race, color, conditions, or circumstances of life, when they come together their conversation is of heavenly things. They say, "Behold what manner of love the Father has bestowed on us that we should be called the children of God! Therefore the world knoweth us not because it knew Him not." "They shall take up serpents; and, if they drink any deadly thing, it shall not hurt them." I think the vipers spoken of by John in Matt. 3:7 and Luke 3:7, and by Christ in Matt. 12:34, belong to the family of serpents, and the words of both were addressed to men, enemies of the religion of Jesus Christ, some of them trying to palm themselves off for true followers of Jesus. The case of Paul's experience with the viper fastening on his hand was an evidence of his power to literally handle serpents without any evil results. But I am of the opinion that the serpents referred to in the text were and are men possessed with poisonous ideas, ignorant of God's righteousness, and going about to es-

tablish their own righteousness, who have not submitted themselves to the righteousness of God—going about under the guise of religion, preaching and teaching the doctrines of men and of devils, making extravagant promises not authorized by the word of God, and who for a time succeed in luring and roping into their nets many of God's humble poor, who after time for mature reflection and diligent, prayerful searching of the Scriptures, by the help of God, discover the deception and by God's providence are delivered from the cunningly devised snares that are laid to entrap them, and cast off and even overthrow their serpentine adversaries; and the poison they drank, as soon as they are enabled to analyze it, will do them no harm. I think chemistry has demonstrated the fact that every kind of poison has an antidote, and the specific antidote for false religion is found in the law of the spirit of life which is in Christ Jesus, put into their hearts and written in their minds.

"They shall lay hands on the sick, and they shall recover." "Is any sick among you? let him call for the elders (older members) of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and, if he has committed sins they shall be forgiven him." (James 5:14, 15.) There are but very few members of the true church of Christ that never have times of complaining, of feeling low spirited, often neglect their church duties, in no frame of mind to go to church, feel they have been slighted or neglected by the church members, and finally pass into a state of spiritual coma, that bodes death to all spiritual enjoyments.

Now the time has come for the laying on of hands, when they that are spiritual are to restore such a one to a state of spiritual health and the enjoyment that is a part of the heritage of the saints in light. To illustrate: We will suppose Brother and Sister A. have failed to come to the meeting for several months, and on inquiry it is learned that none of the members have called on them (as they live off the road). I would suggest about this course that Brother and Sister B. and Brother and Sister C. and old Sister E. go and visit the A. family, taking their hymn books, and say but little

about the matter, but engage in spiritual conversation, tell of the good meetings, sing some of the songs that are so helpful and inspiring to the poor in spirit; and it would not be amiss if the preacher were to drop in and engage in prayer, and let Brother and Sister A. know that you do really care for them, and the church needs them and can't get along without them. If this course is carried out in the true spirit of Christ, and received in the same spirit, I would say you have laid hands on the sick, anointed them with the oil of gladness, and it is likely that *the sick* will recover, and there will be more joy in heaven (the church) than over the ninety and nine that went not astray. "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

Your poor brother,

Chester, Neb. S. KETCHUM.

REIDSVILLE, N. C., March 30, 1911.

DEAR BROTHER HASSELL:—I am away from home so much and have so little time for reading at home that I take my papers with me on the trains. On yesterday I read the GOSPEL MESSENGER for April, and I felt that I wanted to tell you that the time passed so sweetly by that the day was not long.

I want to speak particularly of the editorial of Elder G. W. Stewart. It appears to me that his remarks on drunkennesss were very good, as were your remarks following. I have never been able to understand how the crime of drunkenness can be winked at and passed by almost as if it were a virtue. It surely has its place in a catalogue of crimes spoken against as the works of the flesh in Gal. 5:19, 20, 21, as well as in many other places in both the Old and the New Testaments. Why should we cut off one crime and profess to forgive another of equal magnitude? Sin is everywhere condemned and nowhere justified in the word of God. Whatever is condemned in the sacred book must be held in condemnation by all who love that sacred word.

There are certain crimes which, if one comes before the church and confesses, even though he ask to be forgiven, he would be at once excluded; but, if he confesses

that he got drunk and asks to be forgiven, his confession is accepted and forgiveness granted. Thus it appears that custom has taken the place of the teachings of the Apostles.

I do not believe that there is any sin so great that the blood of our Lord is not sufficient to wash it away, but we should be sure that the evidences are so visible that the transgressor is as a tree bearing good fruit. "By their fruit shall ye know them," is the word of our Lord.

If one commits a crime against morality and the general teachings of the Bible and comes up at the next conference and confesses that he has sinned, is that sufficient time to prove whether that one has really repented? I have known instances where the crime of drunkenness was confessed in that way and forgiven, and in less than one year it was repeated. Now, what of the fruit? Of course repentance was confessed, but the fruit proved that it was not true. Thus the crime of lying was added to that of drunkenness.

It appears to me that there should be a setting aside when there is a confession of crime so that the church can have sufficient time to judge whether the Lord has given repentance. It might not he best to be hasty in using the knife, but there can be no harm in asking the criminal to sit aside from participating in the communion and other affairs of the church until the church shall have full evidence of genuine repentance. When she has this it would be a pleasure for her to tell the one so set aside that she was now ready to fully restore her confidence to him.

The editorial of Brother Oliphant is also very timely and sweet. The whole paper is good, and I hope that many others were able to feast on it as I did.

The Lord continue to bless you.

Your in hope, L. H. HARDY.

LET US LIVE IN PEACE.

AVONDALE, ALA., March 6, 1911.

DEAR BROTHER HASSELL:—I feel somewhat encouraged at the outlook at this time on account of the conciliatory spirit that seems to permeate the writings of

our preachers and brethren generally. I read three or four Primitive Baptist papers, and I see but little controversy in any of them, which makes me hope that the long continued struggle is about over, and that peace, good will, and fellowship may yet be restored among the Old School or Primitive Baptists. I hope that the present lull in the battle is not merely for the purpose of burying the dead and looking after the wounded and dying (although this is absolutely necessary), but that it is the beginning of the end of hostilities.

For quite a number of years after I begun preaching, I could go anywhere among the Old Baptists and was heartily received. I was not asked as to what particular faction of the Old Baptists I belonged. But that has all been changed by factional and associational lines, and now churches near each other will not tolerate or fellowship each other, and thus the children of God are deprived of the privilege of fellowshiping one another.

I am not as rigid and exacting as I once was, and I thank God for it. I can at least tolerate more and make more allowance for the weakness and faults of my brethren than I once could. It seems that, as I grow older, I learn more and more of the weakness and depravity of my own nature, hence am better prepared to overlook and forgive the trespasses of my brethren.

I see no reason in the world why the Old Baptists should be divided over the things that have thus divided them, and have produced the coldness and alienation that exists among them at the present time. I have no fellowship for Arminianism in any of its forms, and the longer I live the less use I have for it. But I know of no Old Baptists, be they "absoluters" or what not, that are Arminians in any sense of the word. They all believe in salvation by grace; that God chose His people in Christ before the foundation of the world! that they will all be eternally saved without the loss of one. They have no fellowship for any of the institutions of the day, gotten up for the conversion of the world to Christ. Therefore I am not going to let their peculiar views of predestination or "time salvation," affect my love and fellowship for them; and I don't know of an Old School or Primitive Baptist Church

(with perhaps a few exceptions) that I would refuse to preach or commune with. I feel that any Old Baptist in the world is as good or better than I am, though we may differ about some things.

Soundness in doctrine is not the test of discipleship, no way; but "By this shall all men know that ye are My disciples, if ye have love one for another." This is the test—*Love.*

My greatest desire is to see all "malice and guile and bitterness and evil speaking" effectually eradicated from among our people, and to once more see them "perfectly joined together in the same mind and the same judgment." To this end I pray and to this end I hope to spend my remaining days.

"Let the priests and ministers of our God weep between the porch and the altar, let them say, O, Lord, spare Thy people." I believe I can say with Paul, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved!"

In hope of the resurrection of the dead,

H. J. REDD.

REMARKS.

I think that, *if we obey our dear Lord's new commandment to love one another as He loves us,* (John 13:44), we *can* and *will* live in peace and fellowship with all our brethren who believe in the Articles of Faith generally set forth by Primitive Baptist Churches, and who do not strive to corrupt the simplicity of apostolic worship by new, plausible, carnal human inventions, and who live soberly, religiously, and godly in this present evil world.

S. H.

UNION MEETING AND ASSOCIATION.

DEAR BROTHER HASSELL:—Please publish in the MESSENGER that a Union meeting of Primitive Baptists will be held D. V., at Concord, (China Grove), Pike County, Ala., nine miles north of Linwood Station, on the Central of Georgia Railroad, commencing on Friday before the fifth Sunday in July, 1911; and that the Conceuh River Association (Proper) will convene with the church at Glenwood, eighteen miles south-west of Troy, Ala., on Friday before the first Sunday in October, 1911.

J. E. W. H.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

THE FUNDAMENTALS.

The *Testimony Publishing Company,* 808 La Salle Avenue, Chicago, Illinois, is issuing and sending free to every minister in the English speaking world, so far as his address has been obtained (in all, 250,000 persons), a series of books of very great timeliness, interest, and importance, written by some of the ablest and most learned men now living, defending in a masterly manner, against all the attacks of infidels, the great fundamental truths of the Bible and the Christian religion. Any minister who has not received the books can obtain them without charge by sending the company his address. Other persons who desire them can get them for fifteen cents for each volume.

The books contain about 126 pages each, and thus far four volumes have been published. The subjects of the first volume are: The Virgin Birth of Christ; The Deity of Christ; The Purpose of the Incarnation; The Personality and Deity of the Holy Spirit; The Proof of the Living God; History of the Higer Criticism; and A Personal Testimony (that of Dr. Howard A Kelly, of Baltimore, Md.) The subjects of the second volume are: The testimony of the Monuments to the Truth of the Scriptures; The Recent Testimony of Archæology to the Scriptures; Fallacies of the Higher Criticism; Christ and Criticism; Modern Philosophy; Justification by Faith; and Tributes to Christ and the Bible by Brainy Men Not Known as Christians. The subjects of the third volume are: The Inspiration of the Bible—Definition, Extent and Proof; The Moral Glory of Jesus Christ a Proof of Inspiration; God in Christ the Only Revelation of the Fatherhood of God; The Testimony of Christian Experience; Christianity No Fable; My Personal Experience with the Higher Criticism; and The Personal Testimony (of Charles T. Studd, of England.)

The subjects of the fourth volume are: The Tabernacle in the Wilderness—Did it Exist? The Testimony of Christ to the Old Testament; The Bible and Modern Criticism; Science and Christian Faith; and A Personal Testimony (of Philip Mauro, of New York City.) Each or any volume may be obtained separately.

I will now give a part of the personal testimony of an eminent physician, Dr. H. A. Kelly, from the first volume, and of an eminent lawyer, Mr. Philip Mauro, from the fourth volume.

Dr. Kelly has for twenty years been Professor of obstetrics and gynecology in Johns Hopkins University, and stands at the head of his profession. He says that, after the uncertainties and doubts of many years, caused by the skeptical theories of the higher critics, he searched the Bible itself, and found that it claimed from one end to the other to be the authoritative Word of God to man, and that, in endeavoring to obey its holy precepts, he had, as promised by Christ (John 7:17), become thoroughly satisfied of its Divine inspiration. He adds: "I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost,

born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world [as Primitive Baptists understand, of the whole elect or believing world, John 1:29; 3:16; 10:14; 15:26-30; Acts 13:48; Rev. 1:5, 6; 5:9—S. H.] I believe he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a moral life; such works being but the necessary fruits and evidence of the faith within. Christ will come again in glory to earth to reign even as He went away, and I look for His return day by day. I believe the Bible to be God's Word, because, as I use it day by day, I find spiritual, healthful, and purifying food for my soul; and because it reveals the true diagnosis of my spiritual condition by nature, lost in sin and alienated from the life of God; and because it reveals the character of God, far removed from any of my natural imaginings, and a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe the Bible is the Word of God because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it. Faith in the God of the Bible gives me a different relation to family and friends, greater tenderness to these and deeper interest in all men. It enables me to go without question wherever He may lead me, as He has all wisdom and knowledge, and to trust Him though I should have to stand alone before the world in declaring Him to be true."

Mr. Philip Mauro, an able, highly educated, and successful lawyer of New York City, testifies that he came to a saving knowledge of the Lord Jesus Christ on May 24, 1903, being then in his 45th year; that he did not at

that time fully understand the stupendous change that had taken place in him, and only learned subsequently, through the study of the Scriptures, that, by the grace of God through faith in His Son, Jesus Christ, he had been quickened (Eph. 2:5), and had passed from death unto life (John 5:24). He says that he had become a member of a church at the age of 16, and had been for many years thereafter a regular attendant on church services, and had heard innumerable sermons, yet was as ignorant as any Hottentot concerning God's one and only way of salvation, like millions of excellent people in this "Christian" land and in this "enlightened" century; that he had good physical health, succeeded in accumulating money, and his domestic relations were pleasant, and that he went into the domains of science, philosophy, occultism, theosophy, etc., but was miserable, and sought to find distraction in the gaieties, amusements, and excitements of a godless, pleasure seeking world, but could find no satisfaction in any of these vanities. At last on a never-to-be-forgotten evening in New York City, he strolled out in his usual unhappy frame of mind, intending to seek diversion at the theater, and in the lobby of a theater on Broadway he had taken his place in the line of ticket purchasers, when an unseen hand turned him aside, and the next thing he remembers he had wandered far from the theater, and his attention was arrested by a very faint sound of singing which came to his ears amid the noises on Eighth Avenue, near Forty-Fourth Street, and he went into the plain, unattractive building whence the sound emanated, and, though the people were humble and uneducated and far below his own social standing, he, for some strange reason, kept attending these meetings, and at last felt himself to be a sinner unable to save himself, and was enabled to believe that Jesus Christ, the Eternal Son of God, had been "delivered for his offenses, and raised again for his justification" (Rom. 4:25). The things that once had a hold upon him began to lose their attractions, and spiritual things became realities. He realized that, "if a man be in Christ he is a new creature, old things have passed away, and all things are become new, and all things are of God, who hath reconciled us to Himself by Jesus Christ"

(II Cor. 5:17, 18). In a very short time the habits of his life, and the occupations of his heart and mind underwent a great change. He read his Bible daily, and engaged in private prayer; he had previously "said his prayers," but it was not praying, for he was in unbelief. His doubts and questionings, skepticism and criticism concerning the full inspiration, accuracy, and authority of the Holy Scriptures as the Word of God, and concerning the sufficiency of Christ's atonement to make an end of sin and provide a ground upon which God could, in perfect righteousness, forgive and justify a sinner, were swept away. He believes that this great change in him was not the work of man, but the mighty work of God (Eph. 1:19, 20); and he was thus made willing to go "unto Christ without the camp bearing His reproach" (Heb. 13:13), to leave the progressive and popular religion of the world, and abide with the humble, despised, and persecuted followers of the Lord Jesus, in whom alone is eternal life (John 3:36).

S. H.

LIFE IS THE GIFT OF GOD.

The life of the elect people of God is in Jesus Christ. They can not by any means appropriate this life unto themselves. Christ, who is their life, alone can impart to them that life which God the Father promised, which life is in His Son, Jesus Christ. Eternal life is the gift of God through Jesus Christ out Lord. Rom. 6:23; I John 2:25; 5:11.

Without the divine life promised, given, and actually imparted, the sinner is dead, and therefore can not approach unto the fountain of life, nor is the power to lead or influence, or effect this object delegated to any man or class of men, either in the church or out of it, or the church herself, but it is the office or work of the Holy Spirit of Almighty God to quicken, or impart this divine principle of everlasting life.

If we should judge men by what they say and teach, we would have to say that some of them presume that they are agents employed in the work of leading alien, dead sinners to Christ, the Fountain of life. But the

church of God, or those who are taught of God, do not believe such erroneous doctrines; but like the Shunammite—the good woman, in the days of Elisha, they have no confidence in the servants, but cling to the Master. II Kings 4:30. The gospel minister may and should be as faithful and obedient as Gehazi was in bearing the prophet's staff and applying it to the face of the dead child, yet there will be no voice nor hearing, no restoration, no life nor action until the Master, the Lord of life, comes to the rescue. This fact is forcibly illustrated in the case above referred to.

The prophet Elisha may be said to represent Jesus, the great Prophet, Priest, and King of Zion; his servant, Gehazi, the gospel preacher; the prophet's staff, the gospel or preached word of God; the child, the dead sinner; the mother, the church. Neither the servant (preacher) nor the mother of the dead child (church) were taken into the death chamber where the dead child lay; they were left out, and the door was shut by the prophet, so that they could not even look upon the wonderful scene. The Lord works out of the sight of men, nor calls on men nor angels to assist Him in giving life to the dead.

We are sure that Elisha did not make any propositions to the dead boy, nor offer any conditions of restoration; if he carried his staff into the room, he did not apply it, for there was no life in it; but he stretched himself upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and *stretched himself* upon the child. This signifies that the full measure of the grace of Christ is applied to the dead sinner, and He (Christ) exactly fits the case of the sinner; no more is required, no less can suffice.

When Elisha had twice applied his own living body to that of the dead child, the flesh of the child waxed warm; and from whence came the heat? from the dead child, or from the live prophet? The child sneezed. Was the sneezing the cause of life? No, it was the effect, and a positive sign of existing life. Why did the child sneeze seven times? There are seven holy, infinite attributes which constitute the eternal God, and all these divine attributes are in perfect harmony in the

works of God, and may be the seven times sneezing was in honor and praise to each and every attribute of God. The first evidence of life was the warming of the flesh of the dead child, the second was the sneezing, which was a more pronounced evidence of life; "and the child opened his eyes," the third manifestation of existing life. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

Finally, when the miracle was completed and the child was restored to life, there was a relative duty for Gehazi (the preacher) and his Master called him, and told him to call the Shunamite (the church), and when she came in, she worshiped, and the prophet told her what to do—take up thy son, and she took him up and went out. So this is the pleasant duty of the church, to take up the little children of God, who are dead in sins, but are now quickened together with Christ, and give all the honor and praise and glory to God who has manifested His love and unspeakable goodness to the children of men. J. E. W. H.

A LIVING SACRIFICE.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

Sister Silla Wilson, of Loganville, Ga., requests me to write an article on the above passage of Scripture for publication in THE GOSPEL MESSENGER, and I now enter upon the task (for such it now appears to be) with fear and trembling, being conscious of my weakness and ignorance and of the importance and magnitude of the subject, for it certainly embraces the entire practical life of every enlightened subject of divine grace.

The text was written by Paul, who introduces himself as a servant and an apostle of Jesus Christ, and addressed to all that were then in Rome, beloved of God and called to be saints, whose faith was spoken of throughout the whole world; and will apply to all who are thus called and possessed with the same faith,

whether they be Jews or Gentiles; for there is one body and one spirit even as ye are called in one hope of your calling, one Lord, one faith, and one baptism. Eph. 4:4. Thus we discover that the church of Jesus Christ is called a body, "collectively." For ye are the body of Christ, and members in particular. Rom. 12:27. Each child of God is a member of the mystical body of Christ, and each one has a distinct body or vessel which contains a divine treasure. II Cor. 4:7. It is here called an earthen vessel, and evidently the human body is meant.

"I beseech you, therefore, brethren, by the mercies of God," having experienced the goodness and mercy of God through the holy, effectual calling out of darkness into the kingdom of light, and made partakers of Christ by the Spirit and power of God, ye are free from the law of sin and death, yet not without law to Christ. Gal. 6:2. Now this body, this earthen vessel, is not to be indulged in adultery, fornication, and other sinful and corrupt deeds (I Cor. 6:13), for it belongs to the Lord; it is His temple and the spirit of God dwells in it. I Cor. 3:16. What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's. I Cor. 6:19.

The above scriptual references to our human bodies should be carefully and prayerfully considered; for although we may be established and think we are confirmed in the doctrine of salvation by grace, and think we stand and will stand unshaken unto the end, yet, if we are inclined to give loose rein to our fleshly lusts and carnal appetites, there is danger of a dreadful fall from our own steadfastness. II Peter 3:17.

God's dear children are liable to be led astray by the error of the wicked, and hence the Apostle's earnest entreaty, "I beseech you therefore, *brethren,* (not alien sinners), that ye present your bodies a *living* sacrifice, not a dead sacrifice, that is to say ye are not required to slay your bodies and offer a corpse to the Lord, as those beasts offered under the ceremonial law were slain, but present your bodies alive, and live on, and employ, as much as possible, your human bodies in such works and

deeds as are warranted in the Holy Scriptures. Presenting our bodies is not a mere privilege to be observed and enjoyed periodically, once or twice a month or once every year according to our personal conveniences, but our lives should be devoted continually every day, every week, month, and year to the service of our divine Lord and Master. "For if ye live after the flesh ye shall die, but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Rom. 8:13.

The above thoughts are submitted for the consideration of the dear sister and all who may read them.

J. E. W. H.

ISAIAH 54:13.

"All thy children shall be taught of the Lord; and great shall be the peace of thy children."

God's children are all taught in the same school by the same great Teacher. He does not teach one to believe one doctrine and another some other doctrine. He does not teach by His Spirit in revelation, or otherwise, anything contrary to the teachings of the Scriptures. Some have professed to have great revelations in which they discovered that the body was not resurrected, or some other doctrine equally as absurd. Such revelations are not the teachings of God's Spirit. There is no conflict in His teaching. He first quickens us into life and teaches us our miserable condition as lost sinners in His sight. We are taught our need of a Saviour, and that all our righteousness is but a robe of filthy rags, and that vain is the help of man. We are taught that salvation is of the Lord, and that it is by grace we are saved. Our experience teaches us that it is not in man that walketh to order His steps. The heart of man may devise his way, but the Lord must direct His steps. Jonah was taught more in the belly of hell than a theological school can teach in a thousand years. God teaches men to abase the creature and exalt the Creator. He teaches us that He is Alpha and Omega, the beginning and the end, the first and the last. In His teaching we are brought to feel poor in spirit, to hunger and thirst after righteousness, to mourn on the account of

sin, to love God, His people, His church, His ordinances, and His gospel. They are taught to have no God before Him. This teaching continues right on and on through our pilgrimage here. We are students all through life. We never know it all. We see in part and understand in part, and see through a glass darkly. Every dark season and affliction we are learning by His holy teaching. We learn that it is good to be afflicted, and that these light afflictions here which are but for a moment work out for us a far more exceeding and eternal weight of glory. God's servants who come to us from different quarters of the earth all speak the same things? Why? Because they are all taught of God. The humble child comes to the church with fear and trembling, with a heart full of love, but has no confidence in the flesh, because he is taught of God, not taught about God, but taught *of* Him. When we take the yoke of obedience we learn of Him in all this sweet service, and we find sweet peace and rest in our souls. It is so sweet to follow Jesus. There is great peace in our souls when we are made to feel the Lord is ours and we are His, that though we are poor, we are heirs of God and joint heirs with Christ. All things are ours, and we are Christ's and Christ is God's. What a sweet and glorious peace in our souls when we have this implicit faith in God that He will overrule every trouble and conflict of life to our good. With that faith we feel that it is good to be afflicted; before I was afflicted I went astray. Satan may exert his utmost power to overthrow us, but we have the sweet assurance within our hearts, God is above the Devil, and no weapon that is formed against us shall prosper. It is so sweet to trust in such a precious Saviour as ours. His teaching is to profit, and He can say to the tempest and waves that are rolling heavily over our souls, "Peace, be still!" and all is calm. He spoke peace to our souls when revealed to us as our Saviour, and in His gentle leadings we have many times felt that sweet peace within. We have felt the approving smiles of the Lord all along our pilgrim journey.

While here at home sick I feel that there will be sweet and glorious peace just beyond our earthly sufferings. That peace will be an everlasting peace, nothing more

then to disturb or molest us. May this sentiment fill our hearts while we live here. "On earth peace, and good will toward men." L. H.

IS THERE NOT A CAUSE?

No. 6. [Concluded.]

In view of the hurtful things just pointed out and complained of, is there not cause and just cause, too, for the shame, reproach, and severe censure which our people have to bear in certain sections, and distress and mourning among our private members?

In other sections certain elders, by advocating extreme views concerning predestination, have caused trouble, division, distress, anguish, and sorrow among the churches. Contentions and strivings among the ministers about the extent and peculiarities of God's predestination, separate and apart from the eternal salvation of the church, have doubtless been one of the most fruitful sources of discord among us—in a word, and to tell the truth, the ministry is mainly, almost wholly to blame for the trouble among us today, and for the lack of that harmony, love, and fellowship that should abound among us. Some ministers of late have gone off after strange gods—strange new doctrines and practices—practices and innovations that had long ago been considered and rejected by our people. Babylonish customs and institutions that tend to dishonor God and enslave the masses of the people. But what can we do, what shall we do? Let us repent of our errors, vanities and useless and hurtful divisions and contentions, and implore the forgiveness and mercy of our God and Saviour, and remember that the most sacred and important duty of the minister is to preach Christ, preach the word, and keep himself unspotted from the world, and be an example to the flock in purity, charity, and righteousness. And let it be borne steadily in mind that the divine intent of preaching is the edification of the church and the glory of God. May the dear Lord help us to do our duty. Amen. G. W. STEWART.

REMARKS.

We know, from the Apostle Paul (I Cor. 3:1-11), that divisions among the people of God are caused, not by spirituality and strength, but by carnality and weakness. And the history of the church proves, as Brother Stewart has well said, that these divisions are caused mainly by carnal ministers—selfish, proud, presumptuous, ambitious, covetous men (Isa. 3:12; 9:16; Jer. 23:1; Ezek. 34:1-10; Acts 20:30). S. H.

QUESTIONS AND ANSWERS.

1. Q. Will any persons be saved unless the gospel is preached to them? A. While it is true that the ministry is to go into all the world and preach the gospel to every creature, as the Spirit of God may direct them, and as the providence of God may open the way to them, and it is the duty of other members to help them on their way after a godly sort, and those to whom they minister in spiritual things should minister to them in carnal things, as the Scriptures teach, it is at the same time true that all the elect and redeemed people of God, both infants and adults, will be saved. (Psalm 33:12; Isa. 35:10; 45:17; 53:11; Jer. 31:31-34; Matt. 1:21; 11:25-27; 16:16, 17; John 5:25; 6:37-40; 10:27-30; 17:1-3, 24; Rom. 8:28-39; I Cor. 1:26-31; 12:3; Eph. 1:1-14; I Pet. 1:1-5; Rev. 5:9, 10). Jesus is the Great Preacher, and, by His omnipresent Spirit, He preaches His gospel savingly to His people (Isa. 61:1-3, 10, 11; Luke 4:16-30; Heb. 2:11, 12; Psalm 110:3).

2. Q. Are all men made alive to fear and love God by Christ's obedience unto death and resurrection? A. Certainly not; only the chosen and redeemed people of God are quickened by His Spirit to fear and love Him (see the Scriptures just cited, and also Jer. 32:38-41; Rom. 5:1-5; Gal. 5:22; I John 4:19).

3. Q. By what law do men fear and love God, their Creator? A. No law causes men to fear and love God; but, as shown by the Scriptures last cited, God puts this fear and love in their hearts by His Spirit.

4. Q. Was Jesus, the son of Mary, separated from spiritual death by the law of His birth? A. Having

been created by the Holy Spirit in the body of His virgin mother, He was also sustained by the infinite fullness of the Spirit, and, therefore, could not die in sin, although He died for our sins.

5. Q. When we have small but comforting evidences of our acceptance with the Lord, can we rely on these as coming from Him, or are they the products of an overwrought imagination? A. If these evidences are in accordance with the teachings of the Scriptures, they come from the Lord. If we feel sinful and unworthy of the least of God's mercies, and yet hope that He has given His dear Son to bear our sins in His own body on the accursed tree, and mourn over His undeserved and unparalleled sufferings for our transgressions, and hate the sins that slew Him, and desire above all things else to be conformed to His perfect character, and earnestly wish to obey all the holy commandments of God, and to be resigned to all His providences, however afflictive, and love His dear people because we believe they are His people, and heartily enjoy the preaching of the pure gospel of salvation by grace, we may be sure that these feelings are from the Lord, and that He is our Heavenly Father, and is preparing us by His Holy Spirit and the blood of His dear Son, for a blissful and everlasting abode with Him in glory. S. H.

REMARKABLE PROVIDENCES.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

WONDERFUL DIVINE MANIFESTATIONS.

Edward Payson (born in Rindge, N. H., July 25, 1783, and died in Portland, Me., October 22, 1827, 44 years of age), was a man of great faith and prayerfulness, learning and sincerity, godliness and unselfishness. He wept under preaching at three years of age, and had a deep religious experience, was a minister in Portland the last twenty years of his life, and sought to please God and not man, and rejoiced that God reigns. When his body, full of pain, was about to sink into the

grave, he wrote to his sister: "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have for some weeks been a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me; its odors are wafted to me; its sounds strike upon my ears; and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been graudally drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a sinful worm. A single heart and a single tongue seem altogether too inadequate to my wants; I want a whole heart for every separate emotion, and a whole tongue to express that emotion." He was asked, "Do you feel reconciled?" "O, that is too cold. I rejoice! I triumph! And this happiness will endure as long as God Himself, for it consists in admiring and adoring Him. I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain. It seems as if all the fountains of heaven were opened, and all its fullness and happiness, and, I trust, no small portion of its benevolence is come down into my heart." While he was dying, he said to his wife: "Hitherto I have viewed God as a fixed star, bright, indeed, but often intercepted by clouds; but now He is coming nearer and nearer, and spreads into a sun so vast and glorious, that the sight is too dazzling for flesh and blood to sustain." S. H.

CHURCH NOTICE.

To whom it may concern:

The Church of Christ at Bethel (Phoenix, Ala.), of the Primitive faith and order, certifies that this church has gospelly labored with Elder H. B. Bland for refusing to give the church a reason for not at-

tending his conferences, and for said refusal the church withdrew fellowship from him. A committee was then sent to him for his credentials, which he refused to surrender. Therefore the church feels it her duty to give notice through the columns of the *Primitive Baptist* and THE GOSPEL MESSENGER, for the protection of all orderly Baptists.

Written and approved by the church in conference March 4, 1911.

ELD. W. M. BULLARD, *Moderator.*
W. W. WILDER, *Clerk.*

EXTRACTS.

LAFAYETTE, ALA., December 8, 1910.

Elder Hassell—

DEAR BROTHER:—As it is time to renew my subscription, I feel that I must tell you that THE MESSENGER is still highly appreciated by me, and it does seem that every number is the best. The October, November and December numbers are so instructive and full of love. Dear Bro. Luckett's piece in the December number, also Bros. Keene's and Oliphant's, can't be excelled. Dear Bro. Luckett, every piece I read of his I fear will be the last. Oh, how he will be missed! His mind seems to be so clear and strong. May God in His infinite mercy spare his useful life to us as a strong help to our cause. I shall leave Lafayette, my home, tomorrow to have a cataract taken off my right eye; will go to Montgomery. How I dread it! Pray for me. My granddaughter, a trained nurse, will go with me. Enclosed find one dollar.

Your sister in Christ, I hope, MARY J. BURTON.

ROCK MILLS, ALA., January 14, 1911.

Elder S. Hassell—

DEAR BROTHER:—The Lord has blessed me through another year and given me the privilege of renewing my subscription for THE GOSPEL MESSENGER, which I hope I appreciate very much. I don't feel I could be satisfied without it. I have been taking it since 1883 regularly and have not missed a copy, and have them on file. I have received much comfort in reading them during the cold winter we are passing through, not being able to get out to meeting on account of bad weather.

May the Lord bless you and enable you to continue to contend earnestly for the faith once delivered to the saints, in the unity of the spirit and bonds of peace, for Christ's sake.

I remain, your brother in hope, J. J. HEARN.

LOWELL, ARK., January 4, 1911.

Eld. Sylvester Hassell—

DEAR BROTHER IN THE LORD, AS I HOPE:—I wish to renew for THE GOSPEL MESSENGER, as I love the doctrine it advocates. I love peace and love among the brethren. I don't love to hear of trouble among our churches. May the good Lord spare your life a long while for you to edit THE GOSPEL MESSENGER.

Yours as ever, J. A. MCLEOD.

LOGANVILLE, GA., March 12, 1911.

Eld. J. E. W. Henderson—

BELOVED FATHER IN ISRAEL:—Why it is so, that there is an impression on my mind to write you, I can't tell. Yet it is the truth, and it

has been with me so much of late till I am starting the task; with much fear that it is only a fleshly desire. And I do feel so destitute, so void of any spiritual life, till I tremble at the thought of addressing one so highly favored as you; I do feel too poor and weak.

But you are a beautiful picture in my mind; and if I could, in my weakness, express even a little of the beauty I see, it would be a joy to me, because I do believe it is the beauty of our dear Lord. For I have never seen your face, and as to how you have lived as a man, I know nothing. But I believe you have a good report of them who are without. But the beauty of your life as a child of God and one of His ministers is the picture, and I truly hope this has been given of the Lord. I do not mean you are perfect, and without fears and doubts. But you have lived up to the holy injunction given by the inspired men of God, thus proving what is that good and acceptable and perfect will of God. You have comforted many by tongue and pen. It is by the pen, through THE MESSENGER, you have grown into this lovely picture in the mind of this poor sinner. I have often felt, while reading your words, surely they were directed for poor, unworthy me. They were so comforting to my soul and strengthening to my hope. Through trying afflictions and troubles, God's precious promises have been your resting place. His unerring hand has led you safely through dangers seen and unseen. And now, as you wait, almost to the end of your journey, looking for that happy release from this vale of tears, there is a beautiful patience in your countenance which says your hope is not in vain.

What can be more inviting to a weary pilgrim than the place of rest to which he is journeying? And what more beautiful to behold than the patience and humbleness with which he waits? In such a frame I view you, I hope by the Spirit of God, sweetly waiting his glorious presence to bear you safely across the River of Death. We know, according to nature, the end of your journey is not many years ahead; and I beg you to pray for me, that I may be ever faithful as I believe you have been; and, if I've done wrong in writing, may the Lord forgive.

If it is not asking too much of you, and should you ever feel to do so, I would be glad to read in THE MESSENGER a piece from your pen from this Scripture: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." For I feel sure you know much about it. And the presenting of your body in days past may have been often in doubts and fears, perhaps in much pain; now, in old age, it is a sweet joy to you, and "your reasonable service" is a sweet comfort in your last days. For you have fought a good fight, have kept the faith, and are now ready to be offered up. I feel sure it would help many weak pilgrims on their way, could you have the spirit to write on this text.

Again asking an interest in your prayers, and to cast the mantle of charity over my imperfection, I am,

Your humble sister in a sweet hope, SILLA WILSON.

REYNOLDS, GA., January 24, 1911.

DEAR BROTHER HASSELL:—Enclosed please find P. O. order for one dollar to pay my subscription for another year to the dear old MESSENGER. It is a great comfort to me, and I try in my weak way to ask the good Lord to continue to bless you and enable you to continue the publication of it.

In love, your sister, I hope, MRS. E. G. ENGLISH.

NEWNAN, GA., March 1, 1911.

ELD. HASSELL:—As I have to send to renew my subscription for THE MESSENGER, I will try to comply with the request of some of my brethren and sisters to write some account of my experience, and it is with fear and trembling that I attempt to do so; for, when I look back over my past life, it seems to be all a failure. So I hope you will cast the mantle of charity over all of my mistakes and shortcomings, for they are many, though I feel to have an abiding hope, and a spirit to thank and praise God's holy name for His goodness and mercy to me these seventy-one years. Of this time I have lived fifty-one years among the Primitive Baptists of the Western Association. I was born, September 23, 1840, two miles north of Greenville, Meriwether County, Ga. Father moved away from there and settled two and one-half miles west of Lutherville. There I was reared up to manhood by a widowed mother, father dying October 27, 1854. In the month of April I was enabled, I hope by the Spirit, to claim Jesus as my Saviour. In 1860, while I was off at school at Franklin, Heard County, Ga., I joined the Old Baptists at Valley Grove Church, an act that I have no reason to regret. I was baptized by Eld. Mayfield. I will never forget the kind words and the admonition he gave me while we were going from the water to the church. I have lived to see the day when the things come to pass, in the church, that he so faithfully spoke of. I lived in that church one year, and I moved my membership from there to Providence Church, Meriwether County, Ga., where my father and mother were members, father dying in 1854 and mother in 1871. Elder Emmanuel Britton was their pastor; then Eld. W. M. Mitchell, who, on account of his bad health, did not attend the church regularly. The church then called Bro. V. D. Whatley, who died some five or six months after the church called him. Then they called Eld. Mitchell back again, who served for some time, until his health got so bad he gave up the church. Then the church called Eld. H. M. Higginbothan, who was a good and faithful pastor and served the church until his physical strength gave way, so much so that he could not baptize often, but had to call Bro. A. B. Whatley to administer the ordinance. The church then called Bro. A. B. Walbey, who served the church longer than any of the above-named elders. I was clerk of that church for a long time—was clerk at the time when I called for my letter. I am now a member at Emmons's Church, Coweta County, Ga., where it will remain until the good Lord sees fit to call me away from this time world to a home "beyond the river." I have heard you, Brother Hassell, preach at Providence, which I much enjoyed and was comforted. I hope and pray to the good Lord, if it can be His will, to spare you long to continue publishing THE MESSENGER as you have done in the past. I want to say to you that I agree with you on predestination. All of the old members of Providence Church, when I joined by letter, are dead, except Sister R. Anna Phillips. I learn she is yet living. I hope and trust that the good Lord will give her sustaining grace to comfort her in her last days. She has been a mother to me in Israel. I have had many troubles and trials in this life. I know, according to the course of nature, I can't be here much longer, and they will all be over, and my only hope of a better existence beyond this life is in Jesus, whom I hope God has made my wisdom, righteousness, sanctification and redemption.

I now close, hoping and trusting that the good Lord may bless the churches of the Western Association with peace, love and fellowship one with another.

A. M. KEITH.

NEWNAN, GA., March 5, 1911.

ELD. HASSELL:—I send you by post office order $2, one for myself and one for Sister M. J. Lassiter. Sister Lassiter wants hers sent to Newnan, Ga., No. 64 Merry Street. Her former post office was Raymond, Coweta County, Ga.

Yours in love, A. M. KEITH, No. 51 Second Ave.

Eld. Sylvester Hassell— NEWTON, MISS., January 30, 1911.

DEAR BROTHER:—THE MESSENGER reaches our home every month, and we always look forward to its arrival as a welcome visitor. It is the only church paper I take, and is therefore the bulk of the preaching we get. We think it is made up of one of the most (if not the most) able presentations of the fundamental principles of the doctrine as set forth in the inspired Word.

May you be spared many more years to devote to this work, is the wish of your

Humble brother, G. H. BANKS.

ROCKY MOUNT, N. C., March 13, 1911.

DEAR BROTHER HASSELL:—I enjoy THE MESSENGER always, for I believe it to be a messenger of peace; for your writings and the writings of others therein make for that end, and how good it is to always write and speak the things that make for peace, union and fellowship. I want to see you and hear you preach, for both your presence and preaching have always been very pleasant to me. I hope this will find you well. My health is good, but my wife's is not good; but she is able to be up a portion of the time.

Brother Gold attended his appointment at the Falls yesterday and day before. He is well, and we had a good meeting. All the churches I serve are in peace, for which I feel thankful.

Your affectionate brother in Christ, I hope,

M. B. WILLIFORD.

Eld. Sylvester Hassell— MILLERSPORT, OHIO, March 3, 1911.

VERY DEAR BROTHER:—I shall have to confess that I have been careless about my subscription to THE MESSENGER. Time flies on rapid wings; a year soon rolls around and is gone. And as I look back over my life, so much of my time has gone to waste; I have not made good use of it. In this, as with everything else, I have come short, and I can hope only in God's mercies. I know, if ever saved, it will be because God has been merciful to me, and laid *my sins* upon Christ. This is my only hope; if deceived in this, then am I deceived in the whole matter. And again, if I have not been born of the Spirit of God, I have no reason to believe that I ever will be. Somewhere and at some time in my life, I can not tell when nor where, I hope God did regenerate me by His holy Spirit; for "It is the Spirit that quickeneth, the flesh profiteth nothing." God the Spirit needs not the aid of human means or instrumentalities, but quickeneth when and where He pleaseth. "The wind bloweth where it listeth; thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is *every one* (not some through the preacher) that is born of the Spirit." God does work by His own irresistible power and will. And as the strong and sturdy oak is uprooted and laid low with the earth, so God can humble the proud and boastful Pharisee and make of him an humble and faithful servant of the Lord, as He did Saul of Tarsus. So the vilest, most ungodly sinner is not beyond His reach and power.

As it is light that makes manifest, so we conclude, "God who commanded the light to shine out of darkness hath shined in our heart, to give us the light of the knowledge of the glory of God in the face of Jesus Christ"; so that I can see all things needful in Jesus Christ. If I need life, He is my life; if I need righteousness, He is my righteousness; if I am poor and needy, He possesseth all things. If I am weak, He is my strength. "My soul shall make her boast in the Lord. This is the hope of one poor, vile sinner, and, if ever saved, saved by grace.

Yours in hope of salvation through Christ,

LEWIS T. RUFFNER.

POLKTON, N. C., February 9, 1911.

Eld. Sylvester Hassell—

VERY DEAR BROTHER IN CHRIST:—I remember that it is time for me to renew my subscription to THE MESSENGER, if I am going to take it. And I do not feel like doing without it. So with this I forward you check for $1.

What a precious medium of communication our religious papers are, when they are conducted as THE MESSENGER is, when all controversies and malice and strife are kept out, and each and every one strives to keep the "unity of the spirit in the bond of peace," each one endeavoring to "speak the truth in love." "Behold, how good and how pleasant it is for brethren to dwell together in unity."

For several days past I have had a feast all to myself, and my soul has been filled with silent, unutterable love, joy, praise, adoration and thanksgiving to the great Giver of all good for His love, mercy and goodness to me, a poor sinner. How my heart has "burned within" me, as, I trust, Jesus has talked to me by the way and given me renewed evidence of my acceptance with Him. As the poet says, "I need not go abroad for joys; I have a feast at home."

How sweet to be blessed with a hope that though we have no continuing city here, but are just camping by the river side, as it were, in a country that is chilly and cold, "we have a building of God, a house not made with hands, eternal in the heavens," a home bought with the precious blood of Christ when He languished on the tree of the cross and said, "It is finished."

Why should poor sinners, blessed with such a hope, spend one moment of their time in wrangling about things they do not understand? O, that I could praise Him with all my powers! "Let all that is within me praise His holy name." If I could only dwell at the feet of Jesus, and there, in meekness and humility, learn of Him, I would desire therewith to be content. But I realize more and more each day the weakness, frailty and depravity of man, and that there is no dependence or confidence to be placed in him. "Cursed is man that trusteth in man or maketh flesh his arm."

Jesus is all in all, "the chiefest among ten thousand, and the one altogether lovely."

In love and sweet fellowship, and yet in much unworthiness, I am in hope,

LOUISA A. EDWARDS.

Mr. S. Hassell— TROUP, TEXAS, January 2, 1911.

DEAR BROTHER:—I hope you may be spared yet many years to publish the good news as you have in the past, for it is food to my hungry soul, and I expect to take THE GOSPEL MESSENGER as long as I can pay for it.

Your unworthy sister, if one at all,

MRS. M. J. ALLEN.

RATCLIFF, TEXAS, January 8, 1911.

Elder Hassell—

DEAR BROTHER:—It is time to pay my dues for THE GOSPEL MESSENGER. Enclosed you will please find money order for $2—one dollar to pay for THE GOSPEL MESSENGER and one for yourself. I do think THE GOSPEL MESSENGER has its proper name. I don't think it could bear a name more suitable. It seems to me that it gets better and and better. I do hope the good Lord will spare you and the corresponding editors to a good old age, so we can continue to have the glad tidings sent to us. I hope those that are behind with THE GOSPEL MESSENGER will spare a dollar and remit. I don't believe they could spend it any other way and get as much for one dollar.

Yours truly, R. T. WALTERS.

BROWNWOOD, TEXAS, January 9, 1911.

Eld. S. Hassell—

DEAR BROTHER:—After sending you a New Year's greeting, and hoping you may have a happy and prosperous New Year, and that you may more abundantly enjoy the felt presence of our dear Lord and Master, I want to tell you that I received very much comfort in an article of yours in a recent number of THE GOSPEL MESSENGER, in which you spoke of your cold seasons, and of the Lord's visitations to you on the train. I have so many of those cold seasons, that I am so often made to exclaim that surely I am not a child, that I have been mistaken in the whole matter. Then my mind will turn back to the time, more than fifty years ago, when I was made to rejoice in a Saviour's love, and to feel and realize of a truth that He died for me. Many happy times in the past have I rejoiced in His felt presence.

Hoping that it may be the will of our heavenly Father to spare you many years to send out THE MESSENGER to comfort the dear children of God, especially those like myself, who are not able to go up to His holy temple to hear His blessed Word and meet with the dear saints.

Yours, I hope, in Christian love, MRS. B. A. CLARK.

COTTONWOOD, TEXAS, January 27, 1911.

Eld. Sylvester Hassell—

DEAR BROTHER IN CHRIST:—As my subscription to THE GOSPEL MESSENGER expired with the January number, please find enclosed post office money order to pay for it another year; also one dollar to pay for some one who is not able to pay for it. This is the twentieth year I have taken THE MESSENGER, and I love it as well as ever. Our church is in peace, and the Lord has added many to us the past year. We have had much joy and some sadness. Our hearts are so sad over the death of our much loved brother, Eld. S. A. Paine. Bro. Hassell, pray that the Lord will send us another to fill his place. May the Lord bless you and yours.

Your sister in hope, LODIE GRIFFIN.

MANCHESTER, VA., March 10, 1911.

DEAR BROTHER HASSELL:—I learn, through Eld. A. J. Moore, that you have been confined to your bed on account of sickness for two weeks, but he says you are some better now and able to sit up. I sympathize with you in your affliction, and feel glad to know that you are improving, and if it is the Lord's will, I hope that He will restore your health again, that you may live to a good, ripe age and continue for a long time to publish THE GOSPEL MESSENGER, which I believe has

been a source of real comfort and joy to many of the Lord's people. I know it has been a great comfort to me, and hope to be able to take it as long as I live, for it "earnestly contends for the faith once delivered to the saints." I have been reading THE MESSENGER regularly some time before I subscribed to it, and have admired it very much, especially the editorials; they come out fearlessly and boldly in opposition to falsehood and error, yet in a spirit of meekness and forbearance, gentle towards all men, kind one to another, making it manifest that you are exercised by the spirit of love, which so characterizes and adorns your life. May the Lord sustain you by His grace and uphold you by His Spirit in this hour of your affliction, and may you realize that these short afflictions, which are but for a moment, are nothing to be compared with the glory which shall be revealed in us, and may they work out for you a far more exceeding and eternal weight of glory. The poet expresses the truth when he says, "Afflictions, though they seem severe, are oft in mercy sent." And David realized that it was good to be afflicted, for he says, "Before I was afflicted I went astray." Yes, dear brother, every affliction, every sigh, every groan, brings us nearer to the feet of Jesus and to that perfect day when sighing will be done away, when we shall be raised up in the likeness of Jesus and forever reign with him. The thought is sweet, but how much more sweet will be the realization of it! May the Lord give us strength to endure as good soldiers, to fight the good fight of faith, to lay hold on eternal life, to follow Jesus through evil as well as good report. He was a man of sorrows and acquainted with grief. He trod the wine press alone, and of all the people there was none with him. We have Jesus with us in our afflictions: but He in whom we trust "trod the wine press alone." O, that the Lord would give us strength to trust in Him fully, even in tribulation: for Jesus says, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." Dear brother, I felt like writing you these few words, and hope they may be some comfort to you. I trust you will soon be well and able to resume your duties.

In hope of eternal life, J. E. HERNDON.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

DEACON ALEXANDER RAWLS.

(Church Memorial Resolutions.)

WHEREAS, God in His infinite wisdom has called from our midst by death, March 14th inst., Deacon Alexander Rawls, our much beloved brother, whose life has been long and useful in his community and his church, who, though dead, yet speaks to the praise of the author and finisher of his faith; therefore, be it

Resolved, 1st. That we would humbly submit to the loss of our aged devout brother, feeling confident that our loss is his eternal gain.

2d. That we extend our sympathy to the family of his loved ones in their irreparable loss.

3d. That these resolutions be recorded in our church book and a copy be sent to *Zion's Landmark* and THE GOSPEL MESSENGER for publication.

Done by order of conference of the Primitive Baptist church at Robersonville, Saturday before the 4th Sunday in March, 1911.

ELD. M. T. LAWRENCE, *Pastor*.
BRO. J. C. ROBERTSON, *Clerk*.

HON. ALBERT G. HOLLOWAY.

The subject of this notice was born in Jasper County, Ga., September 26, 1824. He was a son of William and Matilda Holloway. He began to teach vocal music at the age of 18 years; came to Alabama when about 25 years old and continued in the practice of his chosen profession, in which he became an adept. As a vocalist and teacher of musical science he was second to none, and as such was famous throughout the large extent of his acquaintance. No human voice, perhaps, that was ever employed in sacred song gave more pleasure and delight to those who heard his exercises, and his lectures on the science of music were excellent and highly entertaining. He was a man of extraordinary intelligence and a mind stored with useful knowledge pertaining to the affairs of human governments, and was a noble and patriotic citizen, upon whose character there rests no stain.

On April 19, 1857, deceased was married to Miss Patience Thomas, daughter of Seaborn and Charlotte Thomas, residents of Tallapoosa County, Ala. He owned a country home and conducted a small mercantile business at Fish Pond, in said county, where they remained until 1874, at which time they moved to Alexander City, Ala., and continued his mercantile business, teaching music at intervals, until 1886, when they returned to their former home at Fish Pond and remained there for 15 years, then moved to a country home near Alexander City, where he died, December 18, 1910, after a lingering illness of several months.

Brother Holloway united with the Primitive Baptist Church at Fish Pond in 1886, but at the time of his death his membership was with Fellowship Church, near Alexander City. His remains were interred in the Fish Pond cemetery on the day following his death, after appropriate services by his nephew, Eld. B. Giles. He is survived by his wife, aged 73 years, who is a member of the Primitive Baptist Church, two sons and four daughters, a number of grandchildren, other relatives and countless friends, whose hearts are made sad by his departure.

Brother Holloway was elected in 1874 to represent his county in the State Legislature, which position he filled, for two terms, to the satisfaction of his constituents and honor to himself; but was never what is termed a politician—he was simply an ideal citizen and high-toned Christian gentleman.

May the Lord sustain the dear widowed sister and her fatherless children in their sad bereavement, and enable us all to bow with resignation to the Divine will. Amen. J. E. W. H.

H. D. PEARSON.

DEAR BROTHER HASSELL:—Please allow me space to write briefly of this good man. Truly his death is a loss to many. As a citizen no man stood higher in the estimation of the people. He was so kind and liberal to his children, and was such a noble and cheerful husband, that his home was often sought for comfort and repose. Nothing seemed to delight him more than to receive his many friends and entertain them in love. His hired servants looked to him as a friend.

A lover of the house of God, he filled his place regularly and contributed much to our consolation. He was never known to be contentious in church over small matters, and was yielding to his brethren, giving them preference in all matters where no great principle was involved. He only had his membership in two different churches, and the writer was his pastor for twenty-eight years, but owing to sickness the writer could not attend his burial, which he very much desired to do. No brother contributed more in a substantial way for our support than he, for he was a strong believer in supporting those whom God call to preach His Word.

He was born in Upson County, Ga., September 1, 1844. His father moved to the State of Alabama and settled in Randolph County, where the deceased was reared and lived until he was about twenty-four years of age. His first marriage was to Miss Mary J. Higgins, and to them were born three sons and four daughters, who survive him.

In 1868 he joined the church at Mount Hickory, Chambers County, Ala., being baptized by Eld. John Clyette, and was soon ordained to the deaconship by that church, which office he filled to the day of his death.

His second marriage was to Mrs. A. L. Bachus, in 1893, with whom he lived happily until the end came.

Soon after his marriage to Sister Bachus he moved his membership to Mt. Pisgah, and died in full fellowship with the church there.

On January 11, 1911, he peacefully fell asleep in Jesus, and was laid to rest in the Higgins cemetery on the day following in the presence of a large congregation of relatives and sorrowing friends, after a strong discourse by Eld. W. R. Avery and appropriate remarks by Mr. Dobbs, a Methodist minister of the community. May the Lord bless us all.

J. T. SATTERWHITE.

JOHN M. THOMPSON.

John M. Thompson was born March 15, 1848, and died April 11, 1910, at his residence in Emmet, Ark., aged 62 years and 26 days. He was married to Mrs. N. A. (Burns) Thompson, December 19, 1866. To this union were born four children, one boy and three girls; of these only one survives, Mrs. Paralee House, who now resides at Emmet, Ark., the others, Lorinsa, Dolphus, Orrie Belle, and Ola Verdell, having preceded their parents to the grave.

Brother Thompson joined the Primitive Baptist Church early in life. Soon after this event, the church, recognizing his gift, proceeded to ordain him to the deaconship, where he served with credit to himself and the brethren and sisters with whom he associated, meriting the confidence and esteem not only of the brethren and sisters, but of all that knew him. He was a godly and worthy man, kind and generous to all, patient and hospitable in his home and domestic affairs, a true and devoted husband, a wise and exemplary father, a faithful and obedient citizen; ever ready to assist the poor and needy of his community, and his obligations to his church and pastor were carefully remembered by him. We have reason to believe that Brother Thompson passed away from this world in the triumph of a living faith in Christ, so that when the trumpet of God shall sound in the Resurrection morn, he will be raised incorruptible. We beg the dear children left to mourn his absence to remember his noble life of Christian integrity, unselfish love and unfaltering devotion, and to honor and obey the same God that he endeavored to serve, love, honor and adore. The writer endeavored to speak words of comfort to the bereaved family, after which the remains were laid in the tomb near Emmet to await the resurrection.

Stamps, Ark. A. R. YARBROUGH.

MRS. NANCY A. THOMPSON.

Mrs. Nancy A. Thompson, wife of John M. Thompson, was born December 26, 1848, and departed this life February 16, 1911. Sister Thompson joined the Primitive Baptist Church early in life, and was much devoted to the cause, and enjoyed the confidence and esteem of a host of friends. Later in life she was stricken with paralysis which rendered her unable to go very much, and from this she never entirely recovered, and only a few days before her death she was totally paralyzed; from this she never regained consciousness. In this great afflic-

tion she was blessed with the constant watch-care of her most devoted daughter and son-in-law in their hospitable home, where she received every comfort that willing hands and loving hearts could bestow. The writer was called, and late in the afternoon, after a brief service for the comfort of the bereaved children and grandchildren and sorrowing relatives and friends, we deposited the remains beside those of her loving husband, who preceded her to the grave only a few months.

Why should our eyes with sorrow flow,
Our bosoms heave the painful sigh?
When Jesus calls, the saint must go;
'Tis his eternal gain to die.

So we believe that another one of God's children has crossed over the turbulent sea of death to reap the rich reward laid up in store for them, a crown of righteousness, eternal life, immortal glory, that fadeth not away. Let us rest in His love; let us anchor on the strong foundation of hope and faith, with the grand prospect of a blessed reunion beyond this mortal sphere through a living and reigning Christ, our blessed Redeemer. May God in His mercy help us all to walk humbly and righteously, in the fear of His great and good Name, and ere long join the glad throng and the loved ones that have gone before, and be ever with the Lord.

Written by request. A. R. YARBROUGH.
Stamps, Ark.

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The Gospel Messenger

JUNE, 1911.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 33. Williamston, N. C., June, 1911. No. 6.

THE OLD SONGS I LOVE.

There's touching music in those hymns,
The dear, sweet hymns of old,
With visions bright of heavenly light
And shining streets of gold.

They tell us, in the sweetest words,
Of God's amazing love;
And far away from earthly scenes
They lead our thoughts above.

I want to hear those old hymns still
From old-time meetings rise,
Till I can read my title clear
To mansions in the skies.

We never needed singing books
In those old days—we knew
The words and tunes of every hymn
The dear old book clear through.

We used no man-made instruments,
Organ or fiddle and bow;
We only *sang* to praise the Lord
From whom all blessings flow.

Mansfield, Ga. Elder John D. Curtis.

CHRIST-LIKE HUMILITY.

Matthew 20: 20–28.

Exposition by J. C. Philpot, of England, Sunday morning, April, 14, 1861.

"*Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him.*" How hard it is to eradicate out of the

mind the natural ambition which possesses it. What an instance we have here, where the mother of the two most favored disciples of the most blessed Lord comes to Jesus to ask a request of him; and when we look at the nature of her request, it was at best carnal, worldly, earthly. It seems from her two sons, James and John, coming with her, that they had the same wish, the same feeling, the same desire. *"Then came to him, the mother of Zebedee's children with her sons, worshiping him,"* acknowledging that he had power, receiving him as the Christ of God, and *"desiring a certain thing of him"*—not telling him, though he knew all hearts, what it was, but wishing him to make a promise that he would give it to her before she made the request known. *"And he said unto her,"*—though he knew her heart, though he read every thought—*"What wilt thou? Let me hear what thou hast to ask of me." "She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom."* She had a view, a knowledge, that Christ would have a kingdom; but she little knew what that kingdom was. She took her idea of it from what she had seen and heard of earthly kingdoms, such as Herod's, and what she had heard of the Roman Emperor, the king of Assyria, and other mighty monarchs. And she believed that as Jesus was to be King and reign and rule, his monarchy would be like earthly monarchies; and being a mother and very fond of her two sons, and her heart being full of ambition, she naturally wished they should have very high places in this kingdom of which Christ was to be the head; and she asked him that one might sit on the right hand and the other on the left. Now this was not a very modest request: that all others should be set aside, whatever their worth or qualifications, and that her two favorite sons should occupy such positions as these. But how meekly and blessedly Jesus answered. You will recollect, some of you, how I pointed out on Thursday evening, that Jesus did not cry aloud nor cause his voice to be heard in the streets, and how I was calling attention to the meek dignity with which the Lord spoke. And what an instance we have of it here. No harsh reproof, no cutting her up root and branch as some min-

isters might have done. But *"What wilt thou?"* In all the meek dignity of the Lamb of God, *"Jesus answered and said, Ye know not what ye ask.* You mean well; you don't ask it for yourself; but *ye know not what ye ask.* You are very ignorant, and it is your ignorance that prompts you to make a request like this. *Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?"* You see the Lord would tell them "There is something that is to precede that reigning, ruling, governing, that sovereign authority. There is a drinking of a certain cup, and a being baptized with a certain baptism; and if you drink not of this cup, and are not baptized with this baptism, how will you be content to sit on my right hand or on my left?" Because the courtier must yield to the monarch, and serve his sovereign will. Still, knowing not what they said, Zebedee's sons replied, *"We are able.* We will do anything to get what we want. We can drink the cup and be baptized"—little thinking, little knowing what that cup was which the dear Redeemer drank to the very dregs in the garden of Gethsemane—that cup of bitterness, that gall and wormwood, when he had to endure the outpouring of God's anger. And little did they know that baptism of sweat and blood, with which he was baptized, when it burst forth from his surcharged brow. Good people may be very ignorant. James was a good man, John a highly favored disciple; and yet they were very ignorant, very weak. So you must learn to bear with people, and not think that everybody has the same amount of grace or the same amount of knowledge.

"And he saith unto them"—still in that quiet, meek, and gentle way—*"Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."* They were to drink of the same cup, the cup of suffering. and were to be baptized with the same baptism, the baptism of trouble; but not to the same extent. They only tasted the cup; the Lord drank it to the dregs. They had only a few drops, but the Lord had the whole.

"But to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." He concealed from them who

it was that would be elevated to that dignity; and it is not for us to inquire, as it was concealed from them. It will be given to those for whom God hath prepared it.

"And when the ten heard it, they were moved with indignation against the two brethren." They thought what arrogant, presumptuous creatures they must be to want to claim so high a place, and enjoy such high honors in the Kingdom of Christ.

"But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister"—or servant, as the word means:—*"And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."* Then the highest place amongst the people of Christ is to be the least and the last—to be servants, not rulers, kings, and princes; not to domineer and exercise authority and be great men and women; but to be meek, and humble, and teachable, and child-like; to be willing to serve the Church, and thus to fear God, and be retiring, and act as servants who are ready to do their Master's will, and seek to commend themselves to him as serving God from the heart. Here grace shines. But how few are willing to be nothing! How few are willing to be less than the least and to serve! And what desire there is in the human mind to be somebody, instead of seeing that before honor is humility, and that those who exalt themselves are to be abased, while those who abase themselves are to be exalted.

THE GOSPEL MESSENGER.

I have in my hand the first issue of this paper, bearing date of October, 1878. The first three sentences of the "Introduction" read as follows: "It is not in man to direct his steps; and how wonderful and mysterious is the chain of events and circumstances of our lives upon earth! With us there are peradventures and seemingly

uncertainties as to the fulfilling or coming to pass of these events, but it is not so with God. He purposes, and His purpose is *always* accomplished without a peradventure or a possibility of a failure." So Eld. T. J. Bazemore, the Editor, wrote then, and so Elder J. R. Respess, his early able and godly successor, and his associates wrote on the point until he fell asleep in Jesus, and so Elder Hassell and his able associates have continued to write until today.

I have quite a number of volumes of THE MESSENGER, and my regret is that I did not carefully preserve every issue of each volume, for the instruction and comfort they would have been to me, and likely to my sons or others after my decease. Will the reader, who is a friend to this paper profit by this suggestion, and begin now to preserve the paper carefully?

It was a fortunate day for the subscribers when the beloved and now very aged brother and deacon S. B. Luckett suggested the Question and Answer department, which is within itself an encyclopedia of religious knowledge. I hope I shall be pardoned, or not censured with vanity, when I say I had no idea of the importance that seemed to be attached to the question, or its answer, rather, which I submitted regarding instrumental music: "When, and by whom, was instrumental music first introduced into Christian worship; and what are the most scriptural reasons Primitive Baptists have for opposing it?" (quoted from memory).

In Elder Respess' day an Elder in Texas, who has unquestionably proved his dislike of THE MESSENGER, wrote me this expression: "There are a great many Baptists in Texas who seem to think they just could not live without THE GOSPEL MESSENGER" (quoted from memory). And an Elder who, a few years ago, partook somewhat of the prejudice against it, wrote me thus recently: "I am better pleased with THE MESSENGER of late than for a long time before. The time is come to "watch." O what is ahead? is often my inquiry. God bless and protect you, is my prayer."

THE GOSPEL MESSENGER has, undoubtedly, kept as perfectly—stuck as close to—its motto, "Speaking the truth in love," Eph. 4:15, as any paper—any uninspired pro-

duction—ever did; and it is to be hoped that the lovers of pure gospel truth, in Texas and everywhere else, will stay with and support it. I am just getting up from a severe attack of "grippe," am growing aged, and my time is short: but I still hope for a better day for our people.

Zulch, Tex., April 3, 1911. J. C. DENTON.

EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

"THY GENTLENESS HATH MADE ME GREAT."

PSALM 18:35.

The gentleness, the gracious, the mercy, and the kindness of God had raised David from a poor, shepherd boy, the least in his father's family, to be a wealthy and powerful king, and the sweet psalmist of Israel, and a prophet and type and ancestor of the coming Messiah.

The gentleness of God to David had made him great in heart, in spirit, and in service; had made him a man after God's own heart. David was great in his kindness to Saul, his greatest enemy, and to Saul's son, Ishbosheth, and Saul's grandson, Mephibosbeth, and to cursing Shimei, of Saul's family, and to his own enemy and rebellious son, Absalom, whose life he desired to spare, and for whom, when dead, he wished he had died. He had, in his heart, something of the gentleness and kindness of God; and this blessed and lovely principle was the gift of God to him.

While God, the righteous Governor of the universe, is at times severe in His providential judgments on sinners, yet we see His *prevailing gentleness* in the operation of the great law of gravitation which silently moves the sun and moon and stars and earth, and in the distillation of the dew, the diffusion of the sunshine, the falling of the snow and the rain, in the quiet and beautiful growth of vegetation, and in the general happiness of animals and mankind, and in His tender mercy toward all His living and feeling creatures, and most especially in His grace toward hell-deserving sinners in giving them His only Son to be born and live and suffer and die, as a human being, for them, and to rise and intercede and reign for them, and His Holy Spirit to quicken and cleanse them in the blood of His Son and conform them to His likeness, and prepare them to live and reign with Him in glory forever. And that same *prevailing Divine gentleness* we see in the incarnate Son of God, during His earthly ministry, toward the poor and needy and sinful and suffering, and toward His chosen disciples in their resentment and pride and ambition, even after one had with oaths denied Him, and after all had forsaken Him. And so, in infinite gentleness, the Holy Spirit continues to teach and guide and correct and comfort His people, even after they have grieved and vexed Him and tried to quench all His blessed influences.

Divine gentleness is the mark of heavenly wisdom (James 3:17), and is a fruit of the Spirit of God (Gal. 5:22, 23), and is conformity to Christ (Matt. 11:29; 2 Cor. 10:1). Its essence is doing to others as we would

have them to do to us (Matt. 7:12). And it is especially enjoined upon the servants or ministers of God, who, says the Apostle Paul, "must not strive, but be gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves, if peradventure God will give them repentence to the acknowledging of the truth" (2 Tim. 2:24, 25). This good will toward others should be habitually manifested in our conduct and conversation and in our private and public writings, particularly toward the household of faith.

Now it does not seem to me that we manifest this Divine and heavenly and Christ-like gentleness if we press upon our brethren the acceptance of the humanly-invented, unqualified phrase, "the absolute predestination of all things," and if we say that all who do not accept it are Arminians or conditionalists, and if we maintain that God's attitude to sin is the same as His attitude to holiness, and that we are just as comfortable in disobeying as in obeying Him. And, on the other hand, it does not seem to me that we manifest Christ-like gentleness, and do to others as we would have them do to us, if we say that our absolute brethren press this doctrine upon us (make it a test of fellowship), and that they are fatalists and excusers of sin, and represent us as just as happy in disobedience as in obedience. And, again, it does not seem to me that we manifest heavenly gentleness in saying that any Christian, in holding that God permits sin, means that He licenses sin, since any believer in Christ, in using this expression, can only mean that God suffers or does not prevent or hinder sin; and it is perfectly incontestable that an all-wise and almighty God, who suffers sin in time, purposed from eternity to suffer it. And I think that we manifest something of the gentleness and true greatness of Christ in not seeking to impose any of these human expressions upon our brethren, but in meekly accepting *all* the declaration of God's word in regard to both the sovereignty and the holiness of God and in regard to all other subjects, whether we understand these deep mysteries or not. These solemn declarations are eternal truths that have never been and can never be explained away. Upon them alone can the people of God be

united; and the gentlest and humblest of His people are the greatest—the most like the Lord Jesus Christ.

S. H.

ANCIENT AND MODERN PHARISEES.

The ancient Pharisees were a numerous and dominant sect of the Jews. They agreed among themselves on some points of doctrine and practice but divided into different parties or schools on minor points; some following the school or teaching of one celebrated rabbi, and some another. Such is exactly the case with modern Pharisees; they are numerous and dominant. They also agree on some points of doctrine and practice, but are divided into different parties or schools on minor points. Some are following the school or teaching of one celebrated D.D., and some another.

The ancient Pharisees were bitterly opposed to Christ and His followers; so also are the Pharisees of the present age. The Pharisees of old worshiped God in vain, teaching for doctrines the commandments of men. (Mark 7:7.) Are not the legalists, the self-righteous religious teachers of today, doing the same? Most assuredly they are.

They believed, with the Stoics, that all things and events were controlled by fate; yet not so absolutely as entirely to destroy the liberty of the human will. They believed that all things and events occur by a fixed series of causes, and are an inevitable necessity; this is fatalism, and is still believed and taught by some in the present age.

The ancient Scribes and Pharisees transgressed the law of God by their tradition; for God commanded by Moses that children should honor their parents, but they held and taught a tradition to the effect that children should be exempted from any obligation to assist their needy parents by consecrating their substance to God and the temple. (Mark 7:7.) So, if the needy parents called upon the son for substantial help, he had only to say: "It is Corban," that is to say, it is a gift, a sacred gift to God. I have consecrated all my time and substance to God, and am so entirely devoted to the service

of God in this respect that I can not comply with your request; it is Corban, a sacred gift to God and the temple. Their teachers, like modern religious trainers, made much of this Scripture: "Honor God with thy substance and with the first fruits of thine increase" (Prov. 3:9), and would not scruple to take the last penny from the orphan and widow to support fashionable temple-worship and its lordly, carnal priests.

Allow me to tell you, dear reader, that if you allow it, these modern pharisees will take your children, even before they are old enough to speak plainly, and teach them, or have them taught, that they should consecrate themselves to the sacred service and worship of God, and that it is required of them to contribute their little mites every Sabbath day to the cause of the Christian religion (so-called), and the dear little innocents will begin to draw upon you for the required penny or nickle to put into the contribution box, called "The Lord's Treasury."

Now, if you will, through any impulse, yield your tender offspring to this modern pharisaical influence, and put them into the columns of this vast evangelical army, as they are pleased to call it, you may justly apprehend a perpetual drain upon your purse and much annoyance from those of whom you would otherwise have reason to expect honor, reverence, and help.

You many strive to convince your children that you are too poor and hard-run to supply their demands for money to support these solemn mockeries, and new shoes, hats, and stylish garments to wear on special occasions; they will only retort that other children have such things, and pout if you refuse them. You may plead that you are in debt for the goods already bought and consumed, and in honor bound to pay your debts, but alas! what do these "consecrated" young pharisees care for your honor? You are robbed of the honor due you by the traditions of men, and become slaves to your own children.

This ancient corbanic tradition, taught and practiced by the Jews, proceeded to the extent that debtors were taught that they might consecrate their debts to God, and shun all obligations to their creditors; that is, they were taught to say, I consecrate all my property to God

and the temple, as a sacred gift, and therefore it is not required of me to pay the debt. And it is probable that many creditors have been defrauded through this operation of the modern, expensive systems of false religion. Whereas if the "quarterage" had been applied to the payment of just debts, the fathers and mothers would have more honor and less embarrassment. Through the operations of such traditions the law of God is transgressed. (Mark 7:8-12.) J. E. W. H.

SCRIPTURAL TRUTH MAKES FOR PEACE.

DEAR BROTHER HASSELL:—I read the May number of THE MESSENGER with interest. I notice that several of our brethren feel that we should strive together for the things that make for peace. I do not desire to give up any fundamental principle of our people, nor do I want to introduce among our people new things that will offend our people or cause division. It has been said that in matters of religion "New things are not true things, and true things are not new things," and I believe this true. When division comes on account of "new things," those that complain of them and oppose them are not the cause of division, but those who urge them are the cause of it.

I feel sure, dear brother, that your course on the subject of predestination has been right. I am sure it is a deep and profound subject, and hard to to understand in all its details. I think that many humble, true, and worthy brethren think it right to say "unlimited predestination of all things," while this seems extreme to me.

There must be differences among us as long as we are in the flesh, because at best we only "know in part." The difficulty sometimes is to know where to be intolerant, and where to be forbearing. I believe sometimes that error will do less harm, to let it alone and say nothing about it, than it will to make war over it. I have been astonished to see men rush to the support of what seemed to be silly views when they were assailed. There is often the greatest force and eloquence in *silence* if we could only know when to be silent. No doubt we oftener err by speaking out than by being silent.

I never knew division caused among us by contending for the doctrine of election and total depravity, the new birth, preseverance of the saints, and experimental religion. I feel more inclined as I grow older, to try to preach about things that the plainest and most unlearned can understand, to study seriously and prayerfully the needs of the people—to deal with things that will be a benefit to the people. You know that subject matter that the most unlearned can understand, can also be understood by the learned, so all can feast together on such preaching. It is "better to tell the people what they know than to tell them what they don't know." I have felt encouraged to dwell on doctrinal truths that can be deduced from the experience of God's people. Truth is the best—it is best for God's people. The Christian who is not spoiled by bad teaching can see how election is good and comforting, God knowing how it is milk to the lambs of the fold; he sees that nothing but election would save him or any one else. "Election—'tis a word Divine, for, Lord, I plainly see, had not Thy choice prevented mine I never had chosen Thee." If we can get brethren to see the truth, it is always the best. A chance to be saved is not as good as to be saved. A chance to fall from grace is not as good as to be "kept by the power of God." It is better for us that our salvation is entirely dependent on the Lord than to be dependent on ourselves. "A chain is no stronger than its weakest link." If our salvation depends in part on what God does for us and in part on what man does for us—such a chain is no stronger than man. The Christian knows that he needs something better than a chance to be saved.

I think every important doctrinal truth is the best for us—it is best for us that it is that way. To see truth in the light of experiment makes us love it; it reveals that we are dead to the law, and so prepared to love the doctrine of grace. The first husband being dead, we are ready to be married to Christ, and prepared to be true members of the Old Baptists. With a preparation like this you will be content with the old doctrine and practice of our people. You will not be ready to side with and support every move to get the old church out of the ruts. It is not best to baptize people before they are

dead to the law—to pull your fruit before it is ripe, it will not keep well; before one is dead to the law, he looks to it for help, as a wife to the husband. For one to be married to Christ while the first husband lives, would be polygamy. But, if all hope and all reliance on the law are gone, and no hope left but in the Saviour, you would be no adulterer to be married to Christ. The bride of Christ was the widow of the law. "Fear not; thou shalt not be ashamed, for thou shalt not remember the shame of thy widowhood any more." This poor widow to whom the Lord Jesus gives His hand once looked to the law—hoped for deliverence from it, but now she looks to him no more. Her hope is not in a compound of grace and works, but in grace alone. Here is good material for an Old Baptist church—ready for "intelligent baptism." Affectionately,

J. H. D.

PREDESTINATION [ELECTION].

"Ludington, La., Oct. 2, 1910.

"Rev. Geo. W. Stewart, Akron, Ala.

"DEAR BROTHER:—I have tried to understand for a long time the doctrine of Predestination. My mother and father are both Primitive Baptists, and they have talked to me, and I also have read many of THE GOSPEL MESSENGERS, but I have never been satisfied.

"I am now a Missionary Baptist, and, if you would explain this to me, I would be very thankful.

"Sincerely,

"GERTRUDE MABRY."

REPLY.

DEAR LADY:—I beg your pardon for my long delay in answering your kind letter as I have not had opportunity to answer until now. In the first place, I want to commend you and encourage you for an inquiring mind, and to say that you could not be more profiitably engaged than in inquiring after the good old way—the truth of God as taught in the Bible and revealed in the hearts of God's people. But I notice:

1. That you make a mistake in the outset in addressing me as Rev., for the word reverend occurs but once in

the Bible, and then it is applied to God alone. (See Ps. 111:9).

The true ministers of the gospel and of God's grace are, in the New Testament, called preachers, teachers, pastors, ministers, bishops, overseers, elders, etc., but never reverend. Reverend is a title which modern, worldly, hireling preachers have assumed and applied to themselves, but the titles "reverend" and "parson" belong not to our people, to our ministers and are repulsive to them; but, then, your mistake here is not to be wondered at, seeing that it is so common, fashionable, in the religious world, and I excuse you.

2. If I know anything about predestination as I should know, it is only in part, and hence in part only can I explain as the Lord will permit. In the first place let us see what the word "predestinate" means. Webster defines or explains the word thus: "Predestinate. To predetermine or foreordain; to appoint or ordain beforehand by an unchangeable purpose."

As predestination and election are inseparably connected in the doctrine of eternal salvation, I will here quote a part of what I have said upon that subject in my book, "The Two Witnesses."

But let us now turn to the word of God, and notice briefly what it teaches concerning election. In Eph. 3:11, Paul speaks of certain things being done according to God's eternal purpose, from which it is clear that what God *does* do is just what He originally and eternally purposed or intended to do, hence, there is nothing new with Him.

Peter, in addressing the saints, said that they "are a chosen generation." 1 Peter 2:9. And in first chapter, second verse, tells them that they are "elect." Paul gave thanks because God had from the "beginning chosen" the Thessalonians to "salvation." 2 Thess. 2:13. And he said that God chose the Ephesians in Christ. Eph. 1:4. In Rev. 17:14, John, in speaking of the triumph of the Lamb, says they that were with Him were "called and chosen and faithful." In John 15:16 the blessed Saviour told His disciples that they had not chosen Him, but that He had chosen them. In Romans 8:29, 30, it is said that they were "predestinated to be conformed

to the image of the Son of God," and in Romans 9:11 it is plainly stated that Jacob was chosen before he was born. The Scriptures just cited show conclusively that God's people are a chosen, elected, foreknown, and predestinated people. The question, then, arises as to when they were chosen. Paul tells the Ephesians that they were chosen in Christ "before the foundation of the world." Eph. 1:4. In writing to Timothy he affirmed that grace was given them in Christ before the "world began," 2 Tim. 1:9, and that God ordained before the world a hidden wisdom unto their glory. Peter said they were elect "according to the foreknowledge of God." 1 Peter 1:2.

Unto what were they chosen or elected? Paul says they were chosen that they "should be holy and without blame before God in love." So their being holy and without blame before God in love was not the cause of their election, but the result of it. Peter said they were elected unto obedience and sprinkling of the blood of Jesus Christ. 1 Peter 1:2. From which it is evident that their obedience is the result of their election, or in other words, they are not elected because they obey, but they obey because they were elected.

Christ told His disciples that He had chosen them (not because they had brought forth fruit) that they should bring forth fruit. John 15:16. They were predestinated to be conformed to the image of the Son of God, hence their being conformed to the image of the Son of God, is the effect of God's predestination or election. So we see that they were chosen, elected, foreknown, and predestinated to the end that they should be holy, blameless before God in love, obedient, and conformed to the blessed image of the Son of God.

In the next place let us ask how they are chosen. We find that their election is invariably ascribed to God. Paul taught that God had blessed them with all spiritual blessings according to His choice of them in Christ before the foundation of the world. Eph. 1:2, 3, 4. We are taught that God chose Jacob before he had done either good or evil, to show that Jacob's works was not the cause of his election, but that his election was of God's own sovereign will, and this act of God's in Jacob's

case is, by the Apostle, held forth as an example of God's own sovereign way in the salvation of sinners. Rom. 9:10-25. Again, we are taught that the grace given in Christ before the world began, was according to God's own purpose. 2 Tim. 1:9. Peter, as already quoted, shows that their election was according to God's foreknowledge. In Romans 11:5, 6, we are taught, as plainly as the English language can express a thing, that their election is of grace and not of works.

So, to conclude, we have these four points definitely and positively settled by Bible authority, to wit: 1. God's people are a chosen, elected, foreknown, predestinated people. 2. That this choice took place before the foundation of the world. 3. That they were chosen to salvation, to obedience, to holiness, blamelessness and conformity to the image of the Son of God. 4. That their election is of God and by His grace, and hence without any merit whatever on their part. But, says the objector, I do not believe any such doctrine. Well, my friend, the truth is the truth, regardless of what men think about it. But, continues the objector, you just skip about and take a few passages here and there and in that way make it appear that the Bible teaches such a doctrine, whereas, if you would take the Bible as a whole, and according to its general tenor and scope, you would find that it does not teach what you claim. To which I answer that you were never more mistaken in your life, for while I have referred to only a few passages, the Bible is full of this doctrine from Genesis to Revelation, and I ask you to read the two preceding chapters in connection with this one, and that fact will be more clearly established. In treating upon election I have pursued the same course that we do in treating any other Bible subject, and that is by referring to such passages as bear directly upon the subject under consideration.

The doctrine of personal, eternal, and unconditional election is as plainly and positively taught in the Bible as it is that Jesus Christ is the Son of God, or that He arose from the dead. Now, if either of these facts is to be proved from the Bible, would you not refer to such passages as directly assert them? Of course you

would. You will not find all the Scriptures clustered together on any fundamental doctrine of the Bible, and hence the objection to my referring to the particular passages that prove the doctrine may with equal propriety and force be urged against any other Bible truth. If you will refer to Hitchcock's Analysis of the Bible, or the Whole Bible Arranged in Subjects, which is published in single volumes, and Wilmore's New Analytical Reference Bible, to pages 117, 118, and to sections 87, 88, 89, 90, you will find the Scriptures grouped together that bear directly on election. The distinguished scholars that arranged the Bible on that subject followed the same plan that they did in arranging the Bible on any other subject.

Certain great stones or boulders are said to be found in the valley of Storo, in the Tyrol, and while nobody can account for them, they are there, and so it is with the doctrine of election—it is in the Bible, and it is folly to deny it.

Objector.—But this doctrine of election is a deep and mysterious doctrine and we can not understand it.

Sir, the same may be said of the trinity. We are taught that there are in the Godhead, Father, Son, and Holy Ghost, and that these three are one. Can you understand that? I can not, and yet I believe it. We are taught that Jesus Christ is God and that He also became a man. I can not understand this, though I believe it. We are taught that in a coming day our mortal bodies shall be resurrected, and I can not understand how that can be, but at the same time I believe it. So we see that if we are to reject a doctrine because it is deep and mysterious, we shall have to reject the cardinal principles of the Christian religion, and that if our belief is to be limited to what we understand we shall believe very little indeed.

Objector.—I suppose you think that you and your people are the elect of God and that all others are nonelect.

I am glad to know, my friend, that I am not responsible for your suppositions, for your supposition is foreign to the truth. Such an idea never once entered my mind. I point to no man and say, You are not of God's elect, because I do not know. If you have the love of

God burning in your heart, and find yourself in love with that which is pure and undefiled, and in hatred of that which is mean and low and vile, and your hope of eternal salvation is in the merits of Christ, that is the best evidence you can have that you are of the elect of God. God's election damns no man. God's election prevents no sinner from coming to Christ. Sin lies at his own door, and his sins have "separated between him and his God"; but election is inseparably connected with that scheme of salvation which alone results in the eternal felicity of sinners. In that way of salvation, which is by Jesus Christ, the doctrine of election is so radical, so fundamental and so interwoven that the Bible itself stands or falls with the doctrine. We are told in Revelation 7:4-10 that there were so many sealed of all the tribes of Israel and a great multitude which no man could number "of all nations, and kindreds, and people, and tongues." So I do not believe that the elect people of God are confined to, or are found in any one nation, kindred, people, tongue, order, creed, sect, organization, denomination or visibly organized church on earth, but are to be found in all these. But belief of the doctrine of election is one of the marks or characteristics of the true church of Christ, and to believe the doctrine of election with entire reliance upon Christ for salvation is a mark or token that you are of the elect of God, especially when such belief and reliance leads to works of obedience and labors of love.

Objector.—Then if I do not believe the doctrine of election that proves, does it, that I am not of the elect of God?

I did not say so, sir; for if you do not believe the truth now, that does not signify that you will never believe it, and besides some of the children of God are represented as babes in Christ, and can not eat the strong meat of the gospel—such as election and predestination—but must be fed on milk. See Heb. 5:12, 13, 14. Again, many of the Lord's people, like the Galatians, have, no doubt, been bewitched and so traditionized as to oppose election and other wholesome truths of the gospel of Christ.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Ought we to observe the seventh or the first day of the week as a day of rest? A. The word Sabbath means rest, and man needs rest, not only at night, but one day in seven. Under the Old or Legal Dispensation that day was the seventh, now called Saturday (Exod. 20:9-11); but under the New or Gospel Dispensation, that day (without any formal commandment, but because Christ rose from the dead on that day and appeared to His disciples especially on that day), has been the first day of the week, now called Sunday (Matt. 28:1, 6; John 20:19, 26; Acts 20:7; 1 Cor. 16:1, 2; Acts 2:1). But Christian forbearance on this subject is inculcated by the Apostle Paul (Rom. 14:5, 6; Colos. 2:16). And we should remember that the Sabbath is but a shadow or type, of which Christ is the substance (Colos. 2:17; Heb. 3 and 4). When He died and rose from the dead, He rested from His work of redemption; and when we believe in Him as our Righteousness, and the end of the law for us, we rest from our works of self-righteousness and self-boasting, feeling that what our dear Lord has done and suffered for us is all our salvation and all our desire, and we wish *evermore* to offer up to our adorable Redeemer the spiritual sacrifices of heartfelt thanksgiving and praise. Not only for the above reasons, but also for two others Primitive Baptists rest from their usual labors and meet especially on Sunday for worship—because the laws of most of the States in the Union require such rest, and we are commanded to obey the higher powers (Rom. 13:1-5), and it is good to have a special day of rest from business for the public worship of God. The most of our churches also generally meet on Saturday for worship, as well as occasionally on other days.

2. Q. Did the very identical human body of Christ that lived and died and was buried rise from the grave, appear to His disciples, and ascend to heaven, and sit down on the right hand of God, and will He descend again in that body to the earth, to raise the dead, and judge the world, and send the wicked to hell, and gather

the righteous to heaven, and will the very identical bodies of His people who have died be raised from the dead, and ascend with Him to heaven? A. From the abundant and clear testimony of the inspired writers of the New Testament, there can not be, to the believer, the shadow of a shade of a doubt of it, although, like the risen body of Christ, and the bodies of His living saints at the last day, the risen bodies of all His people will be changed and spiritualized and glorified and will shine forth as the sun (Matt. 13:43; 1 Cor. 15; 1 John 3:2).

3. Q. Were the members of the churches in the days of the Apostles almost universally poor? A. They were (Matt. 11:5; Luke 6:20; 14:13; 1 Cor. 1:26-29; James 2:5).

4. Q. Did the apostolic churches form any societies outside of the churches? A. Not one; so that there is not the slightest scriptural authority for the formation of such societies, or associations of the godly and the ungodly in modern times (2 Cor. 6:14-18).

5. Q. Why do the most of Primitive Baptist ministers preach funeral sermons, when there is nothing of the kind in the Bible? A. They say that they do not preach funeral sermons, but preach the gospel on the occasion of the death of a person, when so requested. Funeral sermons are the successors of the funeral orations pronounced by the ancient heathen Greeks and Romans in praise of the dead. The first funeral sermon was delivered, in the fourth century, by the wicked half-heathen Roman Emperor Constantine, over the body of one of his courtiers. In the Middle Ages funeral services were, as yet, among the Catholics, chiefly masses and prayers for the dead. In place of such ceremonies the Reformation substituted the practice of funeral preaching, which was entirely unknown in the apostolic church. Some of our ministers, instead of preaching, simply use a short burial service at the house or grave, reading a few verses of Scripture, and perhaps a hymn, speaking a minute or two of the deceased, and engaging in prayer. My dear father said on his death-bed: "Bury me in a plain wooden coffin at the cemetery at Skemoky, and without display, or ceremony, or preaching, in the sim-

ple manner of the apostolic age," and his requests were exactly fulfilled. We can not benefit the dead by anything we can say or do; and no words or forms of men equal, to the living, the solemn impressiveness of death itself. Let us not, then, be distressed if we have to bury our dead without any formalities.

6. Q. Ought women to preach? A. They may teach privately (Acts 18:26; 21:9); but they should not preach or teach in the churches (1 Cor. 14:34, 35; 1 Tim. 2:11, 12).

7. Q. Is it scriptural to call or treat any created being as "pope"? A. It is utterly unscriptural and anti-Christian. The word "pope" is the same as "papa," and means *father;* and Christ forbids any of His disciples to call any man on earth their "father"—that is, their spiritual father, teacher, leader, and master, as God alone, their Heavenly Father, is the Source of their spiritual being, and of all truth, authority, and power (Matt. 23:1-12). The Jewish scribes (Pharisees), copyists and expounders of the Mosaic law, loved to be called "Rabbi" (my great one, my teacher, my leader, my master); it "tickled their ears, and fed their pride." But Christ said to His disciples: "Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren," children of the same God, equal in right and privilege, no one superior to another, or qualified to exercise authority over the faith and practice of another. Utterly despising and disregarding this commandment of Christ, our only Head and Master, Greek Catholics have "patriarchs"; and Roman Catholics have "popes" and thousands of "fathers" (they call all their priests "fathers"); and—to us, saddest of all—even some Primitive Baptists follow leaders (self-constituted popes or masters), who have departed from the plain teachings of Christ in the Scriptures, and who have thus divided and alienated brethren, the children of God, from one another. In Divine condemnation of this course our dear Saviour commands us to love one another as He loved us; and when He was about to die in shame and agony for us, He prayed that all who believe on Him might be one, even as He and the Father are one (John 13:34; 17:20, 21).

S. H.

REMARKABLE PROVIDENCES.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

AN ANGEL OF MERCY.

Fredericksburg, Va., on the Rappahannock River, is 60 miles north of Richmond, and about 55 miles southwest of Washington, D. C. During the Civil War the battle of Fredericksburg took place December 13th and 14th, 1862, between 122,000 Federals under General A. L. Burnside, and 79,000 Confederates under General R. E. Lee. The Federals lost 12,650 men, and the Confederates 4,200. At the close of the first bloody day, as we are told, hundreds of the Federal wounded were left lying on the ground and on the road ascending Marye's Heights. All night and most of the next day the open space was swept by artillery from both the opposing lines, and no one could or would venture to the sufferers' relief. All that time their agonized cries went up for "water! water!" But there was no one to help them, and the roar of the guns mocked their distress. At length, however, one brave fellow, behind the stone rampart where the Southern forces lay, gave way to his sympathy, and rose superior to his love for life. He was a sergeant in a South Carolina regiment, and his name was Richard Kirkland. In the afternoon he hurried to General Kershaw's headquarters, and, finding his commanding officer, said to him excitedly: "General, I can't stand this any longer. Those poor souls out there have been praying and crying all night and all day, and it's more than I can bear. I ask your permission to go and give them water." "But, do you know," said the general, admiring the soldier's noble spirit, "do you know that as soon as you show yourself to the enemy you will be shot?" "Yes, sir; I know it; but to carry a little comfort to those poor dying men, I'm willing to run the risk." The general hesitated for a moment, but finally said, with emotion: "Kirkland, it's sending you to your death, but I can not oppose such a motive as yours. For the sake of it I hope God will protect you. Go."

Furnished with a supply of water the brave sergeant immediately stepped over the wall, and applied himself to his work of Christ-like mercy. Wondering eyes looked on as he knelt by the nearest sufferer, and, tenderly raising his head, held the cooling cup to his parched lips. Before his first service of love was finished, every one in the Federal lines understood the mission of the noble soldier in gray, and not a man fired a shot. He stayed there on that terrible field an hour and a half, giving drink to the thirsty and dying, straightening their cramped and mangled limbs, pillowing their heads on their knapsacks, and spreading their army coats and blankets over them, as a mother would cover her child; *and all the while he was so engaged, until his gentle ministry was finished, the fusillade of death was hushed.*

S. H.

EXTRACTS.

Soso, MISS., March 17, 1911.

Elder J. E. W. Henderson—

MY VERY DEAR AND PRECIOUS BROTHER IN CHRIST, AS I DO HUMBLY HOPE:—Your very much appreciated letter of the 11th inst. is at hand, and I must say that it was read with much interest, fear, and sorrow. With interest, because of the love and sympathy which you so freely and tenderly express for us. With fear (and even tears) because I felt that I had said something in my letter that had caused you to be deceived in me. And with sorrow, because of your afflictions. O how my heart went out in sympathy for you as I read those lines, and how I do hope that it has pleased the dear Lord to restore you to health ere this.

Dear Brother, I can hardly write, for my eyes are blinded with tears as I think of you in your aged and feeble condition, knowing that at best, according to nature, the sunset in the western horizon is almost in sight—that you are on the shady side of the rugged mountain of life, and that each day brings you sensibly nearer to the valley of death; and by experience I feel sure that you often look forward to the serious ordeal with a longing desire to exchange the sufferings, troubles, and trials, and persecutions of this life for the solid comforts, joys, and eternal happiness of that beautiful home in heaven, which Jesus, our blessed Saviour, has prepared for all those for whom He shed His precious blood. O! blessed thought, O! noble words of the blessed Son of God, when He said, "In My Father's house are many mansions," which I believe simply meant that the preparation for the happiness and rest of His people was amply sufficient for all those who were chosen in Him to eternal salvation—those for whom He gave up the glory that He had with His Father, and came to this low ground of sin and sorrow, and suffered the ignominious death of the cross, that poor sin-defiled wretches might live. And again: "If I go away, I will come again, and receive you unto Myself, that where I am there

ye may be also." O! not only has He prepared the mansions, but has promised to come and take His people home; has not left one single thing for them to do in order to enjoy that eternal rest. O! dear brother, this is the kind of a Saviour that I need—one that is whole and complete—not one that starts the work and leaves a whole lot for me to do; for in that case I would surely be lost. For we read in the Scriptures that the sacrifice had to be a perfect one; and, if any part of it was left to poor sinful man, it would prove a failure, for man in his best estate is vile and corrupt. But O! what a noble plan that God in His great wisdom could and did devise in the ancient settlements of eternity (so to speak), that Jesus, who was equal to Himself in power and glory, could come to this sin-smitten earth and be born of a woman, thereby taking upon Himself a body of flesh like unto His brethren, sin excepted, which was "God manifest in the flesh," thereby becoming susceptible of suffering and misery, without which He would not have been an acceptable sacrifice for sins, but with which He could say, "Father, if it be Thy will let this cup pass, nevertheless not My will but Thine be done." Here a field of thought opens up that it would take me too long to try to survey; so, for fear of worrying you, I will begin to try to close. But, dear brother, when my poor, feeble mind is led out into the pleasant fields of meditation of God's love for His people, it seems that I might write all day and then not be tired. "Behold what love the Father hath bestowed upon us that we should be called the sons of God." And again: "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Then, what more could we wish for (since God has given us a good hope through grace) than to feel that, when our cup of suffering is full, we shall appear with Jesus in glory and "be like Him"?

May He bless and comfort you while you remain here, and finally, when time is no more, may you hear that welcome voice, saying, "Come up higher." Pray for me and mine.

Your very little brother in hope of rest beyond the grave,

J. E. SMITH.

CRAWFORDSVILLE, IND., April 5, 1911.

DEAR BROTHER HASSELL:—I just received a letter that I enjoyed very much, and I will send it to you. If you think it prudent perhaps you will give it space in your paper. I will write to Brother Hardy that I send it to you. Practical godliness appeals to the heart and feelings of God's people as nothing else does.

Affectionately, J. H. O.

REIDSVILLE, N. C., April 2, 1911.

DEAR BROTHER OLIPHANT:—The reading of your editorial, "Grace at the Table," has brought to me some of the recollections of my childhood.

My grandfather, Elder Parrott Mewborn, was a minister long before my day. He was one of the veterans who stood the fire of the missionary battles, and to whom the Lord gave strength to endure and come out on the "Lord's side." I do not remember to have seen him eat at his table until after he or some other brother had returned thanks. My mother was his oldest child. There were ten of them, five of each sex. The five boys all joined the Primitive Baptist Church, and three of them were preachers. Three of his daughters were members of the Primitive Baptist Church, but two never joined any denomination.

My father was a member of the church before he married, and my

mother was baptized by my grandfather about a year after her marriage. She was baptized in September, 1846. My father served the church as both Deacon and Clerk from the time I first remember to his death in 1863. He had grace at his table. At his death I was ten years old. The next morning after his burial mother, with her five children, sat down at our table, and there was a vacancy such as I had never known. We all sat to listen to our mother. I well remember the solemn voice of my mother as she said to us: "Children, I can not feel it to be right to raise you up in the world without letting you know that we are dependent on the Lord, and that He is able to provide for us. Your father will never be with us any more, but I want you to remember him, and I am now left as the head of the family, and we will try to return our thanks to the Lord. Then we all bowed our heads, and our mother said, "Lord, bless us, and provide for us, and give us grace to serve Thee for Jesus' sake. Amen."

It was rather strange to us, but we soon learned to love to hear our mother say that little prayer at the table before we ate.

I remember once a soldier came to our home after we had eaten supper, and he sat down to eat by himself. The next morning when we sat down to our breakfast mother asked the soldier if he would return thanks? He was embarrassed and excused himself. My mother then did it herself. I never think of this circumstance but to rejoice that my mother was not ashamed to own the Lord's hand in what we had received even before one who did not appear to know Him at all.

Later my mother married one of the members of the church, who afterwards became both Deacon and Clerk. Thus we were raised up to know that there was one on whom we were dependent, and to whom we must look for the things that we needed.

Of my mother's five and my step-father's six children, I was the worst. I was the middle one of my mother's children and was not stout in my childhood. This led me to be nursed more than the more healthy ones, but all the way up through my childhood I had such terrible convictions for my sins that I often wept bitterly when alone. I wonder at it now, how I was made to feel such bitterness of soul for my badness, and then I would again do as badly and even worse than before, to bring on myself deeper and sorer convictions and more bitter tears, and yet I would do that way. This course continued with me until I was twenty years old, when I believe the Lord made Himself known to me as He who was able to save even me, the most undeserving sinner that I knew.

In a few days after this blessing came to me my step-father was called away from us. The day he was buried I felt much impressed that it was my duty to return thanks to our God for His blessings to us. My oldest sister and older brother were married, so that I was the oldest one of the children at home. I told my mother of my impression and she rejoiced. It was a great task for me to take up the cross, for I felt that any other member of the family was far more worthy than I to come before the Lord in prayer. However, I undertook the task, and it was very feeble indeed, but I was led to continue on. The next month I was graciously received into the fellowship of the church. I felt that the brethren were very kind to me. I did not feel that I could add anything to them. I did not feel that they needed me. I needed them and their watchcare, and felt that everything was to be added to me. I was the needy one. Eleven months passed and I was made to take up the burden of the ministry, and so have continued to this day. All of my mother's children are living, and she lived to see four of us baptized. Our oldest sister has a precious hope, but has never told it to the church. I feel yet that I am

the most unworthy of the five and that I am in daily need of the mercy of God and the forbearance of my brethren.

The Lord continue to bless you, and give you grace to speak and write to His praise and to the comfort of His people.

Your brother, I hope, in the Lord, L. H. HARDY.

WHERE IS ELDER W. B. McADAMS, OF TEXAS?

EDGEWOLD, S. C., April 12, 1911.

Elder S. Hassell—

DEAR BROTHER:—I write you a few lines, as I desire to speak a few words to you. Our little church is all in peace. We are but few in number, but we hope that God is with us. We have not had any in-gathering to our church for quite a while. Sometimes I think it's our own fault. We are too apt to forget our duty, and become too worldly-minded. I feel that it is our duty to beg the Lord to add to our little church, and give us a thankful heart and a spiritual mind, that we may be able to speak often to one another of the goodness of God, and how we feel that He has blessed us with that dear little hope, though sometimes it seems very small, but it is worth everything on earth to me; it is all the real joy that I have. The church at Gill's Creek has preaching once a month (the first Sunday) by Elder A. J. Harrison, of Cooleemee, S. C. THE GOSPEL MESSENGER is a great comfort to me; it is laden with good news from a far country. I was glad to see an article from Sister Kate Swartout. May God bless her in her afflictions.

Dear Brother, I so often think of you and how I did enjoy the sermons you preached at my house (February 24 and 25, 1894), when on your way home from Texas. Will you please publish an inquiry, through THE MESSENGER, as to the whereabouts of Elder W. B. McAdams, of Texas? We have been corresponding for quite a long time, but for some time since I have failed to get his post-office address. Any one able to give the desired information will please publish through THE MESSENGER or address the writer at above-named post-office.

Dear Brother, I would be glad if you could come to see us; I would love to hear you preach again. We are a lonely little few, and haven't the privilege of hearing preaching but once a month. There is but one preacher in the city of Columbia. There are plenty of so-called preachers, but I don't go to hear them; they have no food for me. We would be glad for some traveling preachers to stop with us at any time.

Your sister in hope, MARTHA M. WATKINS.

R. 2, WEEKSVILLE, PASQUOTANK COUNTY, N. C., March 30, 1911.

DEAR BROTHER HASSELL:—By the help of the Lord I will write you a few lines in answer to your letter which I received last month. Everything is sad to me without my dear husband. I have no one to come in and speak a word of cheer to me like he could. He was a dear Christian-hearted man. He would sit and sing praise to God at night when he felt able, and then all joined him in prayer; and now it is all over; and how sad it is to think of, and every hymn and tune sounds like him; but it is not and can not be any more as it has been. O! may God bless my poor, faint heart, and grant that my faith may grow stronger in the grace of God in the days to come than it has been in days past and gone. I feel like my happiest days are gone in this world. I have a burden on me to carry alone, trying to raise my little ones; but I hope that God will guide them in the right way that will be best for them, and I hope I feel that He will, for He is able for

all things; and all is His, and He does all things right, and never makes any mistake; and what can I want beside Him? He has to bring us down so low at His feet to make us humble, and to show us what we are by nature and what we must be by grace. But I have a hope of a sweeter home beyond this vale of tears; although it seems sometimes, when doubts and fears arise, that my hope is very small, but I would not take this world for it. I will try to write you a little of my dear husband's death. He was one of the greatest sufferers I ever have seen, and bore it with the greatest patience. He was down, disabled for anything, for nearly five months, and I never heard him murmur at anything. He was all the time humble as a baby. And, after he was brought home from the hospital, he seemed almost lifeless to anything in this world. He would not notice anything only as we would say anything to him. His cares of life were all gone. Some would come in and speak to him and he would say he was no better, but he wanted to go over yonder. He seemed to be perfectly resigned to the Lord's will, and ready to go. He was born July 26, 1847, and was 63 years, 6 months, and 17 days old. And now it is all past; his last cheering words have been given. I never can forget those sweet words he left with me on last new year's night. He and I and my mother and my cook were sitting around the fireside, and he said to us all, "Can't we sing some good old-time piece?" And he struck up and sang "There is a fountain filled with blood"; and, after we all got through with it, we sang, "Father, I stretch my hands to Thee," and several other pieces I do not remember now, but they seemed sweet to hear. And then he said, "I am given out, my breath is short, it makes me tired. I reckon I will get ready and stretch out on my little couch to see if I can rest." But I could not rest all night, for I felt like my poor heart would burst to think that he was going the next morning to the hospital. I felt like I should never see him in this world any more. But, thanks to the Lord, I did see his face again once more alive. And all was done for him that lay in man's power, and God eased all his pain. And he said to me, "It is hard, but trust in the Lord, and look on the bright side of the picture." But it is sad that one we cherish should be taken from our home, but the joys that do not perish live in memory alone; and all the years we spent together and all the happy golden hours shall be cherished in rememberance, fragrant sweets from memory's flowers. The golden gates were open wide, a gentle voice said "Come," and angels from the other side welcomed our loved one home. And we long to cross that river, long to rest upon that shore, there to see and know and love him with the Saviour evermore." And there some time we will understand the holy writer who tells us that "All things work together for good to them that love the Lord." He is not dead, but sleeping in Jesus. "I am the resurrection and the life," saith the Lord. "And he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." Let us hope that, through the tender mercy of a loving God, when the lamp of life ebbed away, when the silver thread of his life was broken, then his purified spirit went into paradise above the bright skies.

Written by his wife, LYDIA M. MEADS.

REMARKS.

Sister Meads' husband, Elder John S. Meads, a younger brother of Elder Charles Meads, died of cancer of the liver February 12, 1911. He spent nearly all January in the "Sarah Leigh Hospital," Norfolk, Va., where he was unsuccessfully operated on, and reached home about two weeks before he died. He left a wife and eleven children—one born while he was in the hospital. He was a most humble, diffident, excel-

lent, lovely man of God, and a sound, able, and comforting preacher. The Lord guide, comfort, and sustain the dear sister and her little children. S. H.

Elder Sylvester Hassell— CADE'S COVE, TENN., March 30, 1911.

DEAR BROTHER:—I certainly do enjoy THE GOSPEL MESSENGER, which has been a welcome visitor in my poor home for the last twenty-nine years. Many of its able writers have been called home since that time, but, bless the Lord, He is bringing others in, according to His promise, and is building His church, and will build it, and the gates of hell will not prevent it. At our Chilhowee meeting in January the Lord added to the church there nine lively members, eight of whom I baptized. And at our own home church here the last of January, and the first of February, the Lord brought in and added to this old church thirty-one lively members, twenty-seven by experience and baptism, and wonderfully revived the church. It reminded me of Elder Burkitt's day in the old Kehukee Association. The Lord be praised for all this. And may the Lord bless and spare you to live long, my dear brother, and at last bring you and all of your dear ones home to glory and to God. You can publish this, if you will, for the comfort of many who have moved off from here.

Yours in old age and sore afflictions and in hope of a better world than this, W. H. OLIVER.

Elder Sylvester Hassell— BONHAM, TEXAS, March 29, 1911.

DEAR AND ESTEEMED BROTHER:—Enclosed you will find one dollar for Sister W. E. Piper, Rock Wall, Texas, Route No. 3, and one dollar donated to you by myself. I desire to express my heartfelt gratitude to you for your many kind favors in sending THE GOSPEL MESSENGER to me. During my sickness the past winter I found much consolation in reading it. My health is good now, and I expect, if the Lord will, to devote most of the remainder of my days to the service of the Lord and His afflicted people. My wife joins me and requests me to say she greatly appreciates your kindness in sending us the paper. I hope and pray that your days may be lengthened to see a better day for the people you have so faithfully served. My dear brother, we have many hardships to meet if we are good soldiers, and I feel like saying that the grace of our Heavenly Father is our sufficiency. I am to go to the Eastern States during this summer, and visit some of the churches in different States. So far as I am concerned, I hold no ill will to any one. I have no animosity to gratify, and feel very thankful that the good Lord has given me the spirit of forgiveness toward all men. The churches I am serving are all in peace, and some prosperity attends them. I will say I greatly desire to be remembered by all the servants of God when they are supplicating at a throne of grace.

Yours in an humble hope, JAMES WEST.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER JOHN S. MEADS.

It becomes my painful duty to chronicle the death of Elder John S. Meads, my dear brother in the flesh, in the church, and in the ministry. He was the son of Elder Stanton Meads, and Catharine, his wife,

who also was a member of the Primitive church, and was born July 26, 1847. Mother died and left him an infant babe. He was first married to Miss Mary Delon, March 19, 1873. To this union seven children were born, three of whom are living. After her death he married Miss Lydia M. Brinson, October 2, 1893. To this union eleven children were born, all living. He was a farmer, and started in life with no means, but was very industrious, and a hard worker; he accumulated a small estate, so that his wife and children are ordinarily provided for. He united with the Primitive Baptist Church at Flatty Creek, N. C., on Sunday morning, at the water, September 27, 1868, and was baptized by Elder John D. Wicker. He was chosen Deacon May 27, 1876, and was ordained July 23 in the same year by a presbytery composed of Elders Stanton Mead, J. D. Wicker, and myself. He served faithfully until death. He was licensed to exercise in public May 23, 1885, and was ordained to the full functions of the ministry February 24, 1907, by a presbytery, composed of Elders John A. Shaw and Charles Meads. He did not go from home but very little; he visited the Unions occasionally when he could; his circumstances were such that he could not leave home very much. He stood high in the estimation of the brethren and friends wherever he was known, but who none feel the loss of him as do the Flatty Creek Church. He was one of our most consistent members, besides his usfulness in the offices which were conferred upon him. He was sound in the faith, a firm believer and advocate of salvation by grace through the blood and righteousness of Christ Jesus, and the resurrection of these our vile bodies. Brother John was a great sufferer at times for many years—in the latter part of his life—with a head trouble; the cause was, perhaps, a severe blow he received several years ago from a falling tree, which killed him for a while. His health began to give way in September, 1910, and continued to get worse until some time in December, when he was confined to the bed and called the doctor to see him. The doctor didn't think his case critical at first, but thought he had the yellow jaundice and would soon be better. But after a while he found there was a serious trouble, and advised him to go to the hospital and undergo an operation; but he would not consent to it for some time. On the 2d day of January another doctor was called, with the attending one, to have a consultation, and their decision was that an operation was about the only hope; but he still thought he would not go. He did, however, consent to go next morning, said it might benefit him, and, if not he would rather die than live as he was. His oldest son took him to Sarah Leigh Hospital in Norfolk, Va. After 8 or 10 days they cut into him, and found that it was cancer on the liver, and they could not do him any good, and said it was a question of only a short time when he must die. I went to Norfolk the 28th of January, though sick and hardly able to go, but felt that I must go and try to get him home, if possible, alive. So Monday morning we started for home. We arrived at his home about 6 o'clock p. m. When we got him in the house, weary and worn out, he said to his heart stricken wife, "Honey, I have come home to die." He gradually grew weaker, until the end came, which was the 12th day of February, 1911. He had said he did not want any funeral. I was sick in bed, and a doctor attending me at the time, but there was a large concourse of brethren and friends that followed the remains to the family burying ground, and laid him to rest. Elder J. A. Shaw made some appropriate remarks, sang one of his favorite hymns, and spake in prayer, after which the grave was filled. We feel to say, Sleep on, Dear Brother, until that blessed morn, which I have so often heard

him speak of when thou shalt hear that sweet voice again calling thee to come forth, where we hope to meet thee again in that happy home of the blessed, to go out no more forever.

In conclusion may the dear Lord bless the bereft widow and give her grace to sustain her in her sad and sore bereavement. May his children follow in his footsteps. I feel sure that our loss in his gain. While we are left here to toil and suffer, he is resting from his labors and toils, calmly sleeping in the sweet embrace of Jesus.

Written by his brother, CHARLES MEAD.

Weeksville, N. C.

Zion's Landmark please copy.

ELDER LONNIE HOLLOWAY.

It becomes our sad duty to chronicle the death of our much esteemed brother, Elder Lonnie Holloway. He was born January 13, 1890, and departed this life August 27, 1910. He united with the Primitive Baptist church at Rosemary August 11, 1905, and was baptized by Elder H. Temple. He was elected clerk May 10, 1907; licensed to preach May 9, 1908; ordained to the full work of the gospel ministry November 7, 1908, by Elders H. Temple, S. M. Anderson and H. B. Wilkinson. The writer has been very closely associated with Brother Holloway for three years past, and has always found him sound in doctrine and practice. It was my privilege to visit his home church last August and to visit his home during his illness. He did not talk much during his sickness, but seemed perfectly resigned and bore his affliction with patience and Christian fortitude. Brother Holloway was serving Rosemary, his home church, at the time he was taken sick, and serving it satisfactorily to the church and community at large. He was esteemed very highly by his acquaintances everywhere and had not an enemy on earth that I know of. His life was a bright and shining light throughout middle and southern Georgia. He was a son of Mr. and Mrs. Morgan Holloway.

His stay on earth was twenty years, seven months and fourteen days. Brother Holloway was serving Pilgrim's Rest church, in Johnston County, Georgia, at the time he was taken sick. The last time he was at Pilgrim's Rest he preached one of the ablest sermons we ever heard. It was instructive and edifying to the people of God, and glorifying to God our Saviour. It was on the fourth Sunday in July, 1910, and he was chosen by the church for another year as pastor. We had learned to love Brother Holloway and were so sad to hear of his death. We would say to his father, mother, brothers and sisters, "Weep not as those who have no hope, for Jesus once passed through the tomb. We must realize that all things work together for good to them that love God, and that our light afflictions which we have to endure will only work out for us a far more exceeding and eternal weight of glory." May God give his relatives grace and strength in their sad bereavement. May they look to Jesus, who is able to console us in all our trials and troubles.

Done by order of Pilgrim's Rest Church, while in conference, October 22, 1910. W. W. HOWELL, *Mod.*

W. D. RINER, *Clerk.*

Also by consent of Rosemary Church. Committee:

ELDER HENRY MEEKS.

JOEL O. MORING.

DEACON GREEN W. O'KELLY.

TRIBUTE OF RESPECT BY MT. PARAN CHURCH, WALTON COUNTY, GA.

WHEREAS, It has pleased our Heavenly Father to remove from our midst our beloved Brother and Deacon, Green W. O'Kelly, on the 23d day of February, 1911, aged 52 years, 8 months and 12 days. He united with the church at Mt. Paran on November 6, 1886, and was ordained deacon the first Saturday in April, 1903.

Therefore, be it

Resolved by the church, that we feel keenly our loss, yet we bow in humble submission to the will of our Heavenly Father, knowing that He doeth all things well. Yet while we feel our loss, we feel that it is his eternal gain, for he said on his death bed it was all right with him, that he was perfectly reconciled to go, if it was the Lord's will.

We feel in the death of Brother O'Kelly that the church has lost a true and noble Christian, one that contended for the faith once delivered to the saints. He strove for the things that make for peace, filling his place in the church, and discharging his duty to his Lord and his brethren to the best of his ability. As a citizen he tried to discharge his duty, a kind neighbor, a devoted husband, a kind and affectionate father. So, we feel he lived the life of a Christian, and died the death of the righteous.

Therefore, we tender to his beloved wife, our sister, our heartfelt sympathy and to his dear children; and desire, if it is the Lord's will, that they may be prepared by grace to fill his place here on earth, and meet in that upper and better kingdom, where there will be no parting, sickness, pain or death. All will be joy and peace throughout eternity. So farewell,, dear brother, we hope to meet again where parting will be no more. Sleep on, dear brother, till Jesus comes again.

We desire this token of respect to be recorded on our church book, a copy be given to the bereaved family, and a copy be sent to THE GOSPEL MESSENGER for publication.

Adopted by the church in conference this the first day of April, 1911.

ELDER JNO. F. ALMAND,
L. D. ALLEN,
J. H. LASSITER.

Zion's Landmark please copy. *Committee.*

ALEXANDER RAWLS.

Deacon Alexander Rawls was born in Martin County, N. C., May 23, 1837. He was the son of Dennis Rawls, and was married to Susan Whitfield April 12, 1866. He died in Robersonville, N. C., March 14, 1911. He united with the church at Spring Green and was baptized by Elder G. D. Roberson and was afterwards ordained deacon of said church, and filled the office to the satisfaction of his brethren. He was firm in the doctrine and continued steadfast in the faith.

He served as a faithful soldier in the late war and was an industrious farmer and good provider for his family. His wife preceded him by several years in death and left him and one son, Mr. J. R. Rawls. They lived quietly and affectionately together until his death. He was as well cared for and as faithfully and tenderly nursed in his sickness by his son and his patient wife as any one could be. When the church was organized at Robersonville he took a letter from Spring Green and was in the organization and died a beloved member of it. We sadly miss him, his safe counsel, faithful services and dear

companionship. Besides his dear son and wife he leaves a brother and four grandchildren. May the Lord comfort, guide and sustain them by His spirit and grace. M. T. LAWRENCE.

JAMES BENJAMIN ROBERSON.

A just appreciation of the life and character of our departed friends requires that we leave to their posterity a record of their lives and deeds. Also the request of his family and my lifelong acquaintance with Uncle James B. Roberson, I trust, will be sufficient excuse for this sketch of his life.

James B. Roberson was born in Griffin's Township, Martin County, on December 22, 1833. His father, Harmon Roberson, died when Benjamin was a small boy. His mother, Betsy, was remarkable for strength of mind and purity of heart. He was one of eleven children, three of whom survive him, Joseph Roberson, of Beaufort County, N. C., now in his eighty-first year, H. T. Roberson, Sr., and Mrs. Polly Hardison, now in her ninety-first year, her mind still bright and memory perfect. Benjamin grew to manhood on the farm. He attended the public schools and received such training as the schools of those days offered. He was among the first to answer the call to arms at the beginning of the Civil War, joining the Light Artillery; later he was transferred to the historic 61st Regiment North Carolina Troops. He was wounded at the battle of Drury's Bluff by a ball passing through his heel. After his recovery he returned to his command and served faithfully until captured at the battle of Fort Harrison. He, with many of his comrades, endured the horrors of Point Lookout prison till the close of the war, when he returned home possessing nothing but the scars and honors of a brave soldier. In the face of poverty he bravely set to work to help rebuild the wasted State and to make for himself a home. By industry and economy he became a successful farmer. On December 22, 1865 he was married to Nancy Biggs, sister of the late John D. Biggs. To them were born five children, one daughter, who died in infancy, and four sons—Buck, Henry, Harmon and Alonzo, all of whom are married and are highly respected and prosperous farmers.

Uncle Benjamin was remarkable for many strong traits of character. His spirit of frankness and openness was refreshing. Pretense or affection of any kind had no place in him. Whatever he seemed to be, that he was. He never spoke a word or did a deed for effect. He was overflowing with the spirit of fun, wit and humor. His sparkling eye and merry laugh were spice to his associates. His sense of honor—The Golden Rule—was the law of his life. He had the rarest kind of honesty, that of the "inward parts." Generous to a fault, true to his friends, charitable to all, kind and affectionate to his family. His wife and children were his joy and crown, his loved and longed for, a delight naught else could give or supply. He was a kind and gentle husband, a loving father, an affectionate grandfather. He loved his home, one of the old Southern type, and truly it was a place of peace, plenty, and genuine hospitality. He was public spirited, giving freely of his means, time and counsel to establish schools, churches, and charities. He was twice elected to the office of County Commissioner, serving his people acceptably. Open handed, the poor who came to his door were turned not empty handed away. Uncle Benjamin made no parade of religion, but his life was a reflection of the highest and purest principles. He rejoiced in God's people, and was happy with them. He was good, kind, tender, loving, forgiving, merciful—always the same. To his mind Jesus was the perfection of beauty and holi-

ness, abundant in mercy, plenteous in redemption, after whom he should pattern his life, and through whom he looked for salvation.

To him death came as a friend, and not as an enemy, a servant and not a master; and we trust it was his pathway to eternal joys. Only a few minutes before the end came he remarked to his nephew that, "He was well satisfied with his past life; that he had worked hard in his life and had enjoyed the fruits of his labor with his family, but he was now ready to surrender all and go home to rest." While still sitting in his chair he said to those around him that if he knew that he could lie and rest only twenty minutes he should be glad. As he was laid down at the golden sunset hour, October 26, 1910, the light went out of his eyes, and the smiles played no longer on his lips. He went out at sunset of the last day of life on earth, but he went, we believe, into the perpetual sunrise of the Paradise of God. If we could see him now, we think his ransomed spirit would be clothed in the garments of a fadeless immortality, his eyes flashing the gladness of his Saviour's presence, and his hand striking the harp of celestial praise, his face bearing the divine likeness of his blessed Lord.

May his memory still live in our midst, and ever,
In minds made better by his presence, live
In thoughts sublime that pierce the night like stars,
And with their mild presence urge men's minds to better things.

Uncle Benjamin was naturally a strong, vigorous man. He became afflicted about one year before his death, but was still able to look after his farming until about two months before his death. He often sang on Lord's day evenings. One of his favorite songs was, "A few more days on earth to spend." He was a regular reader of the GOSPEL MESSENGER, deriving much comfort from it. He was a true believer of the doctrines of the Primitive Baptist church, and a regular attendant of the services at Smithwick's Creek. However, he never joined the church. He died exclaiming, "O, Bless the Lord, O, Bless the Lord." The funeral services were conducted by Elder A. D. Mizell, from the text: "A good name is rather to be chosen than great riches." Prov. 22:1. A large company of friends followed the body to the grave where it was laid to await the Last Day, when it shall be raised in power and glory, and made incorruptible by the power of the God of mercy, who will receive it into everlasting habitations through Jesus Christ, His well beloved Son.

May we, through the infinite love, the boundless mercy, and grace of God, be prepared to meet him in the sweet home, and join in the song of Redeeming Love in that Eeternal Day.

In loving remembrance, W. H. DANIEL.

MISS MARTHA M. JOHNSTON.

This good, faithful, and spiritually minded woman was born January 29, 1852, and departed this life on November 15, 1903. She joined the church of Christ at Mount Pisgah, Chambers County, Ala., August 5, 1890. She passed peacefully from this to a better Country, and her remains were interred at the Mount Pisgah cemetery on the day following her death after appropriate services. She loved God's word and His house above her chief joy, and took great delight in meeting with the saints and joining with them in praising a Saviour's name. But alas! she is gone from us, and though we sorrow, it is

mingled with joy in remembering that she has a house not made with hands, eternal in the heavens.

May the bereaved ones find comfort in the assurance that every believer in Christ, though they be dead, shall rise again.

J. T. SATTERWHITE.

MRS. EMMA JOHNSTON.

Mrs. Emma Johnston was born August 29, 1863; maried to J. J. Johnston in April, 1882; joined the church at Mount Pisgah August 5, 1870, and fell asleep in Jesus after great suffering on July 13, 1910. She leaves a dear weeping husband and ten children, seven daughters and three sons, to mourn their great loss, and indeed it was a loss to them that can never be remedied, as she was so faithful and so thoughtful of their every interest here. She died in the triumph of a living faith in Jesus, and in a coming day will be raised up to life everlasting. Though several months have passed since her departure, yet her broken-hearted husband is now bowed down with weeping and sorrow, and can not be comforted, though he feels that she is at rest.

She was buried at her home church, Mount Pisgah, in the presence of a large congregation after discourse by the writer. May they be enabled to look to and trust in Him who said, "I will never leave thee nor forsake thee."

J. T. SATTERWHITE.

CHANGE OF ADDRESS.

Elder M. T. Lawrence has removed from Hamilton, N. C., to Robersonville, N. C.

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SYLVESTER HASSELL.

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(ELDER) A. V. ATKINS,
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Vol. 33. No. 7.

THE GOSPEL MESSENGER

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Williamston, North Carolina.

PUBLISHED MONTHLY.

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The Gospel Messenger

JULY, 1911.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 33. Williamston, N. C., July, 1911. No. 7.

THE LITTLE BOOK.

Rev. x.

When the beloved disciple took
The angel's little open Book,
Which by the Lord's command he eat,
It tasted bitter, after sweet.

Thus, when the gospel is embraced,
At first 'tis sweeter to the taste
Than honey or the honey comb;
But there's a bitterness to come.

What sweetness does the promise yield,
When by the Spirit's power sealed!
The longing soul is filled with good,
Nor feels a wish for other food.

By these inviting tastes allured,
We pass to what must be endured;
For soon we find it is decreed
That bitter must to sweet succeed.

When sin revives and shows its power,
When Satan threatens to devour,
When God afflicts, and men revile,
We draw our steps with pain and toil.

When thus deserted, temptest-tost,
The sense of former sweetness lost,
We tremble lest we were deceived
In thinking that we once believed.

The Lord first makes the sweetness known,
To win and fix us for His own;
And though we now some bitter meet,
We hope for everlasting sweet.

—*John Newton, of England, in the Olney Hymns (1779).*

A LETTER OF WILLIAM ROMAINE, OF ENGLAND.

LAMBETH, January 18, 1763.

MY DEAR FRIEND:—I often remember you in the best place, and for the best purpose, but can not bring myself to love writing of letters. Yet I have again taken up my pen, to wish you every spiritual blessing purchased by the life and death of our incarnate God; and that will make you as happy as you can be on this side of heaven. In this new year, may you grow in the knowledge of the excellency of His most adorable person, of His complete finished salvation, and of your own particular interest in it! and, having these believing views, may you glorify Him by living happily upon His fullness! I know a little of these matters, and but little; yet I am sitting, abashed at my ignorance, at my Master's feet. He has made me willing to hear His words; and I find His lips so full of grace that I can not spare a moment for my Homer or Virgil, my favorite Tully and Demosthenes. Adieu forever to all the classics! I see a heavenly life, as well as a matchless beauty, in my Lord's words; and though I am a dull scholar, yet He is a blessed Master. He keeps me waiting upon Him day by day, trusting nothing to my own understanding, but listening continually to His instruction; so He gets all the glory of making me wise unto salvation. To this great Prophet may you repair for instruction all this year! He teaches as never man taught. His doctrine is with power and demonstration of the Spirit. He can so humble your pride, that you shall be as dependent upon Him as a new-born babe; and then, having emptied you of your own carnal reason and false wisdom, He will enlighten you, by His Word and Spirit, with saving truth. Here the humblest scholar learns the most; indeed, he has learned the most; for our highest lesson is to learn how to live upon Him, who was made of God unto us wisdom; and he who relies most upon Him for that wisdom, will certainly be the wisest. If the whole world was mine, and I could purchase what I could with it, I would give it all to be a scholar made poor in spirit at Christ's feet. And what then can I wish, my

dear friend, better than to be one of His little children, whom He teaches His mind and will? Only I could wish you more humbled, that you may more perfectly learn the two blessed truths which He is exalted to teach His people, namely, to believe in His blood and righteousness, and to live upon His grace and power.

His prophetical office is to teach us how to be always *safe* by believing in Him, and always *happy* by living upon Him. He has the residue of the Spirit with Him, and He sends Him into the believer's heart, to be always preaching this most comfortable doctrine, that whatever He wants for His acceptance at the bar of justice, it is perfectly to be had, and freely in the fullness of the Lord Christ. Sins as red as scarlet, sins as numerous as the stars, or as the sands upon the seashore innumerable, and nature as black as hell, a heart as wicked as the Devil, the divine and eternally precious blood of Jesus can so cleanse and purify, that not one spot shall remain; for He is almighty. He has all power in heaven and earth to pardon sin. If I had been guilty of all the sins of Adam and Eve, and of all their descendants to this day, yet, believing in Him, I should be safe, because His blood cleanseth from all sin. And in Christ the believer has a better righteousness than that of the angels; theirs is finite, His is infinite; a better righteousness than that of our first parents in Paradise; theirs was the righteousness of a creature, and they lost it; this is the righteousness of God, and it is an everlasting righteousness, never to be lost. It is the righteousness in which the saints stand before God for ever and ever. When the Holy Ghost takes of these things of Christ, and preaches them to the heart, O what a sweet peace follows! For the believer then finds himself saved from all the miseries of sin, and entitled to all the blessings of eternal glory; and, being thus persuaded of his safety, by believing in the atoning blood of our great High Priest, then the Holy Spirit teaches him how to live upon Christ, and how to make use of Christ's fullness. On our learning this lesson depends our comfortable walk heavenwards; for Christ does not give us a stock of grace, and expect us to improve it by being faithful to grace given. No, no; that is not His way. Our souls

must depend upon Him, as our bodies do upon the elements of this world. Every moment we must live by faith upon His fullness, and be every moment receiving out of it grace for grace. And this is our happiness—to have all in Christ. A beggar in myself, but rich with unsearchable eternal riches in Him. Ignorant still in myself, but led and taught by His unerring wisdom. A sinner still, but believing in His blood and righteousness. Weak and helpless still, but kept by His almighty love. Nothing but sorrow in myself, nothing but joy in Him. O this is a blessed life! No tongue can tell what a heaven it is thus to live by faith upon the Son of God. Thanks be to Him, I know a little of it; and I can not but heartily pray that you may know more of it this year than you ever did. Surely I could not have thought, some years ago, that there was such a heaven upon earth as I now find. Blessings forever on the Lamb! May you find it more and more!

WILLIAM ROMAINE.

GOD'S SUFFERANCE OF SIN.

ZULEH, TEXAS, April 29, 1911.

DEAR BROTHER HASSELL:—In *The Primitive Baptist Signal* of August, 1910, Elder J. S. Newman, of Glenrose, Texas, published an editorial on "Permissive Sin"; and to those who criticized this article, he replies as follows in a recent number of his paper:

"The National Convention of Primitive Baptists at Fulton, Ky., in 1900, reaffirmed the London Confession, which was the product of thirty-seven of the ablest ministers of England and Wales, representing over one hundred churches; and there were fifty-one ministers in the Fulton Council, representing three hundred and thirty-five churches, and by direct correspondence over one hundred thousand Baptists; and, endorsing what the London Confession said on God's purpose in suffering Adam's fall, they said 'We understand the word permit, as here (article 3) and elsewhere used in this Confession, to mean to suffer; not hinder.' Also that they (the Fulton Council) said, 'God's purpose concerning sin does not sustain the same relation to sin that it does to

holiness; while we think that God's purpose concerning sin is more than barely permissive, it is such as to exclude all chance and uncertainty, yet we hold that God in no sense is the author of sin.' And he quotes from page 105, showing that all this (all the proceedings) was 'unanimously approved by the National Convention of Primitive Baptists at Fulton, Ky." And he says, 'Bro. J. G. Webb, of Texas, has his name to the above quotations with fifty more old Baptist preachers.' And he says, 'It was the unanimous judgment of those men of God that for 1900 years our people believed that God purposed to permit or suffer sin.' And he says, 'If the Baptists of Texas are going to declare nonfellowship for me, and accuse me of having a permit from God' (a 'license' is meant) 'to sin, and accuse me of associating with hogs and dogs,' and are going to turn a cold shoulder to me when I come around, I want you to do (it) at once,' etc." Now all this goes to prove that dear Elder H. White, in foretelling to me another division among the Baptists in Texas, discerned correctly what was coming, and I feel that I have not been premature, nor a false alarmist, in writing as I have. And I also feel that my hope of a better day for our people, which has strengthened and helped me all these years of confusion, strife and division, is nearing realization.

I will now give a letter from Elder R. W. Thompson, Editor of *The Primitive Monitor*, to me. In a letter of January 31, 1910, which I am authorized to use publicly, Elder R. W. Thompson said:

"GREENFIELD, IND., January 31, 1910.

"DEAR BROTHER DENTON:—Your letter forwarded to me by Bro. Oliphant has been read with care and interest. I have read through the different religious publications by our people in Texas the controversy over the subject of God's predestination of all things. I could say no more than I have repeatedly said touching this question. I have not changed in my understanding of it and see no reason why I should. I have before expressed my mind to you, as you have quoted in your letter referred to. Those are my sentiments now touching that question. I do not believe from the Scriptures

or any other source that God's predestination is in the least possible degree the cause of sin. It is the cause in His people of holiness and righteousness. Then there is a distinction in His predestination to permit and His predestination as the cause of bringing the thing about—causing it to be. True His predestination is a great mystery to poor finite mortals. We can not say much about it, for we do not know much about it. If all would speak where Revelation speaks and be silent where Revelation does not speak, the fires of strife among the Lord's people would soon die out.

"One of the things too often ignored, or nearly so, among our divided, confused and distracted people, is forbearance one toward another. Much of the trouble and division that have occurred among us could have been averted if there had been more brotherly love and Christian forbearance. True, when hurtful things are brought in and are being forced upon the brethren who contend for truth, forbearance will finally cease to be a virtue, and the disorderly person must be withdrawn from till he repent. I see this matter in the light that Brother Oliphant and Brother Hassell do. And I commend your brotherly labor for peace and unity upon gospel premises. To compromise with error is to say, peace, when there is no peace. But to labor for unity on gospel premises is godly and right. You have my sincere prayers for success in the right, and may the Lord give you and all the spirit of wisdom and love and gentleness, that we all may choose the good, refrain from the evil, for this is His will. I hope this is a full enough expression from me. * * *

"Your brother for peace, R. W. THOMPSON."

And in a recent editorial in his *Messenger of Peace* Elder Walter Cash says: "The attempt to show that God's predestination is what brings all the wickedness into the world" (some extremists certainly have seemed to attempt this. D.) "is an attempt to apply human reasoning to the sovereignty of God, and the result is to give a character to God that is the opposite of His revelation of Himself. No human being can reason out a sovereign God who hates sin, and harmonize it with the fact of Satan and sin in the world, and yet these are

two undeniable truths of the Bible. And this is the God of Israel, whom we adore but can not fathom, because He is infinite and we are finite."

I feel that these two elders have, thus, spoken words of truth and wisdom, and are "come to the kingdom for such a time as this." And I would like it if the letter of endorsement of THE GOSPEL MESSENGER by the late Elder J. M. Baker, of Texas, in the May issue of 1905, could be reproduced in the issue containing this article, and then I hope to be satisfied and to give you all a long rest. J. C. DENTON.

I now republish the above mentioned letter of our venerable and beloved Brother Baker, who fell asleep in Jesus November 6, 1910, in the seventy-ninth year of his age. S. H.

KINGSBURY, TEXAS, March 6, 1905.

Elder S. Hassell—

DEAR BROTHER IN CHRIST:—I see my subscription is out. Enclosed please find money order for $1.00 to renew for another year. I am still pleased with THE GOSPEL MESSENGER. I wish to say to you, Brother Hassell, that, after reading your writings for twenty years or more, I can truthfully say that I endorse you as a sound, consistent, and conservative Baptist. It seems to me that your course has been straightforward, always upon scriptural grounds, earnestly contending for the faith. If you have ever manifested any disposition to be partial or one-sided in your writings, favoring one party more than another, I have not been able to detect it. I do most heartily endorse your sentiments on predestination. Your article in the March number of MESSENGER, under the heading, "No Controversy," expresses my sentiments. I honestly believe you are right in what you have said in regard to Texas Baptists. I am in my 74th year, and don't expect to live much longer, and for some time I had felt that I wanted you to know that I did highly appreciate your conservative course of late years, especially since there has been so much wrangling among our people before I die and go hence. Brother Hassell, I see no reason why you should change your course.

You are right on predestination and on the bar question and on all other questions according to my judgment. My prayer is that the Lord may continue to bless you and make you strong to contend for and defend His truth even to the end of your days on earth. I hope that you may be able to pray for me that I may be faithful to the end. J. M. BAKER.

EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

OUR ABSOLUTE DEPENDENCE UPON GOD.

"Without Me," says Christ, "ye can do nothing" (John 15:5). "In Him" (that is, in God) says Paul, "we live, and move, and have our being" (Acts 17:28). God is the Source and Support of every natural and spiritual being, the Author of every natural and spiritual bless-

ing. He is everything to us; we are nothing without Him. But for His creation we would never have had any being; but for His preservation, we would have no existence now. He numbers all the hairs of our heads; not a sparrow falls to the ground without Him. Independently of Him we would have no power to breathe, or to think, or to feel, or to act, or to eat, or to drink, or to sleep, or to plant, or to reap, or to obey Him. We may, by His power, plant and water, but only God can give the increase. We can not make it rain, when we think it needed; nor can we stop it, when it seems excessive. We can not make the wind blow or cease. We can not make even our own hearts beat, and our blood circulate. We can not make the sun or moon rise or set, or the stars shine or quit shining. We are utterly dependent upon God for every natural blessing, and upon Christ, the Son of God, for every spiritual blessing. Christ is the incarnation, the Power and the Wisdom and the Salvation of God. Without His atonement we could not be pardoned; without His resurrection we could not be justified; without His Spirit we could not be regenerated or sanctified or glorified; without His love we could not love and obey and be reconciled to God; without His teaching and example we could not know the Divine perfection; without His mediation, we could not enjoy the favor of God; without His promises, we would sink into despair; without Him we could never enter heaven, and enjoy its pure and everlasting pleasures. But we can do all things through Christ who strengthens us, that is, by the power of His almighty, indwelling Spirit. We can imperfectly, but sincerely, love and obey and be resigned to God, crucify the old man with his affections and lusts, do justly, love mercy, and walk humbly with our God, live soberly, righteously, and godly in this present evil world, live in peace with all men, love and forgive and forbear with our brethren, and love and forgive and pray for and do good to our enemies; and, in this way, as living branches of the true Vine, bear much fruit unto God, and glorify Him in our bodies and spirits, which are His. O for His grace to enable us thus to live!

S. H.

EVASION OF THE REAL DIFFICULTY.

"All things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4:13). Thus, with God, all time is now, and all space is here; and what is called His foreknowledge, in accommodation to our infirmities, is really His knowledge; and His foreordination is His ordination. Those extremsits who seek to wage an everlasting and ruinous war, in regard to predestination, among our brethren, evade, either consciously or unconsciously, the plain and real difficulty—that, *while a most holy and almighty God hates, forbids, threatens, and punishes sin, He yet suffers, or does not prevent it, trillions of times in His providence.* ALL who believe in the existence and infinite holiness and power of God, and ALL who believe the Old and New Testament Scriptures (II Chron. 32:31; Psalm 81:12; 106:15; Mark 5:13; Luke 8:32; Acts 2:23; 7:42; 13:18; 14:16; Rom. 1:24, 26, 28; 9:22), are thoroughly satisfied of God's sufferance of sin, and still they can not possibly explain it. In the truth of this deep mystery all of us are agreed; and yet, ignoring the omniscience of God (stated in Heb. 4:13), some of us seem determined to waste our precious and fleeting lives, and to divide the church of God, which He hath purchased with His own blood, by continually debating the question as to whether He from eternity predestinated or purposed to do what He is all the time doing—suffering His creatures to sin, and punishing or chastising them for it, and, as again are all agreed, saving His people from their sins. Search the Scriptures in the light of the Holy Spirit, abide in all their teachings, and we will be united. S. H.

GRACE AND WORKS.

If we sing to the praise of our Redeemer, we must sing with the spirit and with the understanding also, and the sentiments of our songs must be such as are in accord with the teachings of the Holy Scriptures. However, it is possible that a child of God may be so influenced by the Holy Spirit that he could make melody in his heart

to the Lord even though his mind and tongue be tracing the form of some erroneous sentiment; and in this case, I think the understanding is wanting. It is certainly right and important for ministers of the gospel to preach the truth, and I feel that it is also right and proper when we sing that we sing the truth; in fact, all our religious exercises should be in harmony with the doctrine of the gospel.

We, Old School Baptists, certainly believe that salvation is by grace, pure and sovereign, and *"not* by works of righteousness which we have done"; and we would be shocked were one of our preachers to introduce his service from the pulpit with the Arminian hymn:

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky."

No, we would expect the preacher to offer some such hymn as,

"Grace, 'tis a charming sound,
Harmonious to the ear," etc.

This would be not only harmonious to the ear, but also to the mind and heart, and consistent with the doctrine of God our Saviour. My first spiritual song was of grace, and it was indeed amazing, and entirely new to me to feel that the grace of God had set me free from sin and condemnation; but I have often wondered since then if I am not still a subject of the kingdom of darkness, a poor, deceived soul. If so, I can not for one moment hope for salvation by my works. When I first undertook for myself the voyage to heaven, I sung with others the above lines as though the sentiments were true; but now I know that if I have my soul to save I am lost and ruined forever.

Now, it is evident that the children of God are commanded to work—even to work out their own salvation (Phil. 2:12); to save themselves (Acts 2:40); to save others (Jas. 5:20; I Tim. 4:16). But these holy precepts are not addressed to alien sinners, but to the children of God, who are such by faith in Christ Jesus by virtue of the heavenly birth; to whom these holy precepts are given for their temporal good, but in no wise to

effect their everlasting salvation from sin, or to affect in any manner their future final destiny.

And it is equally evident that without the grace of God, none are able to live up to nor walk according to His holy will, nor keep His commandments; but sufficient grace is given (I Cor. 3:10; II Cor. 12:9; Jas. 4:6). God's grace is abundant; it sustains His children in all the course of this life and is the cause of their obedience to Him (I Cor. 15:10). No consistent child of God will contend that he can obey and keep the commandments of Christ without the grace of God; therefore, if we are saved in any sense, either in time, with a temporal salvation or with an everlasting salvation in heaven, it is by grace we are saved. The grace of God covers the entire ground for time and eternity. "Therefore," says Paul, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (II Tim. 2:10). The salvation spoken of in this text is certainly not eternal salvation from sin and guilt; if so, Paul surely thought that his sufferings had something to do with it. Again, the same apostle says: "I am made all things to all men, that I by all means might save some." Did he mean eternal salvation? Surely not; but he shows that he did not ignore the means which God has provided for the temporal welfare of His elect people. Read Heb. 10:26-31, and see what fearful judgments the apostle desired to save the elect from. These punishments are not eternal, but temporal; for nothing of the kind threatens the elect of God beyond this present world. The royal command is, "Cease to do evil, learn to do well." There are certain well-defined good works which God hath ordained that we should walk in them (Eph. 2:10), and if we would give more constant attention to these good works we would have less time and inclination to pursue the opposite course.

Now, if we truly love the doctrine of salvation by grace and if we are indeed subjects of divine grace, we have a great teacher; "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world"

(Tit. 2:11, 12). Now if we have been brought under the influence of divine grace and yet have not learned to do well, the fault is ours, for there is no deficiency in the teacher. We should not only learn *how* to do well, but "learn to *do* well." J. E. W. H.

RESISTING THE HOLY GHOST.

"Ye do always resist the Holy Ghost: as your fathers did, so do ye." Acts 7:51.

They did not so resist the Holy Ghost as to hinder the Holy Ghost from carrying out His designs. If we remember that the Holy Ghost is God, the maker of all things, and these that Stephen addressed were men, it is plain that the resistance of so feeble a being as man could not hinder God in any of His works. We can not conceive of a sinner resisting the act of God in His regeneration. This is a creative work, and we can not think of matter refusing to be created, nor is there room to think of a sinner refusing to be created in Christ Jesus. Regeneration is a life-giving work. We can not think of Lazarus refusing to be made alive, nor can we think of a sinner refusing to be created in Christ, or of refusing to be made alive or of his refusing to receive eternal life. The text can not mean that sinners refuse to be regenerated. The new birth is not of the will of the flesh, nor of the will of man; and, as it does not depend on the will of the sinner, it is plain the resistance here does not mean that sinners refuse to be quickened by the Holy Ghost. By "resist" here is meant the persecution of the followers of Christ. They opposed them, slew them, and imprisoned them. "Which of the prophets have not your fathers persecuted?" And we may add, Which of the apostles escaped persecution? What illustrious and faithful man was not resisted, oppressed, and rejected? They resisted the spread of truth, sought to reproach truth and hinder it in every way possible. Those men would claim to be friends to the prophets, would garnish their tombs, and claim to be in line with them; yet they would slay them that stood up in defense of their doctrine. A favorite method of effecting new moves was, and is yet, to claim to love those of former

generations who were faithful. Note the words, "Ye stiff-necked and uncircumcised in heart and ears"; note who resisted—it was the *uncircumcised.* They were not refusing to be circumcised in heart and ears. We do not learn that the Holy Ghost was trying to circumcise their hearts and ears and they were resisting it; but the uncircumcised in heart were resisting by killing the servants of God, and the speaker on this occasion was stoned to death and himself was an example of their resisting.

If it could be shown that God was seeking to regenerate them and they so resisted as to defeat His designs, then this text would be a serious obstacle to those who hold to sovereign grace in the salvation of sinners. The friends of truth can only be found among the circumcised in heart; they are instances and illustrations of truth and no others can know or love truth. Note, "Ye *do always* resist"; no person uncircumcised in heart can be a friend to truth; such persons *"always resist."* The only remedy for this resistance is to be circumcised in heart and ears. This and this only will cure this resistance. Prior to this circumcision they "do always resist," so that the circumcision of heart referred to must be performed while they resist the Holy Ghost.

In this we see a strong statement of the doctrine of Primitive Baptists. And at the close of this sermon we read, "when they heard these things they were cut to the heart, and they gnashed on him with their teeth"; so they resisted the Holy Ghost by stoning him to death, and so put an end to his teaching.

If our churches are filled with men that are not circumcised in heart, they will oppose truth, and seek to suppress it and supplant it with error. This is not *only* true some of the time, but it is always true. An unregenerate man in the church will not love truth, is not a safe custodian of it. It is good for a minister to be known as a "builder," provided he builds of "gold, silver, precious stones"; but if he build of wood, hay, stubble, all must be burned.

Let us love our little churches, and not become over anxious to compete with more popular churches. Our little churches are sweet places to be—no uncircumcised in heart, no resisting of faithful servants of God, no

clamor for progression, and no discontent with the goodness of God's house—no suppers, shows, moving pictures, etc.

Affectionately, J. H. O.

THE LITTLE BOOK.

"And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." Rev. 10:9, 10.

I suppose that when the true minister of the gospel of the grace of God is preaching Jesus fully, as the way, the truth and the life, having a door of utterance opened unto him, and in the fullness of the blessing of the gospel, he is then eating the little book, and O! how sweet it must be. But after he has eaten the little book —preached the gospel of Christ—told the truth faithfully and in love and with a zeal according to knowledge, as taught in the Old and New Testament Scriptures, and gets off to himself and begins to reconsider, as best he can, what he said and how he said it—begins to try to digest it—it begins to grow or taste bitter, because of the imperfection, selfishness, vain-glory, weakness, and great unworthiness which he experiences or realizes in his own heart, and so far as he is concerned he feels to be a man of unclean lips, and hence inclined to adopt the language of Paul and say, "O wretched man that I am! who shall deliver me from the body of this death?" I suppose, though, that he tries to eat the little book sometimes when it is not given to him by the angel, the Spirit, and then it is not sweet at all. It is bitter even while he is trying to eat it and far more bitter afterward. If a minister does not experience this bitter taste, it is a sign that he has not eaten the little book.

Elder Henry Petty was one of the pioneer preachers of West Alabama, and it is said by those who heard him that he was a great preacher, and it is related that on one occasion, after he had preached, a brother met him just as he came out of the pulpit and said, "Brother

Petty, you have just preached the most wonderful sermon I ever heard," to which Elder Petty replied, "Ah! you are too late, my brother, the Devil has already told me so." G. W. S.

WHAT AND HOW TO PREACH AND WRITE.

I am often at a great loss to know *what* I should preach and *how* to preach it. I find so much in this depraved nature of mine that I abhor—so much that is unlike the Saviour, who was holy, harmless, and undefiled, and separate from sinners. I am made to quake and tremble to think of the exalted position that I occupy as a poor servant of God. I do not mean that I feel exalted, but this sacred office is above the world and everything of a worldly nature. I feel so unworthy of it. I am so blank that I am at a great loss to know what to say. I am not my own. I try to offer public prayer and I can't find language with which to clothe my feelings. "My prayer is but a chattering noise, when Jesus hides His face." The words are but empty sounds—my mind barren and unfruitful. I feel humiliated over my efforts—take all these things as being against me. I have to try in weakness to speak. My mind is dark. The Bible is a sealed book. I am lifeless and indifferent. I find myself begging the Lord to burden me with His word, and if I am indeed His servant to manifest it once more. My own voice seems harsh and grating to me and to the hearers. I get tired of myself. How weak and insufficient I feel for the service of God. After I am through speaking, there is so much imperfection and so many things I said that I ought not to have said, and there are grand beauties now presented, I wonder why I could not think of them then? How cautious should we be to speak the truth, the whole truth, and nothing but the truth. We are God's witnesses. We should pray to God to keep us out of the flesh, and keep all policy and fleshly preferences out of our preaching. We should be determined to know nothing save Jesus Christ and Him crucified. The doctrine of Election, Predestination, Special Atonement, Effectual Calling, Final Preservation of the Saints, the

Resurrection and Glorification of our bodies in Heaven, Baptism by immersion of penitent believers into the fellowship of the one church which Christ established, and a strict adherence to the laws of Christ—standing aloof from all the institutions of men, religious and secret—free from all hobbies and a perversion of the word—should be preached. We should not get up a hobby over some extreme position and press that to the alienation of good brethren. Let us be content with what is revealed—preach that we have felt and experienced in our souls, and what is revealed in His word. Do not conclude everybody unsound that can not accept your hobby. We are all imperfect, and know but little at best, and the older we grow the more we are conscious of the fact: "Great is the mystery of godliness." The great body of Primitive Baptists believe in the fundamental principles of the gospel and are agreed on them. They all believe that God is the sovereign over all worlds, upholds all things by the word of His power, that He is all-powerful, all-wise, present and everywhere at the same time, is unchangeable, that His relation to holiness is causative and His attitude to sin is overruling. He does not approve of sin, endorse, coerce or influence it, but hates it. He punishes sin in His creatures. All believe that He predestinated all whom He foreknew in the covenant of grace to be conformed to the image of His Son, and to be predestinated unto the adoption of children. These positions are sound and scriptural, and why can not all of us agree on these sweet truths and leave out prefixes and suffixes, using scriptural expressions on controverted points? We need each other. We are brethren. If we bite and devour one another, we should take heed that we be not consumed one of another. If you have introduced some unscriptural practice that is offensive to your brethren, remove it at once. If you have gone after the institutions of men, sever your connection with them, and return to the order of God's house. If you have alien baptisms among you, remove them, and set your house in order. If you have sent your children to Arminian Sunday Schools to be taught false doctrines and poison their minds against the truth, you are very wrong, and

should change your course at once. You should control your own children. Stand aloof from the world and all ungodly practices. You are not of the world, little children. "Little children, love one another." These things should be preached. How? In love. There are many of God's children that we love who are separated from us by reason of departures; while we can not love nor fellowship the departures we love God's children that are there. We should ever preach the truth in love, in kindness and gentleness, but firmly and in love. Old Baptists hurt themselves worse than all the Arminian world can hurt them by their departures. Let us do right, and ever strive for the things that make for peace. If we love our brethren we will be tender and kind with them. We will not hurt those we love. Let our preaching and discipline all be controlled by love. Love will not make one press hobbies and divide the church of God. We are not going to come this way any more, and life will be too short here to waste it in wrangling. Let us be good to each other, and labor in love to eliminate all that is wrong, and come to each other's feet, confessing our wrongs, and forgiving each other in love. Let us watch ourselves in all our preaching, for we may preach the truth in a wrong spirit. We may execute discipline and be controlled by the flesh while we carry out the letter. Let us ask God to guide us in our preaching, writing, and executing discipline. Let us overcome evil with good. While this is true, we should withdraw from every brother that walks disorderly. The church can not fellowship false doctrine nor unscriptural practice and maintain her identity. We feel sure that if Old Baptists were to let her members join secret orders, and aid societies, and recognize alien baptisms, the candle stick would soon be removed. The church of God is above every organization on earth. If any of her members prefer any worldly societies to the church, they have no business in the church, and should be expelled. Give me an humble home at the feet of my brethren in the Old Baptist Church, and let me, though weak, but meekly, firmly and in love contend earnestly for the faith of this dear old church—free from the world.

L. H.

THE OLNEY HYMNS, AND WILLIAM ROMAINE'S SELECT LETTERS.

These two valuable books, in large type, are now offered for sale, at 32 cents each, by Farncombe & Son, of London, England, or their American Agent, Mr. J. T. Higgons, 241 West 132d street, New York.

Olney is a small town about fifty miles northwest of London; and here resided William Cowper from 1767 to 1786, and John Newton from 1764 to 1780. Cowper was born in 1731, and died in 1800. Newton was born in 1725, and died in 1807. Though members of the Church of England, they were strong predestinarians and evangelicals. Cowper was the finest letter-writer in the English language, and, to my mind, the best sacred poet. Newton was converted from infidelity and profligacy to Christianity, and, by private study, he learned the French, Latin, Greek, Hebrew, and Syriac languages. Cowper and Newton were close friends, and lived together, at Olney, 13 years, and composed the Olney Hymns, and published them in 1779. Cowper wrote 68 of the hymns; and Newton, 280. These are among the best hymns in our Hymn Books. Some of those that Cowper wrote are: "O for a closer walk with God"; "God gives His mercies to be spent"; "The Lord will happiness divine"; "My God, how perfect are Thy ways"; "There is a fountain filled with blood"; "Hark, my soul, it is the Lord"; "This is the feast of heavenly wine"; "To those who know the Lord I speak"; "God moves in a mysterious way"; "'Tis my happiness below"; "Sometimes a light surprises"; "I thirst, but not as once I did"; and "Grace triumphant in the throne." Some of the hymns that Newton wrote are: "If the Lord our Leader be"; "Poor, weak, and worthless, though I am"; "Come, my soul, thy suit prepare"; "Amazing grace! how sweet the sound"; "Sweet was the time when first I felt"; "How tedious and tasteless the hours"; "One there is, above all others"; "How sweet the name of Jesus sounds"; "Glorious things of thee are spoken"; "How lost was my condition"; "From pole to pole let others roam"; "What think you of Christ? is the test"; "Mercy, O Thou Son of David"; "Afflictions, though they

seem severe"; "Beside the gospel-pool"; "'Tis a point I long to know"; "I would, but can not sing"; "Saviour, visit Thy plantation"; "When on the cross my Lord I see"; "Let me dwell on Golgotha"; "In evil long I took delight"; "Kindred in Christ, for His dear sake"; "Day of judgment! day of wonders"; "The moon has but a borrowed light"; "As needles point towards the pole"; "Approach, my soul, the mercy-seat"; "Does the gospel word proclaim"; "Let worldly minds the world pursue"; "Salvation, what a glorious plan"; "Hungry, and faint, and poor"; "We seek a rest beyond the skies"; "The saints Emmanuel's portion are"; and "The Little Book," given on the first page of this number of THE GOSPEL MESSENGER. The hymns are arranged in three books or parts: 1st, On Select Passages of Scripture, from Genesis to Revelation; 2d, On Occasional Subjects (Seasons, Ordinances, Providences, and The Creation); and 3d, On the Rise, Progress, Changes, and Comforts of the Spiritual Life. The book occupies 472 pages.

William Romaine, of England, was born in 1714, and died in 1795. He was the author of the "Life, Walk, and Triumph of Faith," and of several other religious books. Like Cowper and Newton he was strongly predestinarian and evengelical. In 1757 he preached, in Oxford University, a powerful sermon on "The Lord Our Righteousness," which was so offensive to his Arminian hearers that he was always afterwards excluded from the pulpit of that institution. In the book of his "Select Letters," there are 149 letters to different friends in the space of 375 pages. I publish one of his letters in this number of THE GOSPEL MESSENGER.

If our readers wish either of these books, they will please send the price (32 cents each) to Mr. J. T. Higgons, 241 West 132d street, New York. S. H.

QUESTIONS AND ANSWERS.

1. Q. Is there anything in uninspired Jewish literature respecting the miracle of our Saviour's ascension? A. Nothing whatever, except in the weak and wicked fables of the Jewish Talmud and Toledot Yeshu (Life of Jesus) of the Middle or Dark Ages, which deny His

virgin birth, His divinity, and His resurrection, and which ascribe His miracles to magic or collusion with Satan. The Jewish Rabbis admit the ascension to heaven (or translation without death) of Enoch and Elijah, and claim that several other men and women have so ascended; but, like the ancient Pharisees, they deny even the resurrection of Jesus. After Christ's resurrection He appeared to none but His disciples. The Jewish Encyclopedia admits that Jesus of Nazareth had a mission from God, and a spiritual power and fitness for it; that He was a man of the people, a helper of the poor and forsaken; that He was a healer and a wonder-worker; that He preached a higher righteousness and a greater mutual love than the Pharisees practiced; that He spoke with unparalleled authority; and that His wonderful personality has exercised the greatest influence upon the civilized nations of the world. Such is the testimony given by His bitterest enemies to the Divine character and power of our Lord and Saviour Jesus Christ.

2. Q. Is there anywhere a Christian society (or church) being formed altogether of Jews? A. No; so far as I have ever heard. Jews converted to Christianity unite with some Gentile church. It is said that, in Germany and Austria, great numbers of the Jews are now professing Christianity and are joining Gentile churches. If this movement should become world-wide, it would be a certain sign of the early second personal coming of Christ (Romans 11:25-27; Acts 3:19-26).

3. Q. Does the "day of the Lord" refer to our Saviour's second coming? A. It refers primarily and generally to the manifestation of God's wrath against sin before the end of the world; but it refers secondarily, fully, and finally to the last great Day of Judgment at Christ's second coming (Joel 2:10, 11, 30-32; Acts 2: 19-21; Mal. 4:1; Matt. 24:29-31, 37-51; 25:31-46; II Thess. 1:5-10; II Pet. 3:10-14; Jude 6; Rev. 6:12-17).

4. Q. Are the scoffers of the last day religious people (II Pet. 3:3)? A. The second and third chapters of II Peter show that these persons, while professing religion, are really ungodly. S. H.

REMARKABLE PROVIDENCES.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

THE LIVING AND UNCHANGING GOD.

In "The Guiding Hand" Mr. H. L. Hastings truthfully says:

"There are no arguments like facts; and God's providences are facts. Ten thousand voices from the past proclaim them to the world, and ten thousand voices from the living present echo and endorse the proclamation. And this evidence is cumulative. If every trace and record of God's providences up to this day were instantly blotted out and forgotten, new facts would be developed tomorrow, and living men and women would at once arise and testify to fresh experiences of the gracious guidance of the unseen hand of God. There are persons who see nothing of the kind,—so there are men who hunt, and fish, and starve, for generations, seeing nothing but poverty and want around them, until some stranger comes and finds gold and silver and iron and gems beneath their feet; drops seeds into the earth, and makes the desert smile; and skirts the arrowy watercourse with shops and mills, where streams, that have been idle for ages, are taught to do the work of tens of thousands of men. Shall the red savage, who has hunted over the region for years, and seen nothing and found nothing but minks and muskrats, set up his ignorance and blindness against the higher wisdom of the stranger, who, with a single glance, saw mines and mills, fields and fruits, as with an anointed eye, and knew that they were all sure to come? Then let the worldling, buried in his vain pursuits, set his ignorance against the experience of those who have tasted that the Lord is gracious, and proved that His promises are true.

"But the men who utterly deny God's providences are very few. Let the subject come up in a spirit of inquiry in almost any company, and instantly some one or more will have their story to tell, of some wonderful fact which they have witnessed, experienced, or received

from unquestionable authority, illustrating the general subject of supernatural direction and providential care. And he who will note and gather up such scattered incidents, whether related by those around him, or recorded in the writings of the candid and devout in all ages, will find a mine of precious facts which he can neither exhaust nor explore. And he who will seek in patience and in prayer to know and do the will of God, will most likely soon find for himself facts in his own experience which will set his own mind at rest on this subject.

"The current thought that miracles and wonders belong exclusively to a by-gone age, seems hardly worthy of a reply. Where is the proof of such an assertion? Has the Almighty changed? Does not 'every good gift and every perfect gift' still come down from 'the Father of lights, with whom there is no variableness nor shadow of turning'? 'The same yesterday, today and forever'—is His arm shortened, or has His promise failed? Do not all His words read as they did of old? And is not man the same sinful and dependent being? God and man are the same; and God's dealings with man are the same that they have ever been." S. H.

DISCONTINUANCE OF AGENCY.

Elder G. W. Berry, of Fayette, Ala., wishes to announce that he is no longer an agent for the sale of the publications of Messrs. Farncombe & Son, of London, England. S. H.

EXTRACTS.

R. 2, BUFFALO, ALA., March 27, 1911.

Elder S. Hassell—

MY DEAR BROTHER:—As the time paid that good old magazine, the MESSENGER, is out, I cheerfully renew for another year. I often think of you and your calling, and think, if I had such assurances as you have, I would not doubt my acceptance as a Christian. But when I go the road that I have traveled since I claim the change took place, I am ashamed of myself and am almost sorry I ever claimed it at all; but the Lord knows all things. I am well pleased with the management of the MESSENGER and the editors and its contributors, and proud that I have a home among the people of God, I hope. They are not popular in the world, by any means; but I love them is why I love to live with them. Please find enclosed post-office money order for $1, for which give me credit for another year, and pray for an old, maimed Confederate veteran and his children.

I was looking back over some old papers, and found that I am one of the oldest subscribers to the MESSENGER. Old Brother Mitchell

asked me to take it as long as he lived, and I did. So I feel now bound to take it as long as I live.

Your brother, I hope, D. H. B. ABERNATHY.

GOODMAN, HOLMES COUNTY, MISS., March 19, 1911.

Elder Sylvester Hassell—

DEAR BROTHER IN HOPE:—Please find enclosed $1 to renew my subscription for the MESSENGER another year. I enjoy reading the MESSENGER, with other religious periodicals I take. I am so far from my kind of preaching, the papers are the more enjoyed; and I am too old now to travel far in winter. May the dear Lord bless and sustain you and the co-editors to write in the same Christ-like spirit as you ever have. May God's grace be with you and the other writers and the church everywhere, is my prayer.

In love, unworthily your little sister in hope, S. E. BANKHEAD.

WOOSTER, ARK., March 15, 1911.

DEAR BROTHER HASSELL:—The MESSENGER is an ever welcome visitor to my home, and I expect to take it as long as I can pay for it, as it and the *Primitive Baptist* is about all the preaching I get. We had preaching at our little church last Saturday and Sunday for the first time in five months. Those who are blessed with the privilege of meeting with each other and hearing the truth preached regularly don't know how it is to be as I am. Such blessings and privileges should be highly appreciated. I do get so hungry for that food that the world (with all its learning, pomp, and glitter) can never give; it seems that my poor heart will burst with the burden of desire, so lonely and desolate I feel. While in this despairing condition a few days since these words came to me—"Blessed are they that hunger and thirst after righteousness, for they shall be filled." And oh! what a comfort they were to me for awhile, and then came the thought, Am I really thirsting after righteousness or is it a selfish desire? And I can only say, that I hope I have the right kind of desire, and if so I know I shall be filled in God's own good time, for His blessed word says so, and His promises is sure to all the seed. I hope I am of that number, and herein is my rest, that I am secure in His hands, no matter what my earthly condition is. I am glad to see of late more of a tendency to write of experimental things. I think this is good. It tends to bring together and unify God's people. I greatly enjoyed your "Remarkable Providences" in the March MESSENGER. These remarkable things come to all of us as we journey through life; though many of us pass them by, with little or no notice, when, if we were only to stop and think, we could see the mighty hand of God ruling these events for our good and protection. Oh! that I might think on His name, and thank Him more for His protecting care over unworthy me. May the Lord enable you to continue to edit the dear MESSENGER in the future as in the past, to send abroad to the household of faith, laden with truth and love. Remember me at a throne of grace.

Your sister in hope, MRS. MARY PATTON.

LAUREL HILL, FLA., May 8, 1911.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—Enclosed you will find one dollar to pay my subscription to the dear old MESSENGER for 1911. I love to read after your able pen, together with the other editors, especially Elder

Henderson, having been personally acquainted with him since my childhood. I was baptized by him in 1896, and he has been the pastor of the church of my membership ever since, except a few months directly after he resigned the care of old Beulah Church at Troy, Ala. I saw him all along during our trouble before and after the Ramah Council, and heard him preach at least two Sundays in every month. (I also went and heard the other side preach.) Elder Henderson preached just like he always preached—"the gospel in its purity." The change was in the others. If I know anything about what Old Baptists believe, Brother Henderson has been preaching Old Baptist doctrine ever since 1893, when the Lord (I hope) unstopped my ears and permitted me to hear the gospel of His dear Son, although it wasn't as pleasant to me then as it was after He had spoken peace to my troubled soul; but I could realize that there was a power of some kind accompanying the preaching. I hope you both may be spared many days yet to write sweet, comforting messages to God's dear children.

Your brother, but unworthy to claim it, W. R. WALKER.

LOGANVILLE, GA., April 26, 1911.

Elder J. E. W. Henderson—

DEAR FATHER IN ISRAEL:—By the sweet mercy of an ever-watchful God I am spared to pen these lines. Your comforting letter was a surprise to me, but I thought I would answer it, and tell you how it helped me. But my dear father—my life is so far off the track, till I fear and tremble, lest I be a vain deceiver. The dear Lord alone knows my heart, and often my cry is, Dear Lord, if I am deceived, undeceive me, and Thy dear people, for Jesus' sake, so often all hope seems to be gone. O! I am too unfit to be among the people of God—so much within me that is vile and sinful. I think I can see the Spirit of Jesus in others—but not one trace of it in me. I do feel to be the chief of sinners. O that I could know this feeling was brought about by the Holy Spirit of God being in my bosom! But it would be too much to know fully. Again my little hope springs up—for a light is yet shining; a sweet time has come to my feeble mind. As I was mourning over my imperfect state, this thought came to me—"It is the love of God shining within which reveals the blackness. It is a gracious blessing to have that light to show you what you are." I just felt that I would not spend so much time mourning because I could not be perfect in this life, for it was impossible, but would meditate upon His goodness and mercy to poor me. But I can't always do that. I still complain of my great imperfection; and I would not be writing now if I could have thrown away the impression to do so. It had become a burden to my mind. May the Lord forgive me if it is wrong. You ask about printing my letter—thinking of it, and not knowing what to do—this answer came to me, and it is all I have to send to you, "Lord, Thou knowest." May He direct you and all will be well. I truly hope your health is better; and, if it is the Lord's will, may you be spared many more years to comfort His little children by both tongue and pen. His grace is sufficient for you—and may you realize it more and more each hour as you go humbly through your journey.

And when you have to die,
May He sweetly say,
Come home, my child, with me on high,
And live through endless day.

Your humble sister in hope, MISS SILLA WILSON.

SUMNER, GA., May 1, 1911.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD, I HOPE:—As my subscription has expired, I will send two dollars for two more years, as I do not want to be behind. I do hope all of the subscribers will be faithful in paying for the MESSENGER. It is worthy of being held up, as it contends for the truth, and that is what we all ought to know, for it is the truth that makes us free. I sometimes think that I know the truth, and there are times that I fear that I do not. I hope that the Lord will be with you in all your trials and troubles. I remain,

Your weak brother, HENRY STEWART.

REGISTER, GA., April 18, 1911.

Elder S. Hassell—

DEAR BROTHER, AS I HOPE:—I love the MESSENGER, I hope, for the truth that is contained in it, and the able manner in which it is conducted. I want to be thankful to our Heavenly Father for such guides as Elder Hassell and the many other able contributors to the MESSENGER. May God spare you for many years to continue in His service in the able manner that you have in the past, and when He has no more use for you in this unfriendly world may He take you home ever to be with the Lord.

As ever yours, a sinner saved alone by the grace of God if saved at all, JAMES RIGGS.

POINT, UNION PARISH, LA., March 18, 1911.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST AND IN BONDS OF LOVE:—As our subscription was out in February, I will remit. Please find enclosed one dollar to pay for THE GOSPEL MESSENGER until 1912. The dear pages are laden with good news and food for the hungry and thirsty souls that are longing to be fed with the gospel and the truth as it is in Christ Jesus. We hope to feel thankful for the blessings we receive while reading the letters from the dear brothers and sisters. I feel there are a number yet that walk in the old paths of truth and love, and proclaim salvation by grace and grace alone through the blood of our blessed Saviour. May the good Lord long let you live to print the MESSENGER, Brother Henderson and all the editors, may the Lord bless us all with all spiritual blessings, is our prayer.

Yours in hope of heaven, J. B. ALBRITTON.

JONESBORO, LA., April 30, 1911.

Elder Sylvester Hassell—

BELOVED BROTHER IN CHRIST:—For some time I have been thinking of writing you a short letter. I want to tell you that I am more and more endeared to the sound teachings of THE GOSPEL MESSENGER. I have read attentively with interest and much comfort each one that has come to our humble home. Many times while in a state of gloom and despair I am able, as I hope through Christ, to read some lovely exhortation from your pen and other precious brethren who so ably through the guidance of the Holy Spirit make known to the dear lovers of truth many things that are taught in the Holy Scriptures, which are a sweet consolation to my heart. Dear brother, I may never meet you in this life, but want to say to you that I do heartily endorse your sentiments on the deep subject of predestination, and in the doc-

trine relative to God's blessing His children in obedience, and not for obedience; for they are not able to purchase to themselves one of the least blessings that are so freely bestowed upon His humble followers in this life. These things are abundantly sustained by the pen of inspiration.

Your brother in tribulation, R. S. FARROW.

PADUCAH, KY., March 20, 1911.

Elder Sylvester Hassell—

DEAR BROTHER:—As my time for the MESSENGER expires this month, I will enclose one dollar to pay another year. I do enjoy reading the dear old MESSENGER, and intend taking it as long as I can pay for it. May God bless and spare you many years yet to publish the MESSENGER, is the prayer of your unworthy sister, MRS. ELLA MCFARLAND.

FOREST, TEX., March 11, 1911.

Elder Sylvester Hassell—

DEAR AND HIGHLY ESTEEMED BROTHER:—As my subscription to THE GOSPEL MESSENGER expired with the March number, you will find enclosed post-office order for one dollar for renewal. I wish to express my appreciation of your paper, and especially yours and your esteemed associates' efforts in behalf of peace among the dear people of God. Oh! what a deplorable condition the Primitive Baptists have gotten into. Some of our ministers, who ought to be ensamples to the flock, instead of striving for the things which make for peace, and things wherewith one may edify another, are engaged a great deal of their time in trying to bolster up some pet hobby, to the confusion of the brotherhood, and often to the division, and sometimes to the destruction of churches. Brethren, these things ought not so to be. Would it not be better, and more to the glory of our meek and lowly Master, who prayed for His persecutors, and said "Father, forgive them, for they know not what they do," and more to the peace and comfort of the church, to quit this strife of words that experience as well as the Holy Scriptures have taught us is unprofitable, and return to the simplicity of the gospel. And if there arise differences of opinion among us, let us differ in love and meekness, and not speak harshly to or of each other. Let us not try to put a construction on the words of our brethren that they themselves do not intend to convey by the language used. There are many deep questions in the Scriptures, as Elder Hanks pointed out in the March number of the MESSENGER, some of which mortal man can not fathom without the aid of a special revelation which God, the Father, the Son, and Holy Spirit only can give; and to this Trinity may the humble saints of the Most High be submissive. Unworthily, A. M. STARLING.

BROADWAY, VA., April 21, 1911.

Elder Sylvester Hassell—

DEAR BROTHER:—As our subscription to the dear GOSPEL MESSENGER has expired, I herewith enclose two dollars for its renewal. How we do enjoy reading the good letters from the precious sisters and brethren! The editorials are so able. The MESSENGER and *Advocate* are most all the preaching I get. We are so far from a church house, and my health has been so poor for some time I get to preaching very seldom.

I often think if my dear father were living he would say, "Susie, you are a poor Baptist." I feel that I am a *very poor* one. Yet I love them and want to be with them and beg them to look over my shortcomings. I trust you have been fully restored to health, and that the dear Lord will spare you for years to send out the dear MESSENGER, as it has been heretofore, full of truth and love.

Yours in hope of eternal life, SUSIE E. JENNINGS.

SELECTIONS.

A JEWISH MOVEMENT.

A remarkable movement is going on among the Jews in Germany and Austria. The Warsaw Jewish paper, *Today*, declares in a recent issue that the Jews are being Christianized at a pace which threatens to annihilate them as a people. It is growing at such a pace that no less than the death of the whole Jewish nation is to be feared. It is in large cities, such as Berlin, Frankfort, Hamburg, Vienna, Prague that this movement is most evident, and in them whole families, and those the best in Jewry, are being baptized publicly. In short, the Jewish organ says that the movement is assuming colossal proportions, and embraces all classes of society. The writer says it is due not to mercenary motives, or political pressure, but to religious feelings.—*The Friendly Companion,* London, Eng.

THE COMING OF THE LORD.

Methinks I hear the angels say, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Now, "in like manner," must mean in Person. In Person our Lord was taken up into heaven, and in Person He will come again; and when He cometh, the Lord God will indeed dwell among us. Oh, that the day would come! We wait and watch for His glorious appearing; for then will He dwell among men in a perfect fashion. What happy days shall we have when Jesus is here! What a millennium His presence will bring! The central glory of that period shall be that the Lord is here. "The Lord God shall dwell among them." Then shall be heard the song which shall never end, earth's homage to the Lord, who renewed the heavens and the earth, and has taken up His dwelling in them. Then shall men praise God day and night in His temple. Heaven shall find her choristers among the ransomed from among men. The whole world shall be as a censer filled with incense for the Lord of hosts. All this will be because of those gifts received and bestowed by our Lord Jesus in the day when He returned to His glory, leading captivity captive. O Lord, hasten Thy coming! We are sure that Thine abiding presence and glorious reign will come in due season. Thy coming down secured thy going up; Thy going up secures Thy coming down again. Wherefore we bless and magnify Thee, O ascended Lord, with all our hearts, and rise after Thee as Thou dost draw us upwards from groveling things. So be it. Amen.—*C. H. Spurgeon.*

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

JOSEPH S. McGEE

Was born June 12, 1844, and departed this life April 19, 1911, making his age 67 years, 2 months, and 7 days. His was quite a very remarkable family; his ancestors came from Ireland in the latter part of 1700. His father died when he was two years and eleven months old, and he was reared by his widowed mother. I feel sure she taught him both by precept and example in the way the Bible teaches, and I am sure he never forgot nor departed from the teaching. His mother was a member, at first, of the Methodist church, but afterward joined the Primitive Baptist church, and was a faithful and consistent member until death. She lived to the ripe age of 85 years. We can only sketch some of his history. At the age of 18 years he was called out in defense of his country, and went through all or most of the fierce battles of the Virginia campaign—Gettysburg, Malvern Hill, and the Wilderness, and others, and was pursued and surrendered with Gen. R. E. Lee to General Grant at Appomattox, and reached home May 1, 1865. He was married to Miss Nancy E. Bazemore in 1870; there were born unto them five children. He was an excellent farmer and a man of fine business qualities in every particular. Our acquaintance with him was for thirty-five or thirty-seven years. He united with the Primitive Baptist church in the year 1868, the only organization of any kind he ever joined. I can truthfully say he was a faithful, orderly, and consistent member, from our first acquaintance with him. He will be greatly missed by his brethren generally, but especially his own church, Bethlehem, Macon, Ga. He was also a deacon of the church. I believe he filled the office well, and purchased to himself a good degree and great boldness in the faith. He was a regular attendant as long as he was able. Only a few weeks before his death he was so anxious to attend, and went to his meeting on Saturday before the first Sunday in April, but had to lie down while there, but was glad to meet the brethren, and said to me afterwards that he enjoyed the meeting, but could take no part in it. His disease was pronounced by physicians to be a ruptured blood vessel, that came on about the last of December. He seemed to know, but could not express himself, nor call names. He had gone with his second wife to see her people, and was taken after he got there. He was given every attention, and it was some time before he could return home. His second marriage was to a good Baptist lady, Elder Thrash's daughter. They had one son, the son of his old age; he is a year old, and his affections were entwined around that child. His name is Hassell Elmore, from his grandfather and Elder Hassell, and he is called Hassell. Brother McGee was slightly wounded at one time, but was soon in the ranks again. He held offices of trust in Bibb County, Ga., for thirty years or more, accumulated property, made many friends, and will be greatly missed as a citizen. In all public matters he took great interest. He had conscientious convictions and always stood by them in church and state. He has often told me he had traveled in fourteen States, had always been treated kindly by strangers and friends, proving conclusively the Bible teaching that he who would have friends must show himself friendly. He was frank and sociable in his disposition. We have seen him in church, sorely tried, but he stood firm, contending

earnestly for the *faith*, as our fathers who have gone on before stood for, both in doctrine and order. But he is gone; we will never meet again in this world. We were always glad to meet and converse with him. I feel to thank God for his love and confidence in the writer, who had been the pastor of his church, and I am still their unworthy pastor. We would extend our condolence to his bereaved widow and children. May God's mercies overshadow them, and His Holy Spirit lead them as we believe it led our dear brother. We were with him at his home a while before he passed away, and oh! how many times he said to me, "May God bless you." We felt greatly humbled, feeling unworthy, but we know he was sincere. I felt like it was his dying blessing to one he loved. May God fill his absence with His royal presence, both in his family and church, and may He give us patience and resignation, that we may feel "Thy will be done," and may we be prepared by His grace to imitate his worthy example. He did not claim perfection; his only hope was in Jesus; and his great desire was to do his whole duty. And when we too have finished our pilgrimage here below, may we meet him above, where there will be no more pain nor death. Elder Hanks attended the funeral, preaching to the comfort of the bereaved. His remains were laid to rest in the family cemetery at his old home, ten or twelve miles from Macon, Ga., to await the resurrection morn, and be raised to immortal glory.

J. H. GRESHAM.

SISTER MARTHA A. GURGANUS.

Died in Robersonville, N. C., April 4, 1911, Sister Martha A. Gurganus in her 72d year. She was the daughter of John S. and Charlotte Whichard, and was married to William Gurganus. She was a member of the church about thirty-three years, and first joined at Briery Swamp in Pitt County. When the church was constituted here she took a letter and joined in the organization, and died a faithful member of the church at this place. She was faithful and punctual to attend her meetings when she was able. Her health was bad for a long time before she died. She was afflicted with a lung trouble, and was patient and resigned to her sufferings and death. May her loved ones have the comfort of the Lord's presence. M. T. LAWRENCE, *Pastor.*

Robersonville, N. C., May 31, 1911.

CHURCH RESOLUTION.

WHEREAS, God in His infinite wisdom has called from our midst by death, April 4th inst., Sister Martha A. Gurganus, who though dead yet speaks to the praise of the grace of her dear Redeemer; therefore be it

Resolved 1. That we humbly submit to the loss of our aged, devout sister, feeling confident that our loss is her eternal gain.

2. That we extend our sympathy to the family and all her loved ones.

3. That these resolutions be recorded in our church book and a copy be sent to *Zion's Landmark* and THE GOSPEL MESSENGER for publication.

By order of Conference, Saturday before the fourth Sunday in April, 1911. *Zion's Landmark* please copy.

ELDER M. T. LAWRENCE, *Pastor.*
BRO. J. C. ROBERTSON, *Clerk.*

MRS. SUSIE DAVIS.

Mrs. Susie Davis, the wife of Jas. S. Davis (her maiden name Susie Permenter) was born October 26, 1859, and departed this life February 14, 1911, making of her stay here 51 years, 3 months, and 19 days. We were married on the 29th of November, 1875. She was then a little over sixteen years old; she weighed only 75 pounds; once in life she weighed 110 pounds. We lived together 35 years, 2 months, and 16 days. She was greatly afflicted in head and eyes. February, 1901, she lost her left eye. She would not agree to have it taken out, but was treated by different doctors with no permanent cure; but she suffered on and on for nine years and finally it burst. Then I took her to Dr. Williamson, Tuscaloosa, Ala. He took it out January, 1910, but she suffered on and on, and stood a second operation, then lost her right eye, making her totally blind. This was in July, 1910. She died at home. She delighted in music. She would sing at home, sing at church, sing abroad, sing on the road, sing and make melody in her heart, sing and be merry, sing and weep, sing and rejoice. She would sing and pray and give thanks to the Lord. I am no hand to sing. How sad it is with me! She is gone to her everlasting home. I can never hear her sing again on earth, but I am left to grieve and weep. We were baptized into the Primitive Baptist Providence Church by Elder G. W. Stewart on the first Sunday in April, 1892, in Hale County, Ala., in a pool not far from the church. She was a true believer of the Primitive doctrine. She lived in full fellowship with the church, earnestly contending for the faith that was once delivered unto the saints. She was a great hand to read. She read the Scriptures much, and took them for the man of her counsel. JAS. S. DAVIS.

REMARKS.

In younger days and blissful health Sister Davis was one of the sweet singers of Israel, and many a time has my poor heart been cheered and encouraged by the sweet, rich melody of her voice. I was by her bedside when she passed peacefully, quietly and, I believe, triumphantly from the sphere of mortality and sorrow to the "home of the blest." With the family of six daughters and a grief-stricken husband, I mourn her loss; and in her death I feel that I lost one of my best friends here, but we do not mourn without hope, feeling assured that our loss is her gain. G. W. STEWART.

GEO. W. HOWE.

George Washington, infant son of James and Annie Howe, died of pneumonia, May 10, 1911, aged about six weeks. The little body was laid to rest in the cemetery at New Providence on May 11, after services by the writer. The youthful parents have the sympathy of many friends in their bereavement. May the Lord give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Amen. J. E. W. HENDERSON.

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NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and GOSPEL MESSENGER, price $1, both for $1.25. THE GOSPEL MESSENGER is a good, solid old Baptist paper, and I hope all the brethren will labor to circulate it. L. HANKS.

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Vol. 33 No. 8.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

PRICE, $1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

AUGUST, 1911.

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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

AUGUST, 1911.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 33. Williamston, N. C., August, 1911. No. 8.

THE TRUST OF THE WICKED AND THE RIGHTEOUS COMPARED.

Jer. 17: 5–8.

As parched in the barren sands,
  Beneath a burning sky,
The worthless bramble withering stands,
  And only grows to die,

Such is the sinner's awful case,
  Who makes the world his trust,
And dares his confidence to place
  In vanity and dust.

A secret curse destroys his root,
  And dries his moisture up;
He lives awhile, but bears no fruit,
  Then dies without a hope.

But happy he whose hopes depend
  Upon the Lord alone;
The soul that trusts in such a Friend
  Can ne'er be overthrown.

Though gourds should wither, cisterns break,
  And creature-comforts die,
No change his solid hope can shake,
  Or stop his sure supply.

So thrives and blooms the tree whose roots
  By constant streams are fed;
Arrayed in green, and rich in fruits,
  It rears its branching head.

It thrives though rain should be denied,
And drought around prevail;
'Tis planted by a river's side
Whose waters can not fail.

—*John Newton, in the Olney Hymns.*

[By request from *The Primitive Baptist.*]

EXPERIENCE.

ELDER LEE HANKS: TENNILLE, GA.

Dear Brother:—I have had for quite a while an impression to write for publication some of the reasons I have for the hope I have, whether these impressions are of the Lord I do not know. I was born and raised by Primitive Baptist parents and have believed from my earliest recollection that the Primitive Baptist was the church, from my earliest recollections I have had serious thoughts of death and eternity, and felt that if I was to die things were not well with me. I was as moral as most boys and promised myself time and again if I lived to be a man and married I would get religion. I went through the Civil War, and in less than two years after married, and had not attempted to get the religion that I thought I could get at will. On Monday morning after the fourth Sunday in February, 1867, my younger brother was stricken with apoplexy and died without speaking. When I heard of it something seemed to say so plain I could hear it, "if that had been you, where would you have been?" The answer seemed to say forever banished from God. Then and there I saw myself the worst of all sinners. I was sure I was going to die and hell was my portion, and my whole desire was for mercy. I am sure I would have prayed in mind if I had no tongue. My prayers seemed not to be heard, and when I prayed seemed to fall to the earth instead of ascending. I fled to the law and tried to keep it, but it condemned me in every point. I learned that the thoughts of foolishness were sin. I could see nothing but condemnation, and would have exchanged my position with any of God's creatures that had no soul. Oh, the an-

guish of my soul! I could not see how I could be just with God. I did not see how God could be just and save such a sinner as I, and felt that condemnation was just. Still I begged for mercy. I carried this burden of sin, sometimes greater than at other times, for nearly two years. During that time I had a dream. I dreamed I and my mother both died and appeared before God for judgment. She entered into the joys of the righteous, and when I appeared before the Lord the brightness of His righteousness struck me down, but He reached out His hand and took me in. This dream gave me a great deal of trouble. I had heard it said to take dreams backwards. I thought this was a sign to me that hell was my portion. One morning in June I was plowing corn, and it looked to me that all creation was in mourning. I did not expect to see the end of that day. Oh! such a sinner, and no way of escape. About ten o'clock in the morning it appeared to me that I could see God in heaven, and my sins rising up before Him for judgment. All at once my sins were moved from between Him and me, and I was calm and felt that my sins were clean gone forever, and all creation seemed to be praising God. There I got rid of that awful burden of sin. I went on from that June morning, sometimes in doubt, at other times rejoicing, having no desire or impression to join the church, but loving all good people, until in October, 1871, I had a dream. I dreamed that I saw three children born of one woman. Two of these children had nothing but bodies; the other one was a full developed child, and that the three children represented the Godhead, and the full-developed child represented the Son of God. These three children were sitting on the bench between Mount Olive church, where I afterward joined, and the spring, with one end of the bench against a large red oak. I arose next morning and had this strange dream on my mind, wondering what this could mean. After breakfast I started to Toomsboro with a load of cotton for market, when about five miles from home and half way to Toomsboro, I, walking behind my team meditating on this dream, when all at once the plan of salvation opened up to my understanding. I could see in that perfect body how Christ could make an offering for sin. When I

found myself I was some fifty yards behind my team with face bathed in tears and praising God for His great mercies to me, a poor sinner. I could now see how God could be just and save a poor sinner like me through this blessed medium of Jesus Christ, His dear Son. I now began to feel the burden of uniting with the church and being baptized, and this burden kept growing heavier and heavier. I was so fearful I was deceived and felt so unworthy to unite with the Primitive Baptists, for I was now sure they were the church of Christ. I did not see how they could have confidence in poor unworthy me. I did feel so unworthy. Nevertheless, I could not be satisfied. I decided to offer myself to them and ask them to deal faithful with me, as I did not want to deceive them. The burden kept growing heavier, and I would dream of being baptized, and when I would pass a stream of water I would wish I could be baptized. Finally at the church's meeting in August, 1872, I offered to the church and told a part of what is written here and was received by the church and baptized on the second Sunday in August, 1872, by Elder W. F. Rogers. Then I left the burden of baptism, and the two years following were the happiest time of my life. I had some doubts, but most of the time I felt I was at peace with God. Since that time I have had many trials. Sometimes on the mountain top, but most of the time away down in the valley. I am now old, in my sixty-seventh year, and have been with the Baptists for nearly thirty-nine years. I still have many doubts and fears, and if I am the happy recipient of immortal glory it will be alone by the mercy of God. Brother Hanks, I send you this and leave it to your judgment in regard to publishing it. If you decide that it won't crowd out better matter you can send it to the *Primitive Baptist* for publication. I desire the prayers of God's people. My family and I are well, and hope you and yours are. Your brother in hope,

IVERSON LORD.

REMARKS.

Brother Lord is one of the most active, spiritually minded deacons that I know. He is a member of Mt. Gilead church of the Ebenezer Association. His church

is pastored by our esteemed father in Israel, Elder Temples. Brother Lord is a member of the Georgia legislature, and stands high as a good old-fashioned Baptist, and a most excellent citizen. It was our privilege to see his dear companion unite with the church last fall when Elder Dalton and I were there. Brother Lord was a member of the Presbytery that organized our church in North Macon. We esteem him as a precious man of God. L. H.

SCRIPTURAL AND CONCILATORY VIEWS ON PREDESTINATION.

ZULEH, Texas, May 10, 1911.

DEAR BROTHER HASSELL:—In addition to Bro. Thompson's letter, I am impressed to lay before you the following matter for your consideration and disposal: "We should not use language that conveys the idea that God causes men to sin, but, if a great crime is committed, we should say that the criminal is to be blamed for it, and that God's judgment would be upon him for the deed, and yet we should not deny that God foreknew it and determined to allow or not prevent it. Thus we set forth the whole scriptural truth on the subject, and we affirm with equal emphasis both the holiness and the sovereignty of God."—Elder Walter Cash.

"The words 'causative' or 'effective' would certainly be out of place where applied to sin. 'Permit' seems to me to be a good word. It was used by our people in Gill's time, and in the London Confession. Elder Gilbert Beeche used the word concerning the devils entering into the swine.—*Hassell's History,* page 654. I see no good reason to leave this old and beaten path. The word 'permit' would be a bad word if used in the sense of 'license,' but in the sense of *not hinder,* as Webster gives it: 'Suffer without giving authority,' it would be a good word. If our brethren reject the word 'permit' in this sense, I think they should suggest a better word. We think some word showing clearly a distinction between God's attitude to sin, and His attitude to holiness should be used. To insist on using such words as predestinated

sin, 'unlimited predestination of all things,' 'ordained entrance of sin,' without any word pointing to a distinction between right and wrong, is modern among our people, and a departure, and will not be acceptable to them. At the Fulton meeting we insisted that God's purposes extend to all events so as to exclude chance and uncertainty (as Gill said, 'What is chance to others is none of God! No chance or uncertainty with Him.—J. C. D.), but we found no word better than 'permissive,' 'overruling,' etc., to express God's attitude to sin. I think we will do well to stay with this position, and insist that we should state the doctrine of predestination in language that makes a just distinction between right and wrong. This has been the history of our people in the past, and will be maintained still."—Elder J. H. Oliphant.

And in a letter to me, September 18, 1908, Elder T. S. Dalton expressed his view that where there had been division in a church or churches over predestination, and there was repentance and a desire for reunion, they could come together recognizing each other's work; that is, "after all admit that God's attitude to sin is not the same as His attitude to holiness,—that is, that God's predestination in its relation to sin, is not causative, but permissive." And you know, Brother Hassell, that my article in the MESSENGER for May, 1905, was along this line; though extremists on both sides in Texas, had "a smile of contempt" for it (as I could plainly see and had to endure), it was endorsed by you and Elders Henderson, Oliphant, Pittman, Stewart, Thompson, Bro. Luckett and others, and as Bro. Thompson alludes to his endorsement, and reaffirms his sentiment, I will give it here: "* * * I have read your article * * * and give it my hearty endorsement. It is scriptually right, godly and brotherly, and should be adhered to by Baptists everywhere, and all who have peace and order in Mt. Zion of our God. It is the sentiment of the great majority of the Primitive Baptists, and should be of all the rest, and let the strife die out. Your brother for peace. * * *"

I would gladly give the other expressions, especially Bro. Luckett's, but could not ask for the space now.

I am becoming aged, and my health is going down of

late, and my time may be short (God knows, I do not), and if it be so, I would wish now to thank God, and you under Him, for the favors shown me during the years of my "great trials," which I humbly trust have indeed been "for the trial of my faith (as was shown a dear Christian sister, now in heaven, in a vision and as to come, about sixteen years ago), for the brotherly kindness shown me by publishing my articles and otherwise; and the same to Elder Thompson, the late Elder S. F. Cayce, Elder C. H. Waters and Elder R. H. Barwick, for whose paper I am now writing,—but not as encouraging the organ in the church, as he knows, but hopefully. I have all the while expressed my belief that a better day was in store for our people, and I think it is dawning, and hope yet to exclaim, in some measure at least, with good old Simeon: "Now, Lord, let Thy servant depart in peace, for mine eyes have seen Thy salvation," etc.

And now Bro. Hassell, as I think it would be too much to expect you to give this, with the other article, a place in the July MESSENGER, please publish it in the August issue, and I will then retire, feeling that I have written enough along this line. J. C. D.

A DAY OF FASTING AND PRAYER.

SPEED, N. C., June 7, 1911.

DEAR BROTHER HASSELL:—I have been requested to let it be known to all Primitive Baptist churches in the United States as far as I can, that the church at Mt. Zion, Halifax County, N. C., at their last meeting Saturday before the first Sunday in June, in conference agreed, and did set apart (believing it to be God's will), the 15th day of August, 1911, to be a day of fasting and prayer to Almighty God, to ask him to revive and restore poor and afflicted Zion, and also for the benefit of the nation, and do ask all who love the Lord Jesus Christ in sincerity and all lovers of liberty, both civil and religious, to join with us on that day. Please publish this in the GOSPEL MESSENGER. May God add His blessing, is my humble prayer for Jesus' sake.

BETTIE Z. WHITLEY.

REMARKS.

Nearly all nations have enjoined and practiced fasting as a religious duty, especially in times of national distress. The heathens, the Mohammedans, and the Greek and Roman Catholics, and Romanizing Protestants have made it almost essential to salvation. The Lord enjoined upon the Jews only one fast in the year—on the Day of Atonement (Lev. 16:29; Psalm 35:13), but they also observed others (Zech. 8:19.) The Pharisees fasted twice every week, on Monday and Thursday (Luke 18:12); and Christ condemned their ostentatious hypocrisy in disfiguring their faces on such occasions. He Himself never commanded or forbade fasting, but said that His disciples would mourn and fast when He was taken from them (Matt. 9:14, 15). The Apostolic churches fasted when elders were ordained (Acts 13:3; 14:23). Baptist churches have had days of fasting and prayer for natural and spiritual blessings. The Lord will bless His people in observing such days in a spirit of true humility, repentance, and devotion. The form without the Spirit is worse than useless. In the 58th chapter of Isaiah, the Lord declares that the fasting acceptable to Him is abstaining from strife and wickedness and oppression, and giving food and clothing to the poor and needy. Most of us eat too much, and it is no doubt sometimes good for us, both naturally and spiritually, to go without food for a meal or two; but habitual moderation is more beneficial than occasional abstinence. May all of us have grace to fast from sin and pride and worldiness and selfishness, and to live unto God and for the good of others.

S. H.

CONFESSION AND PRAYER.

The Lord, displeased, has raised His rod;
Ah! where are now the faithful few
Who tremble for the ark of God,
And know what Israel ought to do?

Lord, hear Thy people everywhere,
Who meet to mourn, confess, and pray;
The nation and Thy churches spare,
And let Thy wrath be turned away.

JOHN NEWTON.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

THE DIFFERENCE BETWEEN NATURAL AND SPIRITUAL RELIGION.

Man has been called "a religious animal"; nearly all mankind have some sort of religion. The great body of their religion is natural and worthless; but a small part is spiritual and valuable. The Scriptures and enlightened experience and observation show the essential distinction between natural and spiritual religion. I will speak briefly of this distinction as set forth in the first Psalm, and in Jer. 17:5-8, and in Philip. 3:2-21.

In the first Psalm the natural religionist is represented as being without God, as sinning against His commandments, and as making a mock of Him and His Word, of

sin and holiness, of hell and heaven, and he is compared to dead chaff which can not be quickened into life by any cultivation of man, but is blown away by the wind of the Divine Judgment, and perishes. But the spiritual religionist is represented as walking in the commandments of God, as associating with His people, as reverencing Him and His Word, and delighting to meditate in its unequalled and glorious teachings, and he is compared to a living tree planted by the rivers of water, bearing fruit and evergreen, and prospering in heavenly things, and approved of God in the judgment day.

In Jer. 17:5-8 the natural religionist is described as trusting in man, in sinful, frail, corrupt, and dying flesh, in his own wisdom, righteousness, and strength or in those of some other mere man, in his performance of rites and ceremonies, in his membership in some society, in his own prayers and tears and alms-giving and moralities, in his own works, while his heart departs from the true and living God; and he is compared to the heath of the desert, which has an appearance of life but has no nourishment for any living thing, and receives no benefit from the influences of heaven, and inhabits a salt, parched, barren, desolated land; and such a man has the curse of God resting upon him. But the spiritual religionist, though he may have formerly trusted in man, has, by Divine revelation, seen the vanity and emptiness of all such confidence, and is described as trusting and hoping in the Lord, in His sovereign and everlasting love, in the righteousness and atoning blood, resurrection, and intercession of His crucified and glorified Son, and in the power of His renewing Spirit, in His faithfulness, omnipotence, and unchangeableness, and in His eternal salvation; and he is compared to a living tree, chosen and planted by the waters of Divine life and love, which go through the roots and keep the leaves green in the heat and drought of temptation, affliction, and persecution, and make it yield the fruit of righteousness unto eternal life; and such a man is blessed of the Lord forever.

And in Philip. 3:2-21 the natural religionist is compared to a greedy, shameless, snarling, and snappish dog, and is called an evil-worker, and only a counterfeit

imitation of a true Israelite, having confidence in the flesh and in his own legal righteousness, zealous, persecuting the church, and claiming perfection, but minding earthly things, glorying in his shame, worshipping self and his carnal appetites, and ending in destruction. But the spiritual religionist is described as truly circumcised in heart (Rom. 2:28, 29), worshipping God in the Spirit, rejoicing in Christ Jesus, and having no confidence in the flesh, counting all things but loss for the excellency of the knowledge of Christ, who is all his righteousness and all his desire, and as longing and expecting to be like Him and with Him forever.

All human beings are in one of these two classes. Dear Reader, to which of the two do *you* belong?

S. H.

THE DWELLING PLACE.

"Lord, Thou hast been our dwelling place in all generations."—Psa. 90:1.

Jesus said to Phillip, Believest thou not that I am in the Father, and the Father in me? Jno. 14:10. "The church of the Thessalonians which is in God the Father and in His Son, Jesus Christ." 1 Thess. 1:2.

For there the glorious Lord will be unto us a place of broad rivers and streams, wherein goeth no galley with oars, neither shall gallant ship pass thereby. Isa. 33d ch.

It is common for mankind to desire a home or dwelling place, and to be able to possess it as their own by right and title. It is convenient and pleasant to be thus situated and protected. As creatures, the earth is our common dwelling place, and it is suited to our condition as earthly creatures, and supplied with all we need as such while we live here; but after death we expect to inhabit some other world or mode of existence. Each and all of us will be assigned a place, and it will be our own place to which we must go, as Judas went to his, and there we must remain forever, whether we desire such place or not. The family of God, the redeemed of the Lord, may rest assured that they will be removed to a good place of abode which the Saviour has gone to pre-

pare for them. He has prepared for them a city and a house eternal in the heavens. As new creatures they are in Jesus now, and He is in them, the hope of glory, and this has been the case with the children of God in all ages and generations. If any man be in Christ, he is a new *creature*, and therefore not an eternal being.

The text quoted at the head of this article does not teach the eternal existence of God's children, neither does the next verse of this Psalm teach the eternal existence of any being except God alone. He is God from all eternity and the Maker of man and Creator of all things, and the Maker and Husband of the church. Isa. 54:5. This people have ever been embraced in the purpose and electing love of God, and foreknown, predestinated, called, justified and glorified, and their names were written in the book of the Lamb when as yet there were none of them created. Psa. 139:15. As earthen vessels they were created in Adam, but as subjects of the heavenly kingdom they are created in Christ Jesus. Eph. 2:10.

Jesus is the dwelling place of the children of God in the sense that they are in Him and He in them in holy and everlasting union, He their Head and they His body; this is their fixed and settled place of abode from which they can never be removed. This is their case in all generations from first to last. This is a gloriously secure place of abode; and the family of God are supplied with all fulness of grace in the Lord Jesus Christ for time and for eternity. He is the same, yesterday and today and forever, before time, during all time and eternally the same unchangeable God. The poor, destitute and homeless pilgrim, so far as this world is concerned, may rejoice in the fact that he has a sure dwelling place in the Lord and heirship with Him in glory.

While here on earth, the people of God are His husbandry, his building, builded together for His habitation through the Spirit, and He dwells in them and walks in them, being their God and they His people; they dwell in God and He dwells in them.

"Glorious things of thee are spoken,
Zion, City of our God;
He whose word can not be broken
Formed thee for His own abode.

On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayest smile at all thy foes."

Blessed are the people who dwell in the secret place of the Most High and abide under the shadow of the Almighty (Psa. 91:1); for He is to them all that they need. They are safe and secure from destruction. They shall be victorious in every battle, and more than conquerors through Him that loved them. Their final state will be perfection and heaven their eternal home.

J. E. W. H.

TRIBULATION.

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world."—Jno. 16: 33.

The Author of the above sentence is the Lord Jesus Christ, and the subjects of the address were His disciples; and they afterwards realized the truth of His gracious words; for it came to pass just as He predicted. They were in the world, but were not of the world. Jno. 17:16. Jesus had told them that they were not of the world, and that the world hated them on that account, and this very fact was the ground of all the persecutions which Christ and His followers suffered at the hands of men. Verily the disciples of Christ were of the world as fleshly, human beings, for they were descendants of Adam, as all other men are, but as spiritual, heaven-born subjects of the Kingdom of God, they were not of the world. The word, world, has several different meanings; it is used sometimes to denote the terraqueous globe, or earth, and sometimes it means the inhabitants of the earth, the entire human family, and in Scripture it sometimes means the elect people of God, as, "God so loved the world that He gave His only begotten Son," etc. "And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "And we know that we are of God, and the whole world lieth in wickedness." Again, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." We note that the term world is applied

to the Roman Empire (Luke 2:1), under the power of which the church suffered indescribable affliction and persecution; for upon the early disciples the spirit of anti-Christ spent its forces, with intent to exterminate the despised Christian sect and blot out their name from the face of the earth. So in those days our Saviour's prediction was fully verified: "In the world ye shall have tribulation."

But the church of Christ then suffered in well doing, and enjoyed a sense of Divine approbation. They glorified in tribulation (Rom. 5:3). It worked for them patience, experience and hope, but the fruit of evil doing is tribulation and anguish. Rom. 2:9. It is truly glorious to suffer in and for a good cause, and the cause of Christ is superlatively good. One thus employed may say with the apostle: "I am exceeding joyful in all our tribulation." Rom. 7:4. This man of God had been scourged, stoned and imprisoned, and yet, by the grace of God he persevered in the service of Christ, who had declared that he should suffer for His sake, and so he went on confirming the saints, and exhorting them to be steadfast in the faith, and admonishing them that through much tribulation they *must* (not might) enter into the Kingdom of God. Acts 14:22. He was ever mindful to tell them that they should suffer tribulation; this was a terrible test, but their faith was triumphant, because it was God's gift to them. This faith assured them that none of the things they suffered, nor anything else could separate them from the love which bound them to their Divine Master, therefore they were patient in tribulation and rejoicing in hope. Rom. 12:12.

The hope of God's children is a wonderful gift, it points to glorious things beyond this world, where they shall reign with Christ, adorned with robes of spotless white and bear the palms of victory through the power of their glorious Lord and King. This mighty host, this innumerable multitude was seen of John by revelation, and one of the elders told him that they came out of *great* tribulation, and had washed their robes and made them white in the blood of the Lamb. Rev. 7:14.

Finally, dear reader, if you are suffering for righteousness sake, that is for Christ's sake, if you are perse-

cuted for or because of your devotion to Him, and your name cast out as evil on that account, I say, if your afflictions arise from your faithfulness to Christ, you have reason to be glad that you are counted worthy to suffer for His sake; but (says Paul), "Let none of you suffer as an evil doer." But whether we suffer much or little for the sake of Christ and His cause here upon earth, His gracious words are so encouraging, so strengthening to the believing heart as to dissipate all fear of defeat or permanent injury by the carnal weapons formed by our enemies; "Be of good cheer, I have overcome the world." Jesus has defeated our chief enemy, He has destroyed for us the works of the Devil and delivered us from the bondage of sin, from the power of darkness and translated us into the kingdom of light, and bids us not to fear those who kill the body and have no more that they can do; but to fear Him only who when He hath killed, hath power to cast into hell. Yes, Jesus has overcome the world and the victory is ours through Him. We are looking for Him to appear the second time without sin unto the salvation of our mortal body from the bondage of corruption. Brethren, be of good cheer, Jesus has overcome the world. Praise Him evermore. J. E. W. H.

SLACKNESS.

Anything that is worth doing at all should be done right. There is a growing tendency to slackness, both in temporal and spiritual things. Parents are slack with their children and do not discipline them as they should. Many times children control their parents—reversing God's order of things. Children that are allowed to do as they please do not respect their parents, and often bring shame and reproach upon themselves and their family. Parents should be firm with their children and bring them up in the nurture and admonition of the Lord. Old people are often criticized now by children for their ignorance, fogyism and stupidity in many things; while many of them were deficient in literary advantages, but they were firm and the most noble of

the earth. Their parents were firm in discipline and the children respected them. Children then labored to lessen the burdens of their parents and had the most profound respect for them. Fathers away back in the past would call their children around the family altar and read and pray before retiring at night. How many children ever hear the parents offer a word of prayer now? Parents are slack about letting the children go to Sunday School to be taught false doctrines and be ensnared in the meshes of Babylon. Parents are too slack about the kind of preaching they let their children hear. We can not make Christians of our children, but when Old Baptists patronize their societies and meetings and will call them "brother," their children can not see that Babylon is so bad after all.

We should all lay good moral examples before our children and teach the letter of the doctrine in their hearing. It is not the people as such we oppose so much; but it is spiritual wickedness in high places that they practice. There are many children of God among them that we love and sympathize with, but we can not acknowledge them as true brethren. To "brother" them is an expression of fellowship for them, and for all of their unscriptural, idolatrous works. Do you feel that you are a brother to the board, Convention, Theological School, Sunday School, or hireling ministry, arminianism of every type? Are you a brother to Mystery Babylon, the great whore and mother of harlots? Do you have fellowship for the harlot daughters? Certainly not. Is it not hypocrisy to claim relationship with them? We should be good and kind to them, but that does not mean to fellowship their unscriptural practices. A church should never be slack enough to allow her members to belong to oath-bound secret societies where they are in fellowship with all of the abominations of the earth. Many churches are entirely too slack in enforcing discipline, and, as the result, it is hard to distinguish between the church and the world. "My Kingdom is not of this world," and the church should be careful to enforce a firm but kind discipline to preserve order and that distinction between the

church and the world that has so long characterized them as the organic body of Christ.

God's people should not be slack in attending their meetings. God's service should ever be first with them. They should not be slack in receiving members that are expelled from other churches. When a member is expelled from one Old Baptist church he is excluded from every Old Baptist church on earth, and no other church has the right to recognize him or fellowship him until he is restored into the fellowship of the church that expelled him. No other church can restore or recognize him without excluding themselves and throwing themselves into gross disorder. When one is expelled, whether righteously or unrighteously, he should not be fellowshipped until he is restored or gospel investigation and labor are bestowed. Such slackness has caused division and heart aches that it will take generations to overcome. We should not be slack in a strict adherence to the Word of God in exhibiting love, gentleness, longsuffering, forbearance, and forgiveness. Churches should not be slack, where they have gotten into disorder, to repair their wrongs, confess their faults, and remove those offensive things, and let peace be restored. We should not be slack in reading God's Word, visiting and administering to the poor and needy and pastors, in encouraging God's children to follow the Saviour in all of His ordinances, to love one another and pray one for another. Let your hearts glow with love, and let charity actuate you in all things. "Be ye steadfast, unmovable, always abounding in the work of the Lord." L. H.

WAYS OF DEATH.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14: 12.

The way which seems right unto a man is doubtless a religious way, for immorality and profane wickedness do not seem right unto men because it appears from Rom. 2:14, 15, that the law of God is in some sense written in the heart of all men. So it does not seem right unto the heathen to lie, steal, murder, etc., but it

does seem right unto them to be religious. And this religious way which seems right unto a man, is a legal way, a self-righteous way, and a way in which his conscience tells him he is right, and he has the world, the flesh, and the Devil to encourage him in it besides. A host of preachers, the multitude, and nearly all the religious institutions and associations of man tell him he is right, and he has the approval and approbation of the fashion and customs of the popular religionists, hence he feels perfectly content with this seemingly right way. This man is a lost man; and, to the lost man, the wrong way seems to be the right way. The lost man is never distressed about the way until he realizes, or until it is revealed to him that he is lost, and then he is painfully surprised and astonished, because he then realizes that he must right about and go the other way—the way which he thought was wrong—the way which he despised, a strait, narrow, unpopular way, but which is nevertheless the King's High Way of Holiness; a way which no "fowl knoweth and which the vulture's eye hath never seen." This way of salvation, this passage from sin and sorrow and death to righteousness and joy and immortality and life everlasting, this passage from earth to heaven, by our Lord Jesus Christ, our adorable Redeemer, is hidden from the wise and prudent of this world, and revealed unto babes. Matt. 11:25. G. W. S.

QUESTIONS AND ANSWERS.

1. Q. How large was ancient Palestine? A. It contained somewhat more than 6,000 square miles west of the Jordan, and somewhat more than 3,000 square miles east of the Jordan, or somewhat more than 9,000 square miles in all; it was thus about the size of New Hampshire (9,305 square miles) or Vermont (9,565 square miles).

2. Q. Is Palestine a warm country? A. Yes, like the other countries bordering on the Mediterranean Sea; the climate and plants and animals are sub-tropical, those of the region adjoining the tropics. The river

Jordan is, in much of its course, 750 feet below the level of the Mediterranean Sea, so that the climate there is quite warm; and the Dead Sea is 1,300 feet below the Mediterranean level, and the climate there is very hot. The mountains of Palestine reach from two to ten thousand feet above the Mediterranean; of course on these the climate is cold. This little country of Palestine has been called "a world in miniature," as it embraces, within its small limits, the zones and productions, depressions and elevations of the world. It was the center of the Eastern Hemisphere, and yet was separated from all other countries by sea and desert and mountains; and ancient Israel, by being placed in it, was taught to be kind and devoted to one another, and faithful to the worship of the God of Israel, the only living and true God, and to be separated from the debasing idolatries of the heathen or gentile nations of the world, and then, in fulfillment of prophecy, they were to be scattered among all those nations, taking with them their Scriptures which testify of the Divine character, works, promises and threatenings, and of the great salvation provided for sinners by Israel's God, the God of the universe and of the Bible, the God of creation, providence, redemption, and the God of resurrection and of judgment, the Three-One God of the Old and New Testament.

3. Q. In Matt. 12:43-45, Christ says: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then he goeth, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation"; what does He mean? A. That mere pharisaical reformation, without the regenerating Spirit of God, leads to a worse state than before. The Devil has many evil spirits or angels who help him defile and ruin the soul of man. When one of these, of his own accord, and for a cunning purpose, temporarily leaves a man, he finds no pleasure in desert or uninhabited places, and he returns to his own house, into the

human being whom he delights to torment, to make as sinful and miserable as himself, and he finds the poor soul empty of God, swept from grosser sins, and adorned with little moralities and perhaps with religious ceremonials, and he is so well pleased with his elegant mansion that he goes and invites to his home a complete number of other evil spirits more wicked than himself, and they all enter in and dwell there forever, not only uncleanness, but also pride, presumption, unbelief, contempt of the truth, hatred, malice, and blasphemy; and the relapse into sin is worse than the original disease. It is more hopeless, and shows that the poor sinner is given up to destruction. The Spirit of Christ had no part in this apparent and temporary reformation, and the dog turns to his own vomit again, and the sow that was washed to her wallowing in the mire; the heart was unchanged; the soul belonged to the Devil all the time (2 Pet. 2:20-22). It was so with the Pharisees during Christ's ministry; they went on from bad to worse, until they endured unparalleled sufferings during the Roman siege and destruction of Jerusalem, and were scattered over all the world, persecuted, imprisoned, impoverished, exiled, and massacred. And such is evidently the case with the present age of culture, progress, and religious profession, which is rushing fast on the down-grade to infidelity and wickedness and ruin (1 Tim. 4:1-3; 2 Tim. 3:1-13; 2 Thess. 2:3-12; Matt. 24:37-51; Mark 13:19-31; Luke 21:5-36; 2 Pet. 3:3-18).

4. Q. In Matt. 5:16 Christ says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"; who was it that was to glorify the Father, those that performed the good works, or those that saw them? A. Those that saw them; the verb, in the original, rendered "glorify" is in the *third* person plural, showing that the subject of that verb is "they," referring to "men"; if its subject had been "you," the persons addressed the verb "glorify" would have been in the *second* person plural. "The light is ours, but the glorification is for *our Father in heaven*. We shine because we have the light, and we are seen because we shine. By good works we best shine before men. True shining is silent, but yet it is so use-

ful that men, who are too often very bad judges, are yet constrained to bless God for the good which they receive through the light which He has kindled. Angels glorify God whom they see; and men glorify God, whom they do not see, when they mark the "*good works*" of his saints. We need not object to be seen, although we are not to wish to be seen. Since men will be sure to see our excellences, if we possess any; be it ours to see that all the glory is given to our Lord, to whom it is entirely due. "Not unto us, not unto us, but unto Thy name, O Lord, be praise."

5. Q. Is passing around the bread and wine at communion a part of the deacon's office? A. The Scriptures nowhere say that it is; but, as the first deacons in the church at Jerusalem were chosen to "serve tables" (Acts 6:2, 3), our brethren have thought that deacons should serve the table of the Lord in communion, as well as the tables of the poor members. But this sixth chapter of the Acts of the Apostles shows plainly that the principal duty of the deacon is to serve the tables of the poor members—to see that the actual necessities of the afflicted and destitute members are supplied by the church. When there is no deacon present at communion, it is the custom of the Primitive Baptists for the elder himself to hand around the bread and wine.

S. H.

REMARKABLE PROVIDENCES.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

PRESENTIMENTS.

Presentiments, or previous feelings or anticipations of some dreadful thing in the future, seem to come from God, especially when they result in the saving of life. Several such instances are related in *The Guiding Hand.*

A gentleman bought a ticket for a point on a railroad fifty miles distant. The train was on time, and he entered a car, and was sitting and reading a paper in his hand, when the bell sounded the signal "All aboard." It

sounded to him like a funeral bell tolling the death of a friend, and he involuntarily arose and left the coach as the train moved off. In two hours the news came that the train had met with a frightful accident, and that the coach in which he had been sitting was buried under the general ruin.

A man in Iowa, after dinner, left his family for the harvest field, passing by a spring, and filling his jug with fresh water. He had just begun to work when he suddenly dropped all, and said he must go home; and, in doing so, he passed by the spring again, and was just in time to save the life of his darling and only child, who had followed him at a distance, and, in trying to "see the baby" in the water, had fallen into it.

A gentleman was about making a pleasure trip on a river with some of his friends. Everything was ready, and he was just entering the boat, when his sister, a deaf mute, came suddenly and most anxiously running along, seized her brother's arm and coat, and tried to keep him back; but finding this unavailable, she threw herself at his feet, and, taking hold of his knees, expressed, by the most imploring gestures, her wish that he should not go on the trip. Touched by her painful and entreating expression and posture, several persons joined in the prayers of the poor unfortunate girl, and her brother finally yielded to their wishes. It was well that he did so, for the boat had gone but a short distance on the water when a sudden gust of wind capsized it. Several of the company found a watery grave; and he, who could not even swim, would probably have shared the same fate, if his sister, by some divine premonition, had not prevented his going.

A venerable minister in England once felt an unexpected desire, late at night, to visit a friend of his, whom he knew to be of very melancholy turn of mind. Though extremely wearied of the cares and labors of the day, he could not resist the secret impulse. So he went, and strange to say, arrived just in time to prevent his friend from taking his own life. The nightly visit and friendly exhortations had such a wholesome effect on the depressed spirits of his friend that he never again attempted to commit suicide.

Professor Buchner, of Marburg, Prussia, being once in very pleasant company, felt a strong desire to go home and remove his bed from its old place to another corner of his bedroom. He yielded to the impulse. Having done so, he felt again at ease, and went back to his friends. During the night a large portion of the ceiling in the room, just where the bed formerly stood, crumbled down, and would have probably killed or seriously injured him if the bed had not been removed.

Many of our readers have no doubt known or heard of such wonderful intimations from a merciful Providence.

S. H.

EXTRACTS.

OPELIKA, ALA., Route 6, Box 70, Dec. 4, 1910.

Elder Hassell—

DEAR BROTHER:—As my time is now out for the dear MESSENGER, I will send in my renewal. It is all the preaching I get to hear. I am in my seventy-third year. My health is poor. I live ten miles from my church, Mount Olive, in Lee County, Alabama. I can't see how I could get along without the dear old MESSENGER; it brings so much good news from the dear brethren and sisters far and near. Oh! the sweet comfort it is to one poor old sinner like me that is bereft of my dear companion, and is left alone—not a child to speak a word of comfort to cheer my lonely heart. Blessed be the name of the Lord, there is One that has promised never to leave nor forsake me. I am leaning on Him and His precious promises. Sometimes darkness overcomes me so all the light is shut out, and I cry out. God be merciful to me, a poor sinner. Yours in hope of a better world,

MRS. S. S. HUNT.

BREMEN, GA., Dec. 27, 1910.

Eld. Sylvester Hassell—

ESTEEMED BROTHER IN THE LORD:—Enclosed find P. O. money order of $1.05 for THE MESSENGER for 1911 and 5 cents for mail expenses. I want to say I still admire the style of THE MESSENGER in contending for the faith once delivered to the saints. I trust the Lord will still keep us from the evils so prevalent in this world.

Yours to serve in the work of the faith, J. T. COPELAND.

CULLODEN, GA., Dec. 5, 1911.

DEAR BROTHER HASSELL:—Enclosed find money order for one dollar, the amount of my subscription for THE GOSPEL MESSENGER for another year. It is certainly a great comfort to me. I hope the Lord will bless you and enable you to continue to publish the same for many years yet. Yours in hope, F. W. HAMMACK.

BANKS, ALA., Sept. 1, 1910.

Elder S. Hassell—

DEAR BROTHER:—Enclosed you will find one dollar, which please place to my credit for THE GOSPEL MESSENGER, which has been a source of comfort to me, as it is full each month of good news from the writers, who, I think, are prompted by the Holy Spirit. It is strengthening to me to see the dear old soldiers of the cross holding fast to the doctrine of salvation by grace—that salvation is of the Lord. No other foundation can any man lay than that is laid, which is Jesus Christ. There is only one way by which any poor sinner will ever reach eternal glory. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works lest any man should boast." It is a blessed thought to me to know that salvation is not by man. Man, by nature, is dead in sin, so that there is nothing that he can do to secure the pardon of his sins. He must first be made alive. Christ said to Nicodemus, "Ye must be born again." This was a mystery to him, and it is so to every natural mind. Christ said to him, "Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he can not enter into the kingdom of God." I think that the kingdom of God is the church of Christ. There are two kingdoms on earth—a natural and a spiritual kingdom. All of Adam's race are born into the natural kingdom, and are under the law, and unable to recover themselves from their fall in Adam, and to enter into the spiritual kingdom. In both the natural and the spiritual birth the person born is passive. It is alone through the goodness and mercy of God that He sent His only begotten Son into this sin-smitten world to suffer and die for the sins of His bride which she committed first in the garden of Eden when, in her federal head, Adam, she partook of the forbidden fruit, in regard to which God said, "In the day that thou eatest thereof, thou shalt surely die." God's foreknowledge embraced this fact before the foundation of the world; and, as He knew that His chosen ones would need a Saviour, Christ, His only Son, agreed to come into the world to suffer and die in order to redeem His bride from under the condemnation of the law, which she violated of her own will. Thus Christ stood as a "lamb slain from the foundation of the world" (Rev. 13:8). So in the mind and purpose of God every one that will ever reach eternal glory stood as pure in the sight of God through Christ as they will in the morning of the resurrection. This had not actually taken place; but God could look through Christ until the time appointed of the Father when Christ should make His advent into the world to suffer and die for those whom the Father had given Him in the covenant that was entered into between the Father and the Son before the foundation of the world. Christ stood as a Surety (Heb. 7:22) for those that God had given Him. Has the debt been paid? Yes; according to the testimony of the Apostles, Christ has come and paid every particle of the debt that His bride owed to Divine Justice. He has satisfied the law, so His bride is freed from that law, and He is now at the right hand of the Father making intercession for her. So Christ is our Surety, our Mediator, and the Captain of our salvation, and He is the Head over the church. Then, dear brethren and sisters, let us study to show ourselves approved of God, that we may be able to rightly divide the word of truth.

O that the Lord's little children would be content to just be humble and plain, and forsake all things for Christ and the order of His house. Let us quit wrangling and warring over words to no profit. Hidden things belong unto God, and revealed things unto man. So let us speak of those things that God has seen fit to reveal unto His children,

and there will be more fellowship among our brethren and sisters, and God will be honored and praised. Our daily prayer should be, "Lord, help us, that we may do Thy will."

A poor sinner, saved by grace, if saved at all, G. W. HARDIN.

R. 1, DENTSVILLE, S. C., June 1, 1911.

Elder S. Hassell—

DEAR BROTHER IN THE LORD:—As my subscription is about out, I will renew for another year, as I am so lonely without any companion to speak a word of comfort to me. I so often feel as one alone, there are so few Old Baptists in this country. And, oh! how sad it is when we can't meet with people that believe as we do. I don't see how I can do without THE MESSENGER, for that is almost all the preaching I hear. Our little church has preaching once a month; and oh! how sad to think how large the city of Columbia, S. C., is, and there is but one Primitive Baptist preacher in it that I know of. My dear brethren and sisters, you who can have that great privilege of hearing the true gospel preached, how thankful you should be! And also can have the enjoyment of the company of the dear brethren and sisters, and talk together of the goodness of a merciful God, and relate to each other what you hope the Lord has done for you, and how He has blessed you through life. How often my poor heart is cast down! so seldom I can see one that believes as I do. But I feel that God is with us, and there is nothing on earth that is as sweet to me as hearing the true gospel preached. I hope you all can feel to think of me and pray for me when it goes well with you. My address is changed from Edgewold, S. C., to R. 1, Dentsville, S. C.

Your sister in hope of eternal life, M. M. WATKINS.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER G. D. ROBERSON.

Elder George Daniel Roberson, son of Henry Baker Roberson and his wife, Gatsey A. Rogers, was born near Robersonville, Martin County, N. C., November 13, 1843, and died at his home in that town June 10, 1911. He was of Scotch descent. Being the first born of twelve children, and reared on a farm, he grew up at hard labor, without much education. He lived on a farm near Everett's, N. C., several years, and then removed to Robersonville, where he engaged in merchandising. He was very industrious and economical and successful in business, and accumulated a competency, and built a very comfortable and convenient home. At the age of eighteen he entered the Southern army in 1862, and remained in the war till its close. On October 6, 1870, he married Miss Margaret L. Smith. To this union were born five children—Mary Allena (wife of J. C. Robertson), Alonzo, Ira Daniel, Leona Adelaide (wife of R. E. Grimes), and George Malichi. Of these all are living except Alonzo, who died in 1894. Their mother died August 29, 1887. On January 23, 1889, Elder Roberson married Miss Sarah J. Smith, who has had no children. She was paralyzed March 23, 1907, and is still living.

Experiencing a hope in Christ, he joined the Primitive Baptist church at Spring Green in 1869, and was baptized by the pastor, Eld. C. B. Hassell. Feeling an impression to preach, he resisted it for four years, but, finally yielding, he was licensed by his church, and he was ordained by Elders A. N. Hall, R. H. Harris, and Levi Rogerson, in 1880, the year in which Eld. C. B. Hassell died. He was called to the care of Spring Green, Flat Swamp, Conetoe, and Farmville churches, and served them faithfully, and baptized many members at some of them. He also attended other churches, and a Union Meeting nearly every fifth Sunday, and his own (the Kehukee) and other Associations. He made preaching tours from the mountains to the sea in North Carolina and from Georgia to New Jersey. He had an original and fruitful mind, and a good command of language and illustration, and was a deep and clear expounder of the Scriptures, and applied their spiritual meaning very comfortingly to Christian experience, and was not at all carried away by modern speculations, but contended earnestly and ably, in private and in public, for the faith once for all delivered unto the saints, the perfect and eternal truth of the Scriptures, and the doctrine of salvation by grace, according to the purpose of the Divine Father, by the atoning blood of the Divine Son, and the renewing power of the Divine Spirit. As a minister of the gospel, he was highly esteemed by all who loved the truth and heard him. He was calm and thoughtful and deliberate in address; and he was very hospitable to all who visited him. He served the Lord, not for earthly reward, but because he loved Him and His truth and people. He claimed no perfection except in Christ. He maintained that true religion makes a real and beneficial change in the heart and life of a believer; and that sin does not, in any sense, come from the holy Creator, but is the rebellion of the creature against his Maker, and is hated, forbidden, and justly punishable by the righteous Judge of the universe, and is pardoned for the sake of Christ only.

In May and June, Elder Roberson, in company with Eld. Charles Meads, of Elizabeth City, attended the Baltimore, Delaware, and Delaware River Old School Baptist Associations, in Maryland, Pennsylvania, and New Jersey, and greatly enjoyed the meetings, and he returned home Monday, June 5th, in apparently good health. But on Thursday morning, June 8th, he was attacked with paralysis of the spinal cord, which affected his muscles, and made him helpless on Friday and Saturday. He was rational, and could speak, but could not move, and had no pain. He became unconscious about 7 p. m. Saturday, and gently fell asleep, as we believe, in Jesus, about 9:30 p. m. At 4 p. m. on Sunday, June 11th, his remains were interred, as he had requested, near those of his first wife and his son Alonzo, in the cemetery of Spring Green Church, in Martin County, N. C. A large concourse of people were present. I held a short burial service at the open grave. We feel assured that our gifted and faithful brother has entered into eternal rest.

SYLVESTER HASSELL.

CHURCH MEMORIAL RESOLUTION.

A tribute from Spring Green Church to the memory of Eld. G. D. Roberson, our beloved brother and pastor, who departed this life June 10, 1911, after rendering able and faithful service through heat and cold for about thirty years:

WHEREAS, It has pleased our Heavenly Father to take home our much-beloved pastor of Spring Green Church, Eld. G. D. Roberson, who has so long and faithfully served us, to rest from his labors, exchang-

ing mortality for immortality, leaving this tenement of clay for that house not made with hands, eternal in the heavens, while we yet dwell here, and do mourn.

Therefore, resolved, that we, the church at Spring Green, feel to express our heartfelt grief for the loss of our much-loved pastor and father in Israel, who has finished his course, kept the faith, while awaiting the appearing of his Lord, when he shall hear the welcome plaudit, "Well done, thou good and faithful servant, enter into the joy of thy Lord," believing he has received his crown and hath immortal raiment on.

We feel that it is far better for him to be with his Lord, notwithstanding our reluctance to give him up; therefore, we would ask for resignation and bow in humble submission to the will of Heaven, and would say as His servant Job, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." And we sympathize deeply with his bereaved wife and children; may her Maker be her Husband and a Father to his children, giving them His sustaining grace according to their day.

Done by order of the church, Saturday before the fourth Sunday in June, 1911.

BROTHER H. D. JENKINS, *Moderator.*
S. L. GRIMES, *Clerk.*

W. J. GAMMELL.

Brother W. J. Gammell was born September 13, 1851. He was twice married—his first wife being Miss Georgia E. Stribling, married December 7, 1873; and his second wife was Miss Sarah F. Thomason, married July 17, 1888. Besides his wife, he leaves four sons, W. A., A. S., and P. L. Gammell, of Cataula, Ga.; and E. C. Gammell, of Snedes, Fla.; and two daughters, Miss Lucy Gammell, of Cataula, Ga., and Mrs. C. C. Johnston, of Lumpkin, Ga.

Brother W. J. Gammell died January 28, 1911. He was a good citizen, and a man of honesty. He was a reliable Christian gentleman. He joined the church at Harmony, of the Primitive Baptist faith and order, in Harris County, Ga., September 24, 1904, and was baptized October 22, 1904, by Eld. W. M. Bullard. He stayed out of the church a long time after having received a hope, which he regretted very much. He was faithful and attentive to his meetings. He loved the truth, and enjoyed hearing it preached. His funeral services were held at Cataula, Ga., January 29, 1911. There was a large congregation present. Funeral services were conducted by Eld. W. M. Bullard. We have reason to believe that he is gone home to rest forever.

This is written by order of Harmony Church, in conference.

W. M. BULLARD, *Moderator.*
W. J. GOINS, *Clerk.*

DEACON J. W. THOMPSON.

Deacon J. W. Thompson was born in Bladen County, N. C., January 15, 1820, and died March 3, 1911, aged 91 years, 1 month, and 18 days. He moved from North Carolina to Georgia while very young, with his parents. At the age of 21 years he was married to Miss Lucinda H. Leonard, daughter of Eld. John Leonard. Eight children were born to this union, of whom only one survives him. Brother Thompson united with the Primitive Baptist Church at Mt. Olive, Shelby County, in 1874, and was ordained to the office of deacon the same year. He was a devoted member of this church for thirty-seven years, and an efficient

deacon for the same time, and also a model citizen and a kind father, husband, and neighbor.

Therefore be it resolved, by the church at Mt. Olive, That we have lost a great light from the church, a great man from the country; nevertheless, we bow in humble submission to our Heavenly Father, who doeth all things well.

Resolved further, That we ask Eld. Sylvester Hassell to publish this tribute of respect in THE GOSPEL MESSENGER, and that a copy of the same be spread upon the church book, and also a copy be given to his only surviving son, Brother W. A. Thompson.

Adopted by the church in conference, June 4, 1911.

J. T. FINLEY,
ELD. S. S. CRUMPTON,
J. P. DYKES,
Committee.

Primitive Baptist please copy.

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This school has one of the most desirable locations in the Piedmont section of the State, in an oak grove, ten miles northwest of Burlington, N. C., at which place students are met. The air is healthful and invigorating; the water is pure and good; and the climate very congenial. An ideal place for student application.

The new academy, completed and handsomely furnished. Dormitories and dining department, together with the residence of the Principal, on the campus ground. Rooms well furnished. Terms very reasonable. Session, six months—October to April—an opportunity for the farmer and business man who can only attend school six months of the year. Liberal patronage solicited, and Primitive Baptist patronage earnestly requested. Valuable discounts on tuition to young men and women who are influential for the school. Write today for particulars.

We would thank you for name and address of any young man or woman from your neighborhood who will likely attend school somewhere this fall.

If at all interested, write for catalogue and other information of this school today. Address JOHN W. GILLIAM, *Principal,*
Altamahaw, Alamance Co., N. C., R. F. D. No. 1.

LED BY A WAY I KNEW NOT.

Price reduced to fifty cents. A new, revised and enlarged edition (305 pages) of my Christian Experience, and reasons for leaving the Missionary Baptists and uniting with the Primitive Baptists, with an exposition of the issues dividing them, and other matters touching the Primitive faith and practice, and supplementary articles on Scriptural subjects. Address, MRS. R. ANNA PHILLIPS.
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A new book of 170 pages in large type, giving the suggestions of the wisest men of ancient and modern times for living The Right Life. Fifty cents a copy; or five copies for two dollars, postpaid. Address all orders to the author,

ELD. JAS. H. OLIPHANT,
Crawfordsville, Ind.

NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and GOSPEL MESSENGER, price $1, both for $1.25. THE GOSPEL MESSENGER is a good, solid old Baptist paper, and I hope all the brethren will labor to circulate it. L. HANKS.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy, 75 cents; dozen, $7.50.
Plain Morocco, 95 cents; dozen, $10.50.
Gilt Morocco, single copy, $1.15; dozen, $12.00.
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He prepays all postage or expressage. Send cash with orders.

THE BEST BIBLE.

The best Bible that I have seen for private study is the International Self-Pronouncing Teachers' Bible. It is in long primer type, and has the name of every person and place divided into syllables and accented, and the quantity of each vowel marked; and contains 60,000 references and marginal readings, numerous important helps for the understanding of the Scriptures, including illustrations and maps, and a Word Book, giving in one alphabetical arrangement an Index of Subjects, Persons and Places, a Concordance and a Gazetteer. It is an octavo volume of 1,580 pages, in French morocco, with overlapping covers, round corners and red-under-gold edges. The publishers' price is $3.00. I will send it by registered mail for $2.50. S. HASSELL, Williamston, N. C.

EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or $2.00 per dozen by express, or $2.25 by mail.
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I can furnish by mail plain Bibles at the following prices:

Pica Type	$2.75
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New Testament and Psalms, according to size of type, $1.00, 65 cents, 40 cents, 30 cents, and 25 cents. New Testament, in agate type, 15 cents. These prices include postage. S. HASSELL.

A PROPOSED BOOK.

I propose, if the Lord wills, to publish, in about a year, a book containing portraits of myself and my wife (who is the publisher of the Lloyd Primitive Baptist Hymn Book), and articles that I have written on several subjects in the *Primitive Pathway*, of Alabama, my native State, formerly published by my ever esteemed Elder, J. E. W. Henderson, of Glenwood, Ala., and some articles from the *Baptist Trumpet*, of Texas, for which I have written several years, and other articles which I may write hereafter, closing with some suggestions from the author to the children of Primitive Baptists as well as all who may feel concerned. The book will cost a dollar, when ready for delivery. If you desire a copy, please write me, so that I may know how many to publish in the first edition.

(ELDER) A. V. ATKINS,
Haskell, Texas.

A USEFUL PAMPHLET.

A neat pamphlet has been issued by Elder Walter Cash, of St. Joseph, Mo., containing the Articles of Faith of the Primitive Baptist church, with proof texts of Scripture in connection with each article; Rules of Decorum, and a treatise on the Obligations of Church Members, the whole forming a convenient and useful booklet which all Primitive Baptists should have at hand. Price per single copy, 10 cents; one dozen, $1.00. Send stamps or coin to Elder Walter Cash, St. Joseph, Mo.

JAMIESON, FAUSSET AND BROWN'S COMMENTARY ON THE BIBLE.

This is the best critical commentary on the Scriptures now published. My edition, in six volumes, cost me $15.00. I will send the complete work in two large octavo volumes, bound in cloth, by mail or express, prepaid, for Three Dollars and Twenty-five Cents. No minister can otherwise invest this amount of money to better advantage.

SYLVESTER HASSELL, Williamston, N. C.

PROFESSIONAL NOTICE.

E. A. Gulledge, M.D., Gibson, Gibson County, Tenn., is a general practicing physician. Any one suffering with Piles, Ulceration, Fissure, Fistula, and Eczema will do well to go to him for treatment. He treats without the Knife. He is now sending his Remedy by mail with the name of each ingredient on the label, upon receipt of $10, with full directions. Get your family doctor or some other reliable physician to apply it. It is a safe and effective remedy. Primitive Baptist Ministers at half price. Try his Eczema remedy for the cure of any skin disease and diseases of the Teeth and Gums; 50c. and $1 size, with full directions. He is a member of the Primitive Baptist Chuch, and can give good references as to his success. You will get results. He treats, without charge, afflicted poor and deserving patients.

SPECIAL NOTICE.

Hymn and Tune Book in both shape and round notes, compiled by Elders Silas H. Durand and P. G. Lester. Price, 70 cents; sent by mail, $6.00 per dozen; sent at expense of purchaser.

There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music and graded lessons for use in singing classes in connection with the H. and T. book. Send orders to Elder Silas H. Durand, Southampton, Bucks County, Pennsylvania.

PRICE REDUCED.

Elder R. H. Pittman's Biographical History of Primitive Baptist Ministers ($2.00), and THE GOSPEL MESSENGER one year ($1.00) will be sent together for $2.25. SYLVESTER HASSELL,
Williamston, N. C.

THE YOUTHS' GUARDIAN FRIEND.

This is an excellent monthly magazine of 32 pages, intended for the entertainment, instruction, and improvement of the young of both sexes. The price is fifty cents a year; or, in clubs of six, forty cents a year. Address all orders to the publishers, CAYCES & TURNER,
Martin, Tenn.

TO WHOM IT MAY CONCERN.

I have suffered with Tetter on my hands for six years and have tried *Home-made Remedies, Patent Medicines*, and Doctors' Prescriptions. Two months ago I tried Dr. Gulledge's Eczema Cure, and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease. NANNIE STALLINGS.
Humboldt, Tenn., Aug. 18, 1908.

MATTHEW HENRY'S COMMENTARY ON THE BIBLE.

This is the best devotional commentary on the Scriptures now published. It is sold, in six volumes, for $15.00. I will send it in three volumes, by express or freight, for Six Dollars, the cost of transportation to be paid by the purchaser when he receives the work.
SYLVESTER HASSELL, Williamston, N. C.

CHRISTIAN SCIENCE AND THE LAW.

Because of continued information received respecting the injury being done by Christian Science, even among our dear Baptist people, I have tried in my weak way to expose this rank delusion from a new standpoint—from several standpoints, including that of necromancy. Those not aware of recent developments at the headquarters of Christian Science will be astonished almost to the point of doubting well-proven facts. I will mail *two* copies of this little work for Ten Cents, or *one* copy, and one copy of "Christian Science and the Bible" for Ten Cents (silver preferred). This price is not for profit, but to meet the bare cost. Hundreds of the first pamphlet were given away, and others placed where many could read them. If any good results from this unpretending effort, the credit will be due our kind magazines and papers for calling attention to it.
I remain, as I hope, in love of the truth.
Crawfordsville, Indiana. S. B. LUCKETT.

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Vol. 33. No. 9.

THE GOSPEL MESSENGER

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Williamston, North Carolina.

PUBLISHED MONTHLY.

PRICE, $1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

SEPTEMBER, 1911.

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The Gospel Messenger

SEPTEMBER, 1911.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol 33. Williamston, N. C., September 1911. No. 9.

AWAKING SATISFIED WITH GOD'S LIKENESS.

Psalm 17:15.

When I in Thy likeness, Oh Lord, shall arise;
And shine a pure image of Thee,
Oh! I shall be satisfied when I can burst
These fetters of flesh and be free.
I know this stained tablet must first be washed white,
To let Thy pure features be drawn;
I know I must suffer the darkness of night
To welcome the coming of dawn.

Oh! I shall be satisfied when I can cast
The burdens of nature all by;
When this cold heavy world from my vision has passed,
To let the soul open her eye.
If on me in mercy, oh! Lord, Thou hast smiled,
Oh! I shall be happy, and when
The arms of my Father encircle His child,
Oh! I shall be satisfied then.

REMARKS.

The above sweet and touching poem has been just sent me by Dr. John N. Taylor, of Crawfordsville, Ind. who says that, when a boy, he often heard his dear mother sing it, and it made an indelible impression upon his memory. He does not know the author, and I have not found it in any of my books. S. H.

THE FIRST FRUITS OF THE SPIRIT.

(A Sermon, by Mr. J. C. Philpot, Preached at North Street Chapel, Stamford, on Lord's Day Morning, January 10, 1858.)

And not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, awaiting for the adoption, to wit, the redemption of our body.—Rom. 8:23.

In the preceding verse the Apostle has told us that the "whole creation groaneth and travaileth in pain together until now," and much dispute has been raised as to what this groaning is, but I think we may understand it as physical. When God first created the world there was no sorrow—God pronounced it all good; there was no groaning then; but when sin entered into the world a curse fell upon the ground for man's sake: it fell upon everything, so that in one sense the whole visible creation, *i. e.*, all that we see, lies under the curse, and is a partaker of man's wrong. We cannot look abroad without seeing the marks of the anger and wrath of God, and feeling that the curse extends throughout the whole creation. It has fallen upon animals, especially those under man's dominion. How they groan under the galling yoke—what sufferings they endure! Look at the horse—how that animal, perhaps the noblest of all animals, is ill-used! How often he is doomed to bear all sorts of wrongs, allowed to wear out before his time, and die under harsh treatment! And in children, what a propensity there is to cruelty! There is not an animal which having once seen they have not made sport of. Thus all animals are made to suffer for man's sake, and thus the "whole creation *groaneth* and travaileth in pain together until now." Wherever we go there is wretchedness and misery, sickness, pain, and sorrow—in every street, family and house. How many are lying now upon beds of sickness! How many in hospitals are suffering agonies of pain! How many are enduring bereavement! So wherever we go we see what a field of blood it is in which we live, and in that sense "the whole creation is groaning and travailing in pain together until now." Then the Apostle goes on to show that even the family of God themselves have a share in this uni-

versal groaning and travailing:—"And not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The family of God—those who are made alive unto God, who have the first fruits of the Spirit—even they groan and travail with the rest of creation.

With God's blessing I shall first show —

I.—What the Apostle means by saying "which have *the first fruits of the Spirit,*"

Which will lead me to show

II.—*How they have these first fruits.*

III.—*How they groan within themselves.*

IV.—*What they are waiting for, and how it will, when it comes, relieve them and put an end to all their sorrows, which is the redemption of the body.*

I.—Under the Jewish law there were what was called "first fruits." No man was allowed to reap his field until the first fruits were offered. When the barley, which harvest came first, was reaped, a sheaf was first taken and brought to the temple, and when this was offered all the rest was sanctified: so the dedication of a lamb to the Lord sanctified the flock, and no one was allowed to avail himself of any of the fruit of his field until the "*first fruits*" were offered. And this offering was not only a tribute of praise but it sanctified the rest of the flock in the field. What a good thing it would be if this was so spiritually—if we would give to the Lord our "first fruits" in the Spirit. Here is a man who has had a little property left him, what does he think about? How he shall dress a little more decently than he did before; how he shall bring up his family, etc. He does not think about the Lord and his people, and of what God has given to him, the "first fruits" should be given back again to God. And even God's children are often very negligent in this respect, therefore the Lord is provoked to take away what he has given, and from this custom the Lord sanctifies the beginning of any known loss as being the first fruits of the Spirit.

Now the first fruits being offered, the whole of the field was recognized to be the Lord's. He might have claimed the whole, but no, he takes a part. Well, so in

a spiritual sense, the Apostle speaks of the "first fruits" of the Spirit, the first offerings of praise for Jesus' first blessings. And these are offered unto God. The first fruits were only a part of the whole, and so the teachings of God upon the heart are only tokens that the whole of God's teaching and influence will follow. Only the first beginnings are yet come, and so the Apostle speaks of the saints of God as having the first fruits, and the first converts are said to be the "first fruits." They were but a beginning; there was a multitude behind. To have the first fruits is to have the harvest, and viewing the subject in this light let us see how far we can trace these first fruits; for when the Spirit begins he also carries on and completes by communicating these first fruits, "The fear of the Lord is the beginning of wisdom and to depart from the snares of death,"—the communication of life and power to the soul whereby it is taught to fear God, these are the first fruits of the Spirit. "To those who fear his great name are the promises given." To them shall the Sun of righteousness arise. "No good thing will he withhold from them that fear his name," for the fear of God is liking what he likes. We never shall escape from the sinner's death but by this fear, and no man can fear God except he has had some application of his truth in his conscience, and it is by the Lord's impressing the soul that this fear is produced. There are some good Christians who do not get any further than this fear, and we read of one who feared God above many. These pass their time in much fear; they are sunk in their feelings, and their sins are ever before them, they are ever beholding them; they have a tender conscience, they seek God's face, and they walk very uprightly. You will find some of these characters in "Pilgrim's Progress," under the titles of "Mr. Fearing," "Ready to Halt," etc.; indeed, Bunyan has more of these Pilgrims than of any other kind, and he has traced out their experience very accurately; but it will not do to be satisfied with these fears and doubts. The first fruits go beyond these. There must be a living faith in Jesus Christ. How, through the whole Scripture, we continually find that *faith in Christ* is stamped upon all those

who are saved with an everlasting salvation, before whose eyes Christ hath been set forth, as we read in the Epistle to the Galatians 3:1, "Before whose eyes Christ hath been evidently set forth, crucified among you." He had been set forth in the preaching of the Gospel, he was set before their eyes, he was viewed by them with the eye of faith, and they looked unto him, they believed in His promises, in his suitability, in his glorious person as God-Man, in what he is as the Christ of God, and that by a living faith which was given them, they cast the anchor forth, they hoped in his mercy, they embraced him, and determined to know nothing but Christ and him crucified, they rested all the weight of their souls upon him, and at times they had an application of a promise, and all this because they had a hope in their hearts and faith in him. So that to them he was the chiefest among ten thousand, they cleaved to him, they felt him precious, and to know him was their chief happiness; without him life was an empty void, and in it there was nothing worth seeking. These are manifestations of the first fruits of the Spirit, the manifestations of the love of God and of Christ springing up in the soul, and producing peace and thankfulness, arising from the goodness and mercy of God, and so the whole feelings and desires of the heart are made holy and delivered from this mass of sin and death, indeed, all that God does for the soul, all the liftings up out of self with repentance and self-loathing, all desire to do good and what is right, and to avoid what is wrong, and everything that bears the curse of God; whatever the blessed Spirit works upon the heart, whatever he communicates by his nature, may all be summed up in the expression—"The first fruits of the Spirit."

II, III.—Now, the Apostle speaks of the children of God as having these first fruits of the Spirit, and groaning within themselves with the whole creation. What makes them groan? The sin and wretchedness that they see and feel that they have within them; this makes them groan, and of this the saints of God have a terrible share—they have a Benjamin's mess—for "the Lord trieth the righteous," and the afflictions under which

they suffer are at times most searching; whatever be their religion they will groan within themselves. Now, God means to pardon them because he has wrought a work upon their souls. Now, when we have no affliction our heart goes into the world—give a man plenty of property and his heart soon goes into the world—and in order to draw his people to himself the Lord brings losses upon them, and he knows best where to lay the cross to send them from the world, and the things of time and sense. Well, under this cross they groan, for flesh is flesh, human nature is human nature, and God means us to feel it. I have no idea of a stoicism in affliction. What does it show? It shows that a man has no feeling; and what would you say of a man who has no feeling—who discourses about things as if nothing was the matter? Does not your mind revolt from such an one? But, on the other hand, if you are a man of feeling you sympathize with those that mourn. We must always bear our afflictions—we must not make a noise about them: they are nothing but the hurt feelings of pride. Now, we are to feel the Lord's hand—the Lord means us to feel: like a master he means the unruly child to feel the rod; and God will deal with us until we do feel; and then when at last we lie prostrate at his feet he will take the cross off our shoulders. But besides all these losses which we are called upon to sustain there is one under which a child of God will ever groan, and that is sin and his carnal nature. We have always the feelings and workings of sin within us. What a task it is to read the Word, to approach a throne of grace, to engage in any godly service, there being such coldness and deadness of heart towards it. You take your Bible—you can't read it, and you feel no interest in prayer. You go to your business—you can attend to that—but when you come to the solemn things of God there is an unwillingness to bend the knee. This wretchedness is so humbling to a child of God. And then there is so much unbelief in the promises, so much self-seeking and sensuality. You are full of bad thoughts; all these are a burden and grief to a child of God, and his body is the seat of disease, sickness, and death, which calamities fall upon all. There-

fore our poor body being nothing but a wreck, and our soul being diseased under such numerous trials and afflictions, we cannot look up, for we are burdened. To think we should be what we are, so often overcome and entangled by sin, that we should be cast into such shame and confusion and brought under such strokes of heaven's vengeance; all this is enough to weigh us down, till in our feelings we become as lifeless as the stones of the street. These things make us groan within ourselves.

IV.—But what are they waiting for? They are looking at a hope of their adpotion, to wit, the redemption of their body. Our body was redeemed at the same time as our soul, for Christ redeemed soul and body; but at present our body is the seat of disease, and it is not as yet delivered out of sin and wretchedness like the glorious body of Christ, without speck or stain—an active, glorified body conformed to the image of Jesus Christ, without an evil imagination, always spiritual, holy and pure, and bright as the angels in bliss. Such will be our body when delivered out of sin and death and given up to the Lord. Now, this is the adoption when it will be made manifest. In the Roman time a man could adopt a child and be a father to him, so that when he came of age he could commit all his property to him. With this practice before his eyes the Apostle speaks of an adoption of the saints of God as children: so when the redeemed family of God shall stand before the throne, God will say of them, "These are my children, for them is the kingdom prepared, and they shall enjoy that kingdom, and possess an exceeding weight of glory to the praise of him who is without change." Then there will be no more carnal imagination, no more vile workings of wickedness, but we shall be holy as Christ is pure and holy. Now, these are the first fruits of the Spirit, and those who possess them are looking forward to the day of harvest. While they are in the flesh they will have a life of losses and crosses until they come down to the grave; then they will have a new body. Till that morning—the morning of the resurrection—comes they will never enjoy real peace, and for the want of enjoying this they are what they are while "waiting for the adop-

tion, to wit, the redemption of their bodies." There are some of the family of God who can not realize their interest in this fact, but they will be partakers of it hereafter. Are there any of God's first fruits in your soul? Have you offered anything to God? Have you given yourself to him? Have you come out of the world and self, for these are the first fruits of the Spirit, and he it is that draws forth these desires out of your bosom? As the high priest took the sheaf and waved it before God, so the Spirit takes these first fruits and offers them to God, and as the first fruits sanctified the whole of the crop so these are the earnest of the harvest. Every communication with the Lord is a first fruit, and the day will come when you shall be perfect. You will then see Christ face to face, and be with the Lord for ever and ever. Now, is it not worth while for us to groan in this life? May you and I struggle on a little more, enduring the cross, until the Lord shall come and, being our consolation, shall take us as his children. The Lord bless what has now been spoken in your ears and seal it on your hearts. Amen.

PUT AWAY UNGODLY STRIFE, ENVY, AND VAINGLORY; AND LOVE ONE ANOTHER.

R. 1., BRUSH CREEK, Tenn., April 3, 1911.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD, AS I HOPE: I desire to write you, and you may publish it if you think it will do no harm, or be worth anything to the people of God. I see there is a great deal of confusion among our brethren, in some parts of our Union, over the great and mysterious subject of predestination. I know that it is too great a subject for a poor weak mortal like myself to fathom; but I do feel that some of our beloved Brethare discussing and warring over the subject to the hurt of our beloved Zion. I think a great deal of the strife and confusion is more a war of words over the subject than it is over what they really mean to teach in the use of the term, or against the term on the other side. Those who contend for universal predestination do not

argue that it has the same relation to evil as it does to good, when they explain themselves fully. But ofttimes they handle the subject in such a way that many of their expressions and arguments are misleading and hurtful to the cause of Zion, for many of their unguarded expressions are with words that involve the idea that God is the author of sin, which no one believes or contends for. Brethren on both sides of the question believe and teach that man acts voluntarily in sinning, and that they are not plunged into sin as a result of predestination. All believe and teach sin is the transgression of God's holy law. Paul in his instructions to Timothy says of these things, "Put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" (2 Tim., 2:1) Also in Gal. 5:15 he says, "But if ye bite and devour one another, take heed that ye be not consumed one of another." Is there not a great spirit of biting and devouring of brethren now upon the subject of predestination? Dear Brethren, let me humbly beg you to stop and think: and be sure that you always use Bible terms to express what you believe in regard to those deep things, and be sure that you fully realize the fact that "secret things belong to God, and that revealed things belong to us and our children." The Bible nowhere says that God absolutely predestinated all things whatsoever come to pass, both good and evil. When the term predestinate is used in the Bible it is in regard to the salvation of the Lord's people. Paul says in Rom. 8:29, 30: "For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren; moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom he justified, them He also glorified." In these expressions of the Apostle are set forth eternal truths that brethren everywhere love, and heartily agree upon, and they do not cause strife nor division, but they bring joy, and gladness, love, and peace to our souls. Now we all believe that God knows all things, and that He rules and governs all things according to His own will and purpose, and that He overrules the wickedness of man

to His glory. These things we all agree are taught in the Holy Word of God. So let us all confine ourselves to Bible expressions, and use Bible terms to express their teaching, and if we will, there will be no more confusion and division over the subject of predestination. The Scriptures teach us that "God is light, and in Him is no darkness at all." Now the darkness is in us, and the confusion is all in us and not in God's word. Brethren's going to extremes on any subject is the cause of confusion, and it always causes confusion whenever we begin to advance extreme ideas; let us be conservative in all our teaching. The Scriptures teach us that God is a Sovereign and "doeth His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, what doest Thou?" (Dan. 4:35.) David says "Our God is in the heavens: He hath done whatsoever He hath pleased" (Ps. 115:3). Also in Ps. 135:6 he says, "Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places." These Scriptures are sufficient to teach us that God rules and controls all things according to His own power and will.

When the Lord is near us in His love and mercy there is rejoicing in spirit, and we are filled with the riches of His love. Then we are enabled to give thanks and praises and honor to His holy name, from the great deep of our souls. Oh! dear Brethren, let me beg you to lay down all strife and vain glory; let us be perfectly joined together in one spirit; let us seek peace and pursue it. Let us contend earnestly for the faith once delivered to the saints. Truth will unite us; then let us submit ourselves to the word of truth. Jesus said unto His disciples, "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another; by this shall all men know that ye are my disciples, if ye have love one to another (St. John 13:34, 35). And now little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming (I John 2:28). David says, "Behold how good and pleasant it is for brethren to dwell together in unity (Ps. 133:1). Brethren, let us pray the Lord to cleanse

us from all strife, and envying, that we may be meet for the Master's use.

Brother Hassell, may the Lord sustain you by His grace, and spare you long to proclaim the truth of God, is my prayer.

Yours in hope of eternal life,

H. G. AGEE.

A TENDENCY TO PEACE.

TOLBERT, TEXAS, July 13, 1911.

DEAR BROTHER HASSELL:—I find that the great majority of the Baptists of Texas are manifesting a spirit of unity and brotherly love. Since the "war" over the extreme predestination question has subsided we have had very little to disturb us, and that "little" seems to have run its course. It is a shame for Baptists to become divided over questions which so little concern us, or should concern us—a few men have been the cause of most of our trouble. Your brother,

W. T. FLOWERS.

LET US LIVE IN PEACE AND LOVE.

RICHMOND, VA., P. O. Box 161, July 13, 1911.

DEAR BRO. HASSELL:—The time has come for me to renew my subscription to THE MESSENGER, and it is with genuine pleasure that I enclose you check for the amount. The longer I take THE MESSENGER the better I like it, and I have enjoyed, in particular, the last two copies. To my mind, the Editorial Staff is a very able one; they all impress me as being men who are striving in love for the good of the cause and the peace of Spiritual Jerusalem. I have been a great admirer of the kind, gentle and yet firm manner in which you have dealt with the questions over which some of our good brethren are divided, especially "the predestination of all things." Indeed, "great is the mystery of godliness," and "the secret things belong unto the Lord our

God, but those things which are revealed belong unto us and our children, forever." Deut. 29:29. Dear Brother, I do not feel that the point referred to is absolutely essential, and whether we do or do not agree altogther on it should not make any material difference; but if we believe that "by grace ye are saved, through faith, and that not of yourselves; it is the gift of God, not by works lest any man should boast," etc., having absolutely no confidence in the flesh, knowing that unto us belongeth confusion—and all manner of sin, but that unto the Lord our God belongeth righteousness, mercies, and forgiveness, and can say from the depth of our hearts, in all sincerity, that "salvation is of the Lord" and Him alone, it seems to me that we should not get worked up, fall out and declare non-fellowship for one another because we disagree over some non-essential point. I will admit that I am rather a strong predestinarian myself, yet, I do not claim that every Primitive Baptist should accept my version of the matter; neither do I think that either side should try to force their views on any one. This is a great mystery to me, as well as many other Scriptures; and, as long as we hold to the essentials, I say let us live in peace and love one another, and if to eat meat will offend our brethren, then let us eat as little as possible. Let us not be wrangling among ourselves and destroying our own peace, but let all labor together for peace and saintly fellowship among the brethren, forsaking as much as in us is those things that cause strife, evil-thinking and speaking, and all that tends to cause trouble. I sometimes think that the Primitive Baptists of all people should dwell together in love, but it seems as if we are the "biggest" sinners of all, and I have said, and will say again, that it is a shame, yea, rather a disgrace to the cause and ourselves to be in a wrangle as some of us do. Away with this. Let us strive after meekness, gentleness, kindness, etc., that love may abound. Love one another as I have loved you, said Christ on one occasion. These are fruits of the Spirit.

May God strengthen you and all who are contending for the faith once delivered the saints, and direct your

minds in the proper channel for the upbuilding of Zion, is my prayer, for Jesus' sake, Amen.

Your unworthy brother,

R. LESTER DODSON.

INTERESTING MEMORIES.

AVONDALE, ALA., July 17, 1911.

DEAR BRO. HASSELL:—I returned last night from a three days' communion meeting of the Beulah church at Leeds, Ala.—the best meeting I have had the pleasure of attending since I came to Birmingham, nearly seven years ago. There were four preachers present, and all preached. They were Elders C. M. Wood (the pastor), S. S. Crumpton, Moore, and myself. Yesterday the church communed and washed each other's feet. The preaching was harmonious, and there were good attentive congregations, and the meeting closed with much rejoicing. Two young men (sons of Eld. Wood) came up in tears and contrition (without any invitation whatever), and begged the brethren and everybody to pray for them. I can't describe it, but it was certainly an affecting scene—the way they cried and pleaded for the prayers of God's people and for the mercy of God.

This church is in the Wetumpka Association. My membership is now with this church. This meeting was more like old times than anything I have seen in a long time, and I feel greatly encouraged.

While at this meeting I heard the sad news of the death of Eld. J. T. Stewart about two weeks ago. Bro. Stewart was a brother of Eld. G. W. Stewart, of THE GOSPEL MESSENGER. I knew Bro. Stewart before he began preaching, and assisted in his ordination at Warrior, Ala., several years ago. The other ministers in his ordination were Elders J. J. Akers and C. Whitworth. Hearing of the death of Elder Stewart caused me to go back in memory to the old Baptist ministers with whom I was associated in my early ministry who are nearly all now dead and gone except myself. Among

those were Elders T. J., W. S., and G. W. Norris, R. F. Papasan, A. J. Coleman, S. C. Johnson, L. M. Wimberly, A. Rayburn, R. F. Ellis, H. K. Powell, J. T. Allen, Abernathy, P. J. Powell, W. M. Mitchell, Elisha Petty, and perhaps others, who are all dead and gone. And for the past twenty-five years I have, from a human standpoint, seemed the most unlikely to live; but for some purpose, known only to an all-wise God, my life is still spared. Among other ministers that I have met and preached with, first and last, and who are perhaps still living, are Elders A. B. and S. H. Whatley, J. R. Respess (of course Elder Respess is dead), Lee Hanks, J. E. W. Henderson, J. W. Parker (Bro. Parker is dead also), J. T. Satterwhite, W. R. Avery, B. E. Morgan, Reese Prather, Moargan Brown, P. D. Gold, M. F. Stubbs, W. Lively, T. J. Bazemore, E. C. Thrash, G. W. Stewart, B. E. Pierson, Willis Jordan, A. B. Morris, Wm. Guess, D. J. Neal, and others whose names I can not now recall.

I hope I feel thankful to God that He is still raising up and qualifying witnesses to declare the unadulterated truth of salvation by grace. But I often question whether I am even a child of God or not, much less a called and qualified minister of the Gospel.

During my ministerial life my trials and afflictions have been many, and some of my associations with some whom I have mentioned have been of an unpleasant nature, but not all, thank God.

I do think that all our brethren ought to lay aside all guile and hypocrisies, and all evil speaking, and to forget and forgive and love one another, and to confess their faults one to another, and to pray for each other, and live in peace.

Dear Bro. Hassell, if you see fit you can give this space in THE MESSENGER.

These things got upon my mind after hearing of Eld. Stewart's death, and I felt like writing a little about them.

Your fellow servant, I hope, in the Gospel of Christ,

H. J. REDD.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

THE GIFT OF GOD.

Jesus, a poor, weary, and thirsty traveler, sitting at noon on Jacob's well, said to the sinful Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water. The water that I shall give the suppliant shall be in him a well (or fountain) of water springing up into everlasting life" (John 4:10, 14). "Every good gift and every perfect gift is from above," says James (1:17), "and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Life,

health, and strength, and all natural blessings are the gifts of God to His creatures; but the one pre-eminent, all-inclusive, everlasting gift of God is His dear Son, whom His Spirit reveals in our hearts as our all-suitable and all-sufficient Saviour from sin and hell. If we know Him (which knowledge is eternal life, John 17:2, 3), we will esteem Him above all else, and we will earnestly and fervently ask God for Him and His gracious and holy salvation, and He will give Him to us, reveal Him in us, by His Spirit, as the hope of glory (I Cor. 12:3; Col. 1:27), and we will be habitually delivered from a prevailing thirst for earthly and sinful pleasures, and we will be satisfied with Him as our perfect Saviour, especially when we awake with His holy likeness, in the morning of the resurrection.

We need water more than any other earthly blessing, and have especially felt that need in this hot, dry year (we could live several days upon water alone); but we want, not stagnant, impure, dead water, but flowing, pure, living water, springing up from the ever-running fountain. And so, if we have the light of spiritual life, we will know the pre-eminent value of the Christ of God, we will implore God for Him, for His pardoning, purifying, refreshing, and strengthening grace, and God will give Him to us by His Spirit (John 7:37-39), and we will rejoice and rest in Him forever. This holy water makes everything live that it touches (Ezek. 47:9); it transforms the barren desert of our hearts into the blossoming garden of the Lord (Isa. 35; 44:3-5), and makes the graces of God's Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance, abound in our lives (Gal. 5:22, 23). "The water is a fountain, and the fountain swells into a river, and the river expands into the great ocean of eternity." And this inner and perennial fountain is the perfectly free gift of God to every poor, thirsty, needy, seeking soul (Isa. 45:17-20; 55:1; Matt. 5:6; 7:7-11; Luke 11:9-13; John 4:10; 7:37-39; Rev. 21:6.) S. H.

CONFIDENCE.

There is but one Being in all the universe in whom we may safely confide, upon whom we may fully rely as our sufficient strength to overcome the evils of this present world of pain, sorrow, and affliction of any and every kind. "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. 26:4. The Lord Jehovah, then, is that one in whom we may confide without the possibility of danger, failure or defeat. "The strength of Israel will not lie." He can not lie; and having Almighty power to do His own eternal will, His promises are sure. For the Lord shall be thy confidence and shall keep thy feet from being taken. Prov. 3:26. He declares that His children shall have a place of refuge (Prov. 14:26) and He Himself is their refuge and strength (Psa. 46:1).

God is the confidence of all the ends of the earth (Psa. 65:5) and He commands them to look unto Him and be saved (Isa.). When thus commanded their eyes are opened, they look unto Him and are saved—not because they look, but they look because they are saved from the kingdom of darkness by the power and grace of God in Christ Jesus. And the more they learn this doctrine of salvation by grace, the more they love, admire and confide in it, and the less confidence they have in the flesh (Phil. 3:3).

The confidence of the children of God is inspired and supported by faith, which is the gift of God, and they learn by experience that no being except the Almighty can save them from their sins and give them a place in His heavenly kingdom; and they know that truth full well, that it is better to trust in the Lord than to put confidence in man, even for temporal things, to say nothing of things eternal. The vain confidences of Judah were all rejected of the Lord, and He declared that they should not prosper in them (Jer. 2:37).

It is by the faith of Christ that the children of God have boldness and access with confidence into the grace in which they stand and rejoice in hope of the glory of God (Eph. 3:12); they are made free and enjoy their

liberty according to the knowledge and understanding they have of the principles of the Gospel of Christ by which they are saved from sin. This knowledge fixes their confidence in the Lord, and they richly enjoy the sweet recompense of reward that comes to them in this implicit confidence and abiding trust in the Lord. (1 Jno. 5:14; Heb. 5:6; 10:35; I Jno. 2:28).

Abiding faith, hope, charity, trust and confidence in God are the spiritual gifts and qualifications with which the children of God are endowed and which bring them to the nearest possible proximity to heaven on this side of the resurrection of the dead; for these gifts qualify them for the kingdom of heaven as its blessings are administered to them in this world.

Confidence between man and man serves a good purpose in human transactions where such confidence really exists, supported by fair and honest dealings towards one another, for such is the foundation of trust and confidence; but in the matter of the salvation of the soul there is no warrant for confidence in the power and wisdom of this world; the true riches of the kingdom of God have never been committed to man (Luke 16:11), because man has proven himself to be unfaithful in every instance wherein any matter of vital importance has been entrusted to him; he failed in the garden of Eden to keep the commandment of God, and under the law of Moses he failed likewise, and who now could afford to trust him for future eternal consequences? No, man, poor, fallen man, is not capable of such righteousness as the holy law of God demands to justify him; but God has so provided that His elect people are made righteous, just and holy by the obedience of Christ, in whom they trust for salvation from sin and guilt. J. E. W. H.

THE GOOD OLD BIBLE WAY AND THE DIVINE APPROVAL ARE THE BEST.

I have for over forty-one years been trying to preach for the Baptists—had the care of four churches all the while. There was a division among the Baptists in

southern Indiana, when I lived there. The party that went off left off the doctrine, held excited meetings, introduced organs and Sunday schools and public sentiment seemed to be for them and against us. It was labor and toil to stand up for our people. My family was growing and the churches were small and poor and we felt the weight of public sentiment, but in the course of time we were sustained by additions and our churches became respectable for numbers. Those that drifted away went to the Missionary and other orders. Some came back to us. One of the elders that went off and went to the Missionaries recently said to me that he once thought there was room between the Missionaries and our people to have standing ground, but now he thought not, so he went over to the Missionaries. I observed the course of events; and wherever people have divided the world has given support to that party that was seeking to be more liberal and progressive.

I regret the smallness of our churches and the feebleness of our influence, but where great numbers are joining the churches, there is danger, I am sure.

I see that dear Eld. Roberson is dead. I was at his home, and felt much attached to him. We certainly have lost many faithful men recently. The Lord only can sustain us, and He will preserve truth, and bless the labors of faithful men. I read with interest Elder J. C. Denton's article. We should try to live in peace; it is good to be a peace-maker. Many of us, including Eld. Hassell, are nearing the end of the race. I think of this every day. I care less and less for public approval and more for the Lord's approbation.

J. H. O.

THE REVELATION TO JOHN.

The question is often suggested, when I hear of so many of our most able spiritually minded ministers being taken from us, will the church be supplied with true faithful ministers in the future, who will hazard their lives for the Gospel and order of God's house? The response comes forcibly to me, He holdeth the stars (angels or ministers) in His own right hand. From a

human standpoint it would have looked very much like the church in its infancy would have been wholly destitute of a ministry to preach the gospel for them when the Apostles were so sorely persecuted, imprisoned and put to death for the word of God and the testimony of Christ. John was cast into the lonely Isle of Patmos for his loyalty to his precious Savior. Doubtless they felt that this would be a severe punishment indeed, to isolate this beloved Apostle from his brethren whom he so much loved. How sweet and comforting is the omnipresence of God! The blessings of the Lord come to us in an unseen way—not as we expected. He heard behind him a voice. When he turned to see the voice that spake he saw seven golden candlesticks, one like unto the Son of Man in the midst, and He had seven stars in His right hand. Seven is a complete number and doubtless embraces all His organic church throughout the gospel dispensation. The pure golden candlestick purified and freed from dross, represents the church of God with their consciences purged from dead works to serve the true and living God. They are purged from self-confidence, human merit, glorying in the flesh, and from their former conversation; being risen with Christ, they seek those things which are above where Christ sitteth, having their conversation in heaven, whence they look for the Saviour who shall change their vile body and fashion it like unto His glorious body. The church is represented as gold on account of its value and purity. It took the sacrificial offering of Jesus to save the church. He loved her and poured out His heart's blood for her. How sweet when we can feel in our souls that Jesus loves us. He is in the midst of the church. He dwells richly in their hearts by faith, filling their souls with love and holy aspirations for heaven and divine things. John was in the Spirit on the Lord's day when this wonderful revelation appeared to him. It is when we are in the Spirit that we can see the preserving hand of God in caring for the old church. The reason why the gates of hell have not been able to prevail against her is because He stands in the midst, preserving her from the wicked assaults of Satan. They are kept by His sovereign power. He that keepeth His church neither

slumbers nor sleeps. Inroads have been made, and men have departed from the faith, giving heed to seducing spirits and doctrines of devils; men of our own selves have arisen among us speaking perverse things to draw away disciples after them; grievous wolves have entered in among us, not sparing the flock; restless spirits wanting to attend to somebody else's business, seeking the applause of men, have caused many hearts to ache and many tears to be shed and rents made in the old church, but still there is a remnant preserved that have not bowed the knee to the image of Baal. Jesus is in the midst of His church. His glory will not be given to another. He is keeping His people. Offenses come, that they that God approves may be made manifest; but He takes care of those whom He approves. No weapon that is formed against them shall prosper. It is good to have the dear Lord on our side. We should not get exalted at prosperity, but be humble and praise the Lord for it all. At best we feel to be unprofitable servants. The one that stands in the midst of His church gave her the doctrine and practice by which she should be governed through all time, and it is plainly recorded by the pen of inspiration, so that each humble child of God can read this perfect code for himself.

He holdeth the stars—angels or ministers of His churches—in His own right hand. The ministry is supplied by the covenant of grace for His church. Not many mighty nor noble are called, but God chooses many poor, weak, ignorant and unlearned, and enables them by His grace to preach the unsearchable riches of Christ manifesting His power in poor, feeble worms of the earth. They do this freely, cheerfully, and in love. They love the truth well enough to tell it without being paid to tell it. God has had all along the line faithful and true men that He holds in His own right hand, appointing them their field of labor; and, though they go forth as lambs in the midst of wolves, His hand has sustained them and these gifts make room for themselves. Policy, popularity, and various evil causes, may influence some to go that will reproach the cause of the Master, but the Lord will not leave Himself without a witness to preach the truth in love and faithfulness. The

Lord's hand supplies the church. He prepares the material that should join the church and prepares men to preach. These gifts should be loved and appreciated.

L. H.

DEATH

My brother, Eld. J. T. Stewart, known to many of your readers in different States, died 7:30 a. m., July 2d, and I mourn his death as a dear brother and true friend, both in the flesh and in the "kingdom and patience of Jesus Christ." In his death it seems to me that a void has been created that will never be filled, but then I mourn not without hope, having good reason to believe that our loss is his eternal gain.

Death comes as a consequence of sin, and it has been truly said that the "universality of death proves the universality of sin," Adam, the first, brought death into the world. Adam, the second, brought life, spiritual, glorious, and eternal.

Jesus, our Friend, our Life, and our Hope, suffered death, and in so doing conquered and triumphed over death for us, so that *"had not death by death borne to death the death of death, the gate of eternal life would have been closed."* "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ"—yes, victory over sin, over self, over the world with all of its hatred, and over death.

"Hark, my soul, it is the Lord;
'Tis the Saviour; hear His word;
Jesus speaks, and speaks to thee;
Say, poor sinner, lovest thou me?

"Lord, it is my chief complaint,
That my love's so weak and faint;
Yet I love thee, and adore;
O for grace to love thee more."

G. W. S.

QUESTIONS AND ANSWERS.

1. Q. In Christ's language to Nicodemus—"Except a man be born of water and the Spirit, he can not enter into the kingdom of God" (John 3:5)—does "water" mean the natural birth or the purifying grace of God? A. Water is nowhere is the Scriptures used to mean the natural birth; if it had that meaning here, it would exclude from the kingdom of God all who die before they are born naturally. Water is here used as an emblem of the purifying influence of the Spirit of God, as in Psalm 42:1, 2; 51: 7, 10; 63:1, 2; Isa. 12:3; 35:6, 7; 41:17, 18; 44:3, 55:1; Ezek. 36:25-27; 47:1-12; John 4:10, 14; 7:37-39; Eph. 5:26; Titus 3:5; Rev. 21:6; 22;1. The new birth is mentioned five times by Christ in His conversation with Nicodemus, and in only one of these passages is water mentioned; and as, in this passage, water is used as an emblem of the Holy Spirit, so in another passage (the 8th verse) the wind is used as an emblem of the Spirit; water is no more necessary for the new birth than the wind is necessary for it. In the Self-Explanatory Bible of The American Tract Society (an institution composed of members of the largest Protestant denominations of the United States), short footnotes are given on every page; and in the note on John 3:3 occurs this statement—"To be born again is to be made a new man inwardly by a great change from supreme love of the creature to supreme love of the Creator." And the note on John 3:5 is—"*Born of water and of the Spirit;* purified by the Holy Spirit, of which baptism by water is a divinely appointed symbol. *Enter into;* become a member inwardly, and not merely in an outward way."

2. Q. Should unleavened bread be used in communion? A. It was used in the feast of the Passover, which was called the feast of unleavened bread (Exod. 12:15-20); and it was used by Christ and His Apostles in the Lord's Supper (Matt. 26:17; Mark 14:12; Luke, 22:1, 7); and it is used, I suppose, by the most of Primitive Baptist churches; but some of our churches use leavened bread. In I Cor. 11:23, the Apostle Paul, in giving an

acount of the Lord's Supper, says that "the Lord Jesus, the same night in which He was betrayed, took bread," etc.; the word *artos,* rendered *bread,* means wheat bread, but it does not distinguish whether it was leavened or unleavened; but, in the same epistle (I Cor. 5:7, 8) he plainly intimates that not leavened bread (representing malice and wickedness), but unleavened bread (representing sincerity and truth) should be used in communion.

3. Q. Why was the Apostle's name changed from Saul to Paul? A. No human being on earth knows. Saul is a Hebrew name, and means *asked* (of God); Paul is a Gentile name, both Greek and Latin, and means *little,* and it is the name by which Paul always calls himself in his epistles. As he was a Jew born in a Gentile city (Tarsus, of Cilicia, in Asia Minor), some suppose that he had both names from his birth, and, when he was called to be the Apostle to the Gentiles, he used only his Gentile name, which, meaning *little,* expressed his own feeling in regard to himself (Eph. 3:8).

4. Q. Did the "unlearned and unstable" (the untaught and unestablished) wrest Paul's writings unto their own destruction or to the destruction of the Scriptures (2 Pet. 3:15, 16)? A. Unto their own destruction (see 2 Pet. 2:1). Paul's inspired writings, like all the other Scriptures of the Old and New Testaments, are filled with the truth of God which endureth forever (Psalm 117:2; Matt. 5:18; John 10:35; 2 Tim. 3:15-17; 2 Cor. 13:8). No doubt some who professed to believe in Paul's fundamental God-given doctrine of salvation by grace, perverted that doctrine into an excuse for licentiousness (Jude 4); but such perversion was utterly inconsistent with Paul's teachings and practices (Tit. 2:11, 12; 3:8; Rom. 6, etc.).

5. Q. What is the difference between "Absolute" and "Conditional" Baptists A. These terms, as applied to Primitive Baptists, originated in the last century, and have caused a great deal of confusion and division, and should be abandoned. All true Primitive Baptists believe that all of God's predestination is absolute or certain, and that the children of God are more happy in

obedience than in disobedience; and they believe that God foreknew all things, including sin, and had a wise and holy purpose in suffering, punishing, and pardoning sin; and that it is only by His grace that His children obey Him, and that all of them will be finally and eternally saved from the penalty and power of sin, and will awake, in the resurrection, satisfied with His likeness.

6. Q. What is meant by Isaiah's language quoted by Christ in Matt. 13:15 in reference to unbelievers—"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them"? A. The conjunction *mepote*, rendered "lest at any time," is defined by Liddell & Scott "that at no time." These unbelievers stubbornly rejected the truth, with the fixed purpose of never receiving it; and it was God's fixed purpose to let them go on in their blindness, deafness, and hardness to well-deserved destruction.

7. Q. What is raised in the resurrection? A. The natural body, changed to enjoy everlasting happiness, or to endure everlasting punishment (Dan. 12:2; John 5:28, 29; 1 Cor. 15; Matt. 25:31-46; 2 Thess. 1:6-10).

S. H.

REMARKABLE PROVIDENCES.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

THOMAS HOWNHAM.

The striking narrative here given is well authenticated, and was published in the *Connecticut Magazine* for April, 1812; and illustrates how easy it is for Him, who feeds the ravens, to care for all the needs of His people, even in the most mysterious ways.

Mr. Thomas Hownham was a very poor man, who lived in a lone house or hut upon a large waste tract of land, called Barmour-moor, about a mile from Lowich and

two miles from Doddington, in the county of Northumberland, the most northern county in England. He had no means to support a wife and two young children save the scanty earning obtained by keeping a donkey, on which he used to carry coals from Barmour coal-hill to Doddington and Wooler; or by making brooms of the heath (an evergreen flowering plant), and selling them around the country. Yet poor and despised as he was, in consequence of his poverty, in my forty years' acquaintance with the professing world I have scarce met with his equal as a man that lived near to God, or one who was favored with more evident answers to prayer. My parents then living at a village called Hanging-Hall, about one mile and a half from his hut, I had frequent interviews with him, in one of which he was very solicitous to know whether my father or mother had sent him any unexpected relief the night before. I answered him in the negative, so far as I knew, at which he seemed to be uneasy. I then pressed him to know what relief he had found, and how. After requesting secrecy, unless I should hear of it from some other quarter, and if so, he begged I would acquaint him, he proceeded to inform me, that being disappointed of receiving money for his coals the day before, he returned home in the evening, and to his pain and distress, found that there was neither bread nor meal, nor anything to supply their place, in his house; that his wife wept sore for the poor children, who were both crying until they fell asleep; that he got them to bed, and their mother with them, who likewise soon went to sleep, being worn out with the sufferings of the children, and her own tender feelings.

Being a fine moonlight night he went out of the house to a retired spot a little distance, to meditate on those remarkable expressions in Hebrews 3:17-19. Here he continued, as he thought, about an hour and a half; found great liberty and enlargement in prayer, and got such a heart-loathing and soul-humbling sight of himself, and such interesting views of the grace of God, and the love of his adorable Saviour that, though he went on purpose to spread his family and temporal wants before the Lord, yet having obtained a heart-attracting

and soul-captivating view of Christ by faith, he was so enamored of His beauty, and so anxious to have his heart under His forming hand, that all thought about temporals was taken away.

In a sweet, serene, and composed frame of mind, he returned to his house; when, by the light of the moon through the window, he perceived something upon a stool (for chairs they had none) before the bed, and, after viewing it with astonishment, and feeling it, he found it to be a joint of meast roasted, and a half-peck loaf of bread. He then went to the door to look if he could see anybody, and, after using his voice, as well as his eyes, and neither perceiving nor hearing any one, he returned in, awoke his wife, who was still asleep, asked a blessing, and awoke the children, and gave them a comfortable repast; but he could give no further account of the matter. I related this extraordinary affair to my father and mother, who both heard it with astonishment, but ordered me to keep it a secret as requested, and such it would ever have remained but for the following reason:

A short time after this event I left the country; but on a visit, about twelve years after, at a friend's, the conversation one evening took a turn about one Mr. Stangeways, a farmer and a miser who lived at Lowich. I asked what had become of his property, as I supposed that he had never done one generous act in his life. An elderly woman in the company said I was mistaken; for she could relate *one*, which was somewhat curious. She said that she had lived with him as servant or housekeeper; and that about twelve or thirteen years ago, one Thursday morning, he ordered her to have a whole joint of meat roasted, having given her directions, a day or two before, to bake two large loaves of white bread. He then went to Wooler market, taking a bit of bread and cheese in his pocket, as usual. He came home in the evening in a very bad humor, and went soon to bed. In about two hours he called up his man-servant, and ordered him to take one of the loaves and the joint of meat, and carry them down the moor to Thomas Hownham's and leave them there. The man did so; and, finding the

family asleep, he set them at their bedside, and came away.

The next morning her master called her and the man-servant, and seemed in great agitation of mind. He told them that he intended to have invited a Mr. John Mool, with two or three more neighboring farmers who were always teasing him for his stinginess, to sup with him the night before; that he would not invite them in the market-place, as he proposed to have taken them by surprise near home, as two or three of them passed his house, but a smart shower of rain coming on, they rode off, and left him before he could get an opportunity; that going soon to bed he did not rest well, but fell a-dreaming, and thought he saw Hownham's wife and children starving; that he awoke and put off the impression; that he dreamed the second time, and endeavored again to shake it off, but that he was altogether overcome with the nonsense the third time; that he believed the Devil was in him, but that since he was so foolish as to send the meat and bread, he could not now help it, and he charged her and the man never to speak of it, or he would turn them away directly. She added that, since he was dead long ago she might relate it, as a proof that he had done *one generous act*, though he was grieved for it afterwards. These are the facts; let those that read make their own reflections. S. H.

EXTRACTS.

LARGO, FLA., July 3, 1911.

Elder Sylvester Hassell—

DEAR AND MUCH ESTEEMED BROTHER IN THE LORD:—You will find enclosed P. O. order for one dollar to pay for the dear old MESSENGER another year. After reading it for nearly thirty years, it gets better as time rolls on. It seems that we can't do without it. The last number is so full of good news to the children of God that, if I could, I would put a copy of it in every Baptist house in the world. It is indeed comforting to read the views of others, and see that they accord with my own, and with the Holy Scriptures.

Yours in hope of eternal life, J. D. MCMULLEN.

ATLANTA, GA., July 17, 1911.

DEAR BROTHER HASSELL:—Enclosed herewith please find clipping from one of our local papers that I would be glad for you to publish in THE MESSENGER. I want to state that Elder Jordan has been our faith-

ful and devoted pastor, at East Atlanta church, for a number of years, and although he has passed his three score and ten years, on our meeting last Sunday, after administering the ordinance of Baptism, he was able to stand and preach for one hour, much to the comfort of the church, and when nearing the conclusion of his sermon his youth seemed to be renewed and he was enabled to speak with much force and power. Your unworthy brother, D. M. MATHEWS.

PASTOR SERVES TWO CHURCHES CONTINUOUSLY FOR FORTY-FOUR YEARS.

Lawrenceville, Ga., July 16.—(Special.)—Rev. James T. Jordan, a Primitive Baptist preacher, has the distinction of having served two churches continuously for a longer period of time than any minister in Gwinnett County. He was ordained to preach in 1866, and was called to the pastorate of Camp Creek and Sweetwater churches the same year —forty-four years ago. Not only has Mr. Jordan preached at these two churches forty-four years, but he has served four churches every year since his ordination, and yet he has been pastor of but eight during all that time.

To serve four churches out of eight for almost half a century, and two of these without interruption, is a record of which but few men can boast.

He lives near Lilburn, and is loved by all his neighbors, of every faith and order.

BREMEN, GA. June 21, 1911.

Eld. Sylvester Hassell—

DEAR BROTHER:—I am sending you one dollar to pay up my subscription for your MESSENGER. It is only through carelessness that I have not already sent it.

I cannot find words to tell you how I enjoy reading your paper. Every one seems better than the last.

May you be spared to print THE MESSENGER for many years to come, is my most earnest wish. Your brother,

G. F. HOLCOMBE.

R. 1, COLUMBUS, GA., July 25, 1911.

Eld. Sylvester Hassell—

DEAR BROTHER IN CHRIST:—I have been looking over the old numbers of THE MESSENGER the past few days. The mice had got among them and were cutting them to pieces; so I thought I would put each volume together as they were numbered, but I have been several days and am not through yet, for I found so much in them I wanted to re-read, I made slow progress.

I found a feast of fat things that I was loath to leave.

Some numbers dated back to 1887, although I read it before my marriage in my father's home; when the burden of your church history was made known to the Baptists by our beloved Eld. Respess. I remember contributing a mite, though I did not have a history. I begged the Good Lord to bless you abundantly, for I believed that was a very great service in the interest of truth and the church.

I appreciate it so much now that I would give twice the price of it to place it in my library. I hope you will yet get out another edition; if you should, please put me down as a subscriber.

And the editorials of Eld. Respess were so much like his preaching, reading them brought back the years he used to come to the church at Mt. Moriah, for it was under the sweet influence of his preaching I

was encouraged, with many others, to take up my cross and follow the commands of our Saviour.

I have been living in the past—living over the days when God's faithful ministers visited the church at Mt. Moriah. The able editors of THE MESSENGER have been there, and some of them we have entertained in our home, the very memory of which is sacred to this day. Some are gone, who fought a good fight, and kept the faith, and truly their works do follow them. And some of the membership have gone also to return no more—among them is my father, Joseph B. Land, but the deeds done in the body do follow after them. Father was stricken with paralysis the last of April, and lingered till the 8th of June. At 7:30 o'clock p. m. of that day he gently fell asleep in Jesus, as we believe, and was laid to rest the next afternoon a few yards from the old church door, and not many feet from the tree he always tied his horse to when he went there to worship the God and Saviour whom he loved and trusted while on earth; and we believe he is now praising Him, together with the millions of the redeemed around the throne of God.

The 30th of last December was his golden wedding day; and he and mother made as fine looking couple to their age as can be found anywhere. Father weighed over two hundred pounds. All the nine children God had given him, living and in health, and all the grandchildren living with the same blessing except one, who died four years ago, and one great grandchild were present at his home to enjoy the wedding feast, and ask God's blessings upon the dearest and most honored of all that happy family.

Ah! how soon to be taken from us and called home to the Father's house, where there are many mansions, to bask forever in the sunshine of eternal love around the throne of God!

May you live long to speak the "*truth in love*" as I believe you have ever done; and, as you go down the evening of life, may heaven's blessings rest upon you and at last may you enter into the fullness of that rest, peace and love that await all the redeemed of the Lord.

Yours in sorrow, (MRS.) A. M. BRITTON.

CLAYTON, N. C., July 7, 1911.

Elder S. Hassell—

DEAR BROTHER:—Enclosed please find one dollar for my subscription another year. I have been a subscriber for several years and THE MESSENGER is a source of great pleasure for me. I delight in reading it, and wish for it the richest blessings of God. May His blessings rest upon all connected with THE MESENGER.

Yours sincerely, (MRS.) J. E. PAGE.

A GREAT LOSS.

GRAHAM, TEX., July 19, 1911.

Elder S. Hassell—

DEAR BROTHER:—My house and home in Graham, Tex., was burned down July 5th. My house cost me between $1,500 and $2,000, and I lost $773 worth of furniture and household goods. We lost almost everything. I will never be able to build again, except a very cheap house. I had $500 insurance on the house and $500 on furniture, but I fear I shall fail to collect it. Also I lost all my books that I keep for sale, therefore your readers will know by this not to send me any further orders, except for Bibles, which I have always had sent out by the publishers in Philadelphia. Also the unsold edition of Elder J. C.

Sikes' book on Regeneration were likewise burned. This is a strange providence, but I believe that God had some wise and holy purpose in it some way, to glorify His holy name.

I desire to say "Thy will be done."

Yours in sorrow and affliction, J. H. FISHER.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

MRS. CARRIE A. HERNDON.

Mrs. Carrie A. Herndon departed this life on July 21, 1911, at her home in Manchester, Va., surrounded by her devoted husband and children. She was paralyzed and unconscious, and sick but three days. She was the daughter of Chastine and Rebecca Jackson, of Chesterfield County, Va., being born April 12, 1868. She was married September 23, 1890, to Mr. J. E. Herndon, who is now a prominent Elder in the Primitive Baptist Church. To this union were born nine children, five boys and four girls; two died in infancy, leaving three boys and four girls. She related the dealings of the Lord with her soul to an Arm of the Church of Hopeland (Whitakers, N. C.), which then held its meetings at Toney's Hall in Manchester, Va., and was gladly received into the fellowship of the church the fourth Sunday in March, 1908, and was baptized on Sunday in the James River, near Belle Isle, April 26, 1908, by Elder A. J. Moore. From this time until the Lord called her away the love and cause of the Saviour was her soul's delight, and it was manifest by her faithfulness in attending upon the preached word, and her regret and sorrow when not able to attend. A good, true, and faithful wife and companion, and a loving mother whose kind hand was always ready to administer to the wants of her family, and one who was gentle and of long forbearance to her friends, has gone out of this world, and from the militant church below, where each regenerated soul finds their faith tried as by fire, and the spirit willing but the flesh weak to the home God has provided for those whose names He bore upon His heart when He cried in agony, upon the cross, "It is finished." In His glorious resurrection life she will join the enraptured throng of the redeemed, and outshine the sun in his meridian glory, walk the golden streets of the New Jerusalem, and make the corridors of heaven resound with the praises of our Eternal High Priest. We would say to the dear bereaved husband and children, Weep no more for her, but rather weep for yourselves; your loss in her eternal gain. May her example of devotion and loving service to you, and her holy and heavenly aspirations inspire you all with energy and a deep-seated desire to emulate her noble life; and may the blessed Lord comfort, as He only can, the bereaved husband and sorrowing children, and enable them to look upward, and bless the Lord for His mercy and faithfulness, and know that He reigns and doeth all things well. At His second coming His loving children shall meet the Lord in the air, and so shall ever be with Him. Amen. What a glorious and happy and eternal life when those who meet shall part no more, and those long parted meet again! A. J. MOORE.

CHANGE OF ADDRESS.

Eld. D. B. Koen has removed from Lakeview, Texas, to Memphis, Texas.

WANTED.

TAYLER LEWIS'S SIX DAYS OF CREATION.

I will give five dollars for a well-preserved second-hand copy of the above work.

W. T. FLOWERS,
Tolbert, Texas.

STEPS IN THE NARROW WAY SET FORTH.

BY ELD. J. T. OLIPHANT, FORT BRANCH, IND.

This pamphlet of 24 pages contains the following articles:—Close Communion Advocated; The Absolute Predestination of Sin Impossible, and Why; God's Word in Description, and His Word in Essence Distinguished; Of the Narrow and Broad Ways; Vital Christianity is by Grace, for it is an Inheritance. The author is an able and conscientious man, and his writings are interesting and instructive. Price of pamphlet, 10 cents; or 12 copies for $1.00. Send the money to the author,

ELD. J. T. OLIPHANT,
Fort Branch, Indiana.

ERRATA.

In Eld. J. C. Denton's article in the August MESSENGER, on page 234, the quotation from Gill should read, "What is chance to others is none to God." And, on the same page, in the quotation from Bro. R. W. Thompson, "all who have peace and order" should be "all who love peace and order," etc.

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We would thank you for name and address of any young man or woman from your neighborhood who will likely attend school somewhere this fall.

If at all interested, write for catalogue and other information of this school today. Address JOHN W. GILLIAM, *Principal,*
Altamahaw, Alamance Co., N. C., R. F. D., No. 1.

Vol. 33. No. 10.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

PRICE, $1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

OCTOBER, 1911.

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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

OCTOBER, 1911.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol 33. Williamston, N. C., October 1911. No. 10.

THE PRICE OF REDEMPTION.

1 Cor. 6:20; 1 Pet. 1:18, 19.

Great was the price to justice due
When Jesus would redeem His bride;
Nothing but precious blood would do,
And that must flow from His own side.

How glorious was the work He wrought
While dwelling on this earthly globe,
When each good deed and each pure thought
Conspired to weave our spotless robe!

Dressed in this robe, washed in this blood,
And ransomed from the power of hell,
We now have free access to God,
And justice likes the payment well.

Thus Jesus wrought our righteousness,
Our guilt sustained, our sorrows bore,
Secured our everlasting peace,
And triumphed o'er the serpent's power.

And now in heaven He lives to plead,
Before His holy Father's throne,
What He has suffered in our stead,
And sends us gifts and graces down.

And soon will this dear Saviour come,
In majesty and glory dressed,
And take His ransomed children home
To seats of everlasting rest.

—Joseph Swaine, of England (1792).

CORRESPONDENCE.

CRAWFORDSVILLE, IND., August 1, 1911.

DEAR BROTHER HASSELL: With heartfelt enjoyment I have just read the August MESSENGER, from the almost remarkable poem on first page to its closing lines. Yourself and associates have been blessed, it seems to me, with unusual edifying power, and we, its readers, have been blessed in taking to our bosoms the comforting and instructing truths that have fallen from your pens. There may be those who mourn that we have not now the magic power of Aladdin's lamp and ring, but have we not that which is infinitely better? The fabled literature of the past had respect only to material things of this lower world, but there is now a godly people who have the promise of the life that now is and that which is to come. There is an invisible union between these two lives or two worlds that cannot be broken. Its mystery cannot be explained or understood, though it may fill the heart with rapture inexpressible. This bond of union must be that path the patriarch speaks of which "no fowl knoweth and which the vulture's eye hath not seen, nor lion's whelps have trodden." The Lord hath made "the depths of the sea a way for the ransomed to pass over." And what Jehovah did at the Red Sea has been surpassed many times by Him in opening communication between His people and the Jerusalem where He holds His court. What would the "afflicted and poor people" do if they could not reach with their supplications the throne of grace, the only place where mercy may be obtained and grace to help in every time of need? How cheerless and dark would be the path we travel, had we not that steadfast hope that entereth within the veil! What a gloomy wilderness this earth would be, had not our Saviour brought life and immortality to light through the gospel! The dear Lord save us from the predicted fate of rejecting these precious things and turning again unto "fables," such as I have alluded to. Even the real wonders of Morse, Edison, and Marconi grow dim beside the privilege of supplicating Him "who

hath blessed us with all spiritual blessings in heavenly places in Christ." Dear brother, some of these heavenly places are the far-away quiet homes where the dear writers have penned spiritual nourishment for those who hunger and thirst for it. And God will not forget these labors of love in ministering to His people. Dear ones, weary not in your ministrations. This boastful, pleasure-loving world seems to be running from God. It is no home for His saints; but, thanks be to the God of mercy, He hath prepared for them a city, a better country, that is an heavenly, and there shall His tired people be forever at rest.

Your brother in tribulation,

S. B. LUCKETT.

SPIRITUAL WORSHIP.

It is a sad fact, but none the less true, that true worshipers of God are few and far between. On every hand we find houses built for the public worship of God. From the vast structures costing thousands of dollars to the humble buildings reared sometimes by the loving hands of a few devout followers of Christ, all are said to be for the same purpose—for the public worship of God; yet, as a rule, with few exceptions, the more costly the structure the less spiritual the worship. Nearly every one you meet boasts of membership with some church, claims to have been born again; yet you have only to converse with them a short while about pure religion, or follow them to their respective houses of worship, before you see that they are spiritually blind, wandering away from the true spirit of the Christian religion, pure and undefiled. From the pulpits occupied by men whose minds have been shaped by vain ideas gathered from theological seminaries, to the pews filled by blind people who know nothing of the power of God, there is a sad lack of true worship; there is nothing to be found but vanity. The preachers are proclaiming false doctrines; they are crying peace and safety, when there is no peace; seeking for the friendship of the world, forgetting that the friendship of the world is enmity with God. They are

studying to find themselves approved of men, but not of God. The world by wisdom knows not God; yet from their store of worldly wisdom they undertake to preach the gospel of Christ, which only God-chosen men can do. From his store of worldly wisdom he writes his sermon at home and when he rises before his congregation he reads a portion of Scripture, closes his Bible, and proceeds to read from his paper or from a sermon prepared probably by some dead man's brains. Now there may be in the assemblage a heart bowed down with grief or sorrow, or one that is bearing the marks of persecution for righteousness' sake; another that is mourining because of sin, or one that is waiting beside the pool for the troubling of the water. How can a man know beforehand by his worldly wisdom what God has prepared for His people? God knows what His people need, and the Spirit will give it to His ministers just as it is needed. Yet these men, calling themselves ministers of the gospel, will not depend upon the Spirit of God to teach them what to say, but prepare a gospel of their own. A true worshiper of God can readily see that there is none of the Spirit of Christ in them or in what they say. Most pulpits today are filled by men who have explained away the sacred ordinance of baptism, which showed forth the burial and resurrection of our Lord and Saviour, and is essential to our obedience as followers of Christ. They have explained away the grace of humility as shown by feet-washing. And, worse than all, they have explained away the condition of the second birth on which alone depends our right to the tree of life. There are so few truly converted people in these apostate bodies that a true, God-fearing minister suffers much rebuke, persecution, scorn, and shame at the hands of the worldly-minded, who do not want the light of the gospel; for their eyes are blind; their hearts are cold, and their ears are dull of hearing. They hire men to preach a gospel suitable to their proud taste, but it is not the gospel of Christ. The creeds and doctrines held forth have become a veritable Babel, and a confusion of tongues has been the result. The way of truth and light is so simple that they scorn and speak evil of it, and are going on building this tower of Babel, which will be destroyed by

Almighty God, and the whole city of Babylon, as a millstone, will be cast into the sea. There is not only a taint of sin, but the whole thing is rotten from pulpit to pew. God is a spirit, and they that worship Him must worship in spirit and truth. O, if God's people could only be called back to worship pure and simple! They would then find that no organs are needed in the churches, for acceptable praise to God must arise from a pure and humble heart; which an organ does not possess. A choir is not needed, for the simple reason that each humble child of God wants to sing his own praise to God, which a choir cannot do for him. Costly church buildings are not needed, because God is the poor man's only refuge, and these costly buildings exclude the poor, and the more costly the structure the less spiritual the worship. God has said that where two or three of His children are gathered together in His name, touching and agreeing on the same thing, He would be in their midst. Then we need nothing but pure, humble hearts. When worshipers assemble themselves together, offering prayer and supplications and all the voices are joined in hymns of praise to His holy name, and when we can listen to the Scriptures expounded by men chosen of God to preach the gospel, we feel that we have been fed most bountifully with manna from on high; and every true follower of Christ will say from a thankful heart, "It was good to be there." O, Israel! you who are in Babylon, come out of her. Remember that although you are a prodigal, the father waits with open arms to receive you. When you were a prisoner burdened with the guilt of sin, Christ set you free and gave you only the law of love. Then worship God in all the beauty of holiness. Come ye, and let us walk in the light of the Lord. Cast down your idols; fear God and give Him the glory; throw off all vanity, and put on the whole armor of God that ye may be able to withstand the wiles of the Devil. Be not tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive. Lay aside the weight of every sin that doth so easily beset you, and run the race with patience. Present your bodies a living sacrifice on the altar of love to God and devotion to the way

of truth; and look forward with earnest longing for the time when our Lord and Saviour will come and present His church to Himself, glorious, without spot or wrinkle.

(MRS.) ANNIE B. MALONE.

CHRISTIAN OBEDIENCE.

VALLEY SPRINGS, TEXAS.

And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness.—2 Pet. 1:5, 6.

DEAR BROTHER HASSELL: The above scripture occurred to my mind this morning with great force; and I thought of penning a few thoughts in connection with the same, and you may give them to the readers of THE MESSENGER if you deem them worthy. I have been reading your paper, off and on, for quite a while. The Scripture referred to is applicable alone to the saints of God. Peter says "to them who have obtained like precious faith." Now, we know alien sinners have not this faith, hence this admonition is not in order to become children of God, as Arminians would have us believe, but it is in order to something, and that something is that we might be fruitful in the knowledge of our Lord Jesus Christ. We can not be fruitful unless we make this addition. How many of God's dear children do not understand the simple rule of addition in the spiritual arithmetic, so to speak! Peter did not say to add faith, because we can not do that; God has not required impossibilities of His children. But faith being given us in regeneration has prepared us to add virtue to our faith. That is, we should abstain from vice and wickedness, and live godly; in other words, we should live obedient to Christ.

"The grace of God, which bringeth salvation, hath appeared unto all men, teaching us the denying of ungodliness." The blessed grace of God teaches all His children that they should live obedient. What would we think of an old Baptist preacher that would tell the dear little lambs of Christ that they could not do anything—that they could not make these additions. Again, "If any man be in Christ, he is a new creature." We are

His workmanship, created in Christ Jesus unto good works." Thus we see we are prepared by God's Holy Spirit in regeneration to perform these good works. God requires us, as His children, to walk in these good works; and it is the duty of His ministers to teach God's children to perform these good works, to make these additions. He requires us to be baptized. He requires us to search the Scriptures. God is not going to read our Bible for us. He has prepared us, in regeneration, to understand, at least in a measure, His blessed Word, but He has made it our duty to study. I feel sure the dear Old Baptists should be together in these things; and I believe the day will come when they will be. I feel sure we should labor lovingly along this line. But let us be plain, let us be faithful. Now some have regarded us Texas Baptists as being Arminians because we believe in conditional time salvation. But we feel sure that it is right to thus teach God's children that there is something required at their hands. Christ said, "Abide in Me, and I in you, as the branch can not bear fruit of itself except it abide in the vine." Again, "Herein is my Father glorified, that you bring forth much fruit." Now, Christ is not teaching apostacy here; or, in other words, He is not teaching that we will be eternally lost, for that is impossible while Christ lives; but He is teaching that, in order for us to be fruitful and in order to glorify our Father, we must abide in Him, practically speaking. In other words, we must make the additions spoken of in the text. Being fruitful in the knowledge of Jesus is based on the condition that we make these additions. "If ye do these things, ye shall never fall." But he that lacketh these things is blind (has not made these additions), and can not see afar off, and hath forgotten that he was purged from his old sins." A doctrine that says God's people are as passive in obedience as they are in regeneration is a stumbling block to God's little children. Not only this, but it strikes at the very root of the accountability of His people, and denies His right to discipline His people. I feel sure that our religious papers are productive of much good when they speak out on all points as our Saviour and His apostles did. On the other

hand, they are a medium through which much harm is done to our blessed cause, when faithfulness is lacking. May the Lord help us all to be true, and faithful to Jesus. May the dear Lord bless the MESSENGER, its editors and readers, is my humble prayer.

In bonds, S. N. REDFORD.

WALDEN, GA., August 14, 1911.

Eld. G. W. Stewart—

BELOVED IN THE LORD: How truly glad I was to get your letter of late date! I had hoped and wished for a letter from you during my long spell of sickness, and since I had not received one I concluded that our acquaintance was a mere incident that would apply alike to many others in your ministerial travels to preach the gospel, and that, hence, I should not expect any special remembrance from you. However, I desired it; and I know the reason is because I so highly esteem you for preaching the gospel I love. The gospel is the principle or bond that cements God's children and it is love, because God and Christ is love. Yet how different the manner in preaching! Paul preached a great variety, yet said he preached only Christ, and Him crucified. Some of our preachers seem *always* aggressive—always on the defensive—always on the alert as for an enemy right there with a cudgel; yet withal they preach the gospel, but mix gall and myrrh with it and put no sugar in it, so to speak. Jesus is our ensample for life here, in which He was gentle, meek, lowly, all longsuffering; in death He was as a lamb led to the slaughter. "Say to Zion, 'Thy king cometh, meek and lowly, riding upon the foal of an ass' "—in most lowly insignificant mode. And though they cry, "Lo here, or Lo there is Christ," believe it not; for when He comes to you personally, whether in church or out, whether in preaching or singing or talking or in private or public, or in whatever way, He will come in that meek and lowly and gentle spirit, and to your own as meek and lowly. O blessed visitation! I believe I have had many such. And blessed are they who love and look for such appearings. And Paul was a preacher's pattern, especially of those set for

a defense of the gospel. His great natural abilities, his great learning and attainments were that he might stand before kings and rulers, great wise men of the world, in this defense; not in the church as feeding it, but as an outward defender, as when he stood before Felix, Festus, and Agrippa, where, with all his acquired worldly abilities, with all the enticing, enforcing words of man's wisdom, he denounced their errors and established the fact that Jesus was the Christ of God, and God had raised Him from the dead, till these wise men were left in trembling astonishment and silence. Yes, set for an outside defense of the gospel. Yet Paul, when he came to preach the gospel to the church, came in fear and trembling, and felt weakness as the least of all saints, and not fit to be called an Apostle, and here he came not with the enticing words of man's wisdom. That wisdom, so essential out there in the council, is not admitted here, but the wisdom—the hidden wisdom the Holy Ghost teaches.

Eld. Walter F. Heard is up in Virginia, on a tour of preaching at the solicitation of Elders Pittman and Dalton. He has an appointment in Washington, D. C. He will return in about eight or ten days. I declare to you that Brother Heard is an excellent preacher, and very popular and much beloved generally. Brother Jacob Heard was here yesterday. I told him of your letter and he was so glad to hear from you and told me to write you at once and tell you he said be sure to come to our Association. I say so, too; and all the brethren and sisters who met you want you to come. *Do come.* Write me when to meet you; stay awhile before or after. Eld. Pitman expects to come and Eld. Dalton, I hope. Sister Long—at whose home in Macon you visited me—made me a visit lately, and she rather *we* talked much about that visit and time. She now lives in Fitzgerald, Ga.

Crops are the best I ever saw.

Sister Heard stays in bed half her time, not suffering so much, nor in danger. I can now walk a quarter of a mile. I still suffer with rheumatism. The friends are so kind to me—rather the Lord is so extremely good to me that I never lack for a thing they can provide. The Lord

is surely better to me than to any one I know, for He also makes me contented with such things as I have; and my faith, it does seem, grows stronger. I have not the least fear or dread of death—ready to go or to stay. Poor and afflicted, and in my 79th year, still my faith abides; my hope is strong, my mind ever looking forward to a home in heaven. My sweetest hope in life and dearest wish of heaven is to be with and like Jesus, and free from sin.

Write me *now* and come to our Association, and let me see and hear you one more time on earth. Next year may be too late.

May God's blessed Spirit be your abiding strength and comfort; this is the earnest prayer of your poor old no-account sister, (MRS.) R. ANNE PHILLIPS.

P. S.—I am able to go to church propped with cushions, and sit to hear preaching. I intend to go to our Association. R. A. P.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii:16, 17.

ONE LORD, ONE FAITH, ONE BAPTISM.

Eph. 4:5.

Among the essential marks of an Apostolic Church are "one Lord," that is one Lord Jesus Christ, the only Head, Creator, Owner, and Ruler of the church, no other master, no other man or set of men, whether pope, prelate, patriarch, council, assembly, association, convention, or conference, to give laws to her; "one faith," that is one loving trust in this Divine-Human, all-suitable and all-sufficient Saviour, wrought in the heart by the Holy Spirit, exactly as set forth in the written Word of God; and "one baptism," that is one immersion with Him in the watery grave, symbolizing our spiritual realization of our crucifixion and death and burial and resurrection with Him to a new, a holy, and an everlasting life—not three immersions, as practised by some in early and in recent times, but only one, and not a sprinkling nor a pouring, since the Greek word used by the Apostles, baptizo or baptismos, according to all the scholarship of the world, whether Catholic or Protestant, never meant a sprinkling or a pouring, but only a dipping or immersion, which signifies a union with Christ, a figurative burial and resurrection with Christ (1 Pet., 3:21; Rom., 6:1-12), and no passage of Scripture gives a church any right or authority to change a perfect Divine ordinance. Societies of men, not having these three essential marks are not Apostolic or Christian Churches. S. H.

MEDIATION OF CHRIST.

"For there is one God, and one meditator between God and man, the man Christ Jesus."—1 Tim. 2:5.

I realize that this subject is by far too deep, too sublime and important for one so weak and ignorant as myself to undertake to write upon for the consideration of those who may read this article, for I cannot command

language to express in order what I hope has been given me of the Lord in my silent meditation upon the character and office of the great Mediator between God and men.

The text affirms in plain terms that there *is one God;* this we understand to mean that there is but one only true and living God; "One God and Father of all," Eph. 4-6; "the God and Father of our Lord Jesus Christ," Eph. 1:3. The one only true and living God hath declared in His glorious majesty that beside Him there is no God, nor any like Him. And the visible works of God declare His glory, Psa. 19:1, and the things which He hath made are indisputable witnesses of His eternal power and Godhead. Rom. 1:20.

But there are also two other divine persons in the Godhead, the Word and the Holy Ghost, and these three (the Father, the Word, and the Holy Ghost), are one. The eternal, self-existent God, then, is triune. 1 Jno., 5:7. The eternal Word or Son of God is the second and middle in the Godhead, and also fills the middle ground in the great plan of redemption and salvation of God's elect. The word *mediate* means middle, and in the text and subject under consideration we view Christ as between two extremes to interpose between parties at variance as the equal friend of each; and the text declares that He is the only mediator between God and men —not between God and *man,* as it is often misquoted, for the word man, in the Scriptures, sometimes includes all mankind, while the word *men* in the text refers to God's elect only. They are the "all men" whom God will have to be saved, and the "all' for whom Christ gave Himself a ransom.

The further testimony of the Holy Scriptures is that the eternal Word was with God in the beginning, and that He was God, and that by Him all things were made and without Him was not anything made that was made, Jno. 1:1, 2, 3. This testimony is sufficient so show that our Saviour is eternal as to the divinity, and His name is given as such. "His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace." Thus are we to acknowledge the divinity of the Son of God; and in His manifestation

that God was manifested in the flesh; and in that body which God prepared Him, He combined all the fullness of the Godhead. "Great is the mystery of godliness, God was manifest in the flesh."

In the text He is called the man Christ Jesus, the man, anointed Saviour. Thus the Father sent the Son to be the Saviour of the world (elect), and thus He came to do the will of the Father, to do the office-work of mediation between God and His chosen people, related to God as the Son, and to His people as the elect, covenant Head, He was in touch with both parties, in covenant union with the elect, and eternal union with God the Father, and equally in divine love with each. He was and is just such an High Priest as we must have, who interposed with His own blood, and reconciled us to God by His death; and, being reconciled we shall be saved from death and corruption by His life through the power of the resurrection unto eternal life and perfection in glory and immortality.

Now, if these things be so, why should any man or set of men, or any organic ecclesiastic body of people on earth presume to officiate as mediums or mediators between God and sinners, and deny the positive declaration of the text, "There is *one* mediator between God and men, the man Christ Jesus"? He declared by the mouth of the prophet that He trod the winepress alone, and of the people there was none with Him. Surely all the children of God should acknowledge Christ as the all-powerful and all-sufficient Saviour. J. E. W. H.

GODLINESS WITH CONTENTMENT IS GREAT GAIN.

1 Tim. 6:6.

After reproving the proud and quarrelsome and envious and abusive and suspicious and persons of corrupt minds and destitute of truth, who suppose that godliness is gain— who make a profession of religion in order to obtain worldly profit, the Apostle Paul says to Timothy: "But godliness (that is, true religion) with contentment is great gain (is spiritual and eternal profit). For we

brought nothing into this world, and it is certain we can carry nothing out; and, having food and raiment, let us be therewith content. But they that will be rich (who are resolved, whether by right or wrong methods, not only to have food and raiment, but also to be rich in this world's goods) fall into temptation and a snare (of the Devil), and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil (is a root of all kinds of evil, as we see every day); which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, and meekness."

In the craze for earthly wealth, by every possible means, which marks, afflicts, and degrades and threatens the ruin of this nation of ours, these plain statements and exhortations of the inspired writer are, to every thoughtful and spiritual mind, unanswerable. We were utterly poor, had neither food nor raiment even, when we were born; and, though we may insanely and wickedly accumulate millions of dollars we shall be utterly poor in earthly possessions when we are dead; how perfectly foolish, then, to hurt ourselves and others, in our low, selfish rush for worldly wealth, and thus fall into grievous sins and be drowned or lost in the fires of hell! And leave thousands and millions of dollars to curse our heirs!

Jacob asked only for the Lord to be with him and keep him, and to give him bread to eat and raiment to put on (Gen., 28-20). Agur prayed for neither poverty (lest he should steal) nor for riches (lest he should deny God), Prov., 30:8, 9. Christ taught us to pray, in natural things, for our daily bread, our bread day by day (Matt., 6:11; Luke, 11:3). Before the flood, when men lived to be nearly a thousand years old, they ate only vegetable food (Gen., 2:16, compared with Gen., 9:3). During their forty years' sojourning in the wilderness the Lord fed the Israelites with manna (like wafers made with honey and oil, Exod., 16:31; Num., 11:8, and called bread, Exod., 16:4, and water, Exod., 17:6). During the three and one-half years of drouth and famine in

Ahab's wicked reign, Obadiah, an officer of Ahab (but a servant of God) fed, in two caves, a hundred prophets of the Lord with bread and water (1 Kings, 18:3, 4); and the Lord fed Elijah, by the ravens, near the brook Cherith, with bread and flesh morning and evening, about a year, it is supposed, and then, by a widow in Sarepta, of Sidon, with meal and oil, for the next two and a half years (1 Kings, 17:1-16); and then He fed him, by an anged, with two meals of bred and water, during his forty days' stay in the wilderness of Horeb (1 Kings, 19:1-8). Daniel and his three Hebrew companions would eat only pulse (herbs) and drink only water, instead of partaking of the dainties and wine from the table of King Nebuchhadnezzar, and they were fairer and fatter than the young men who partook of those royal dainties and wine (Dan., 1:8-16). The Apostle Paul learned in whatever state he was to be therewith content, even when abused, hungry, and suffering need (Philip., 4:11, 12). Half of the human race, the Chinese, Japanese, and Hindoos, subsist chiefly on vegetable food. The poor people of Continental Europe eat flesh but once a week. In national and international races the vegetarians surpass those who eat flesh. The ox and elephant, the strongest of animals, live on vegetable food, which is far cheaper than animal feed. When I visited Elder W. M. Mitchell at his home in Opelika, Ala., he told me that he and his wife lived on three dollars apiece a month, and yet had what they wanted; and I find that it is easy for one person to live well on five dollars a month, even at the present increased cost of food. Some live on one or two dollars' worth of food a month. The great majority of our people are entirely too proud and extravagant in food and dress, and in many other ways. The latest editions of the *New International Encyclopædia* and of the *Encyclopædia Britannica* declare that *the cheapest food is the healthiest*—such as pure water, grains, vegetables and fruits. "Man needs but little here below, nor needs that little long." He who feeds the fowls and clothes the flowers will feed and clothe all who seek first the kingdom of God and His righteousness (Matt., 6:24-34). We can not serve God and mammon.

Instead, then, of coveting and idolizing the corrupting

and perishing treasure of earth, let us, by Divine grace, seek, above all, for the purifying and enduring riches of heaven, the graces of the Holy Spirit—"righteousness, godliness, faith, love, patience, and meekness. If these riches be in us and abound, we shall be neither barren nor unfruitful in the knowledge of our Divine Saviour; we shall make our calling and election sure to ourselves and to others; and so an abundant entrance shall be administered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Pet., 1:5-11); and we shall then *know* that "godlinesss with contentment is great gain." S. H.

WE ESTABLISH THE LAW THROUGH FAITH.

Romans 3:31.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Paul anticipated an objection to the doctrine of grace—that it would render the law of no use. Those who depend on works for salvation, in whole or in part, dishonor the law by presenting to it their imperfect obedience and expect it to be satisfied with it. But, faith presents to the law a perfect righteousness—that of Christ; it expects no suspension of the law or relaxation of it. It asks no toning down of the law to meet the weak and imperfect obedience of fallen man.

"Blessed is the man to whom the Lord will impute righteousness without works." When one is clothed in this perfect righteousness he needs no relaxation of the law—he is prepared to endure its greatest rigor; while he that depends on his own righteousness must expect the law to be suspended in some degree to be satisfied with his imperfect obedience. Agreeably to the doctrine of grace the law is honored inasmuch as none expect justification only in a way that honors the law with a most perfect righteousness. To meet this demand of the law Christ suffered; He took our sins and died that we might live. The sufferings of Christ met the utmost rigor of the law, and His pure, beautiful life of righteousness was all the law could demand—here is a

righteousness that exceeds the righteousness of the Scribes and the Pharisees—a complete and perfect redemption, a full payment of the whole debt, and all free to us by our Divine Shepherd, Husband, and Friend. We cease from our own works and rejoice in Christ Jesus and His finished righteousness.

The mercy of God to us in providing such a Saviour calls for true and loving obedience, and we feel the obligation in the greatest degree.

We honor the law in depending alone on the righteousness of Christ. We honor it in pleading nothing but the blood of Jesus. J. H. O.

"HE HOLDETH THE STARS IN HIS HAND."

Rev. 2:1.

My mind has been much exercised on the Lord's revelation to John, as I wrote before, how kindly and tenderly the good Lord cares for His people. He holds the stars, angels or ministers in His own right hand. That is why the dear people of God have been so wonderfully and mysteriously supplied with true servants of God to feed their souls on that rich heavenly manna, filling their souls with joy and gladness. The old church has had no schools of men to make preachers, no salaries to induce them to enter the ministry, but they have gone forth preaching at the peril of their own lives. "Behold, I send you forth as lambs in the midst of wolves." Just think of the contrast. This shows the opposition and the persecutions that the faithful servants of God have to endure who contend for the faith and practice of the Bible. The world, the flesh, and Satan oppose them. The enemy has sought the lives of the servants of God, but He holdeth them in His own right hand. The blessed Saviour promised, "Lo, I am with thee alway." Thank God for that sweet promise. How poor, weak, and worthless we often feel! But the supporting hand of God is underneath us to bear us up. "The eternal God is their refuge and underneath are the everlasting arms." God's faithful servants well know what it is to suffer persecution. "He that will live godly in Christ Jesus

shall suffer persecution." "Blessed are ye, when men shall revile and persecute you, and shall say all manner of evil against you falsely for My name's sake; rejoice and be exceeding glad, for great is your reward in Heaven. For so persecuted they the prophets which were before you." This is the heritage of saints. They have been incarcerated in prison, burned at the stake, whipped, tongues cut out, sawn asunder, thrown into a den of lions, put in a furnace of fire; but the preserving hand of God has been with them there. Jesus and His faithful Apostles had their enemies and the faithful in Christ Jesus will have theirs. The hope of the ministry is in the Lord. Surely no people have ever had such trials and conflicts as God's humble ministers. There is nothing inviting to cause them to enter the ministry. Their life is one of sacrifice. Many of them are poor and suffer the privations of life and are often neglected by their brethren. No one knows the heartaches and briny tears of the true servants of God. Beside their financial embarrassments, persecutions and enemies on the outside, and false brethren seek their lives; then the consciousness of their own sins, weaknesses, imperfections, failures, etc. How many times we have to go begging the good Lord for ability to preach, feeling to be but a blank. We realize that ability to preach and sweet emotions of soul must come from God. Our experience teaches us daily our great need of the Lord, and that our sufficiency is of God. We know by experience that without Him we can do nothing. Surely this world is a thorny desert, but He who holdeth us in His hand will fight our battles for us, and take us home to heaven at last. Recently I felt discouraged and thought I will go home and quit. I felt to be such a failure and friendless, but the good Lord illuminated my poor soul again, and I felt that the precious saints loved me. They were so good and kind to me. I had sweet liberty in speaking of His goodness, and while singing one of the good old songs of Zion, though alone on the train, I burst into tears and my soul was happy, and I felt like I was a child of God and that heaven and immortal glory are mine. It is so sweet to trust in Jesus. I have had glorious meetings of late. I have seen quite a number

unite with the dear old church. The Lord is so good. "He that keepeth Israel shall not slumber nor sleep."

Precious brethren, let us be good to one another, and all strive for the things that make for peace. We need each other. Why strive about words to no profit? Why not just be content with our lot and love one another? If others can preach abler than we, just thank God for the gift that is in them. Let us be satisfied to be the Lord's anything and serve Him in the capacity allotted to us. We need no hobbies nor vain speculations, but let us all preach the truth in simplicity and love. L. H.

QUESTIONS AND ANSWERS.

1. Q. Is there any instance, in the New Testament, of the building of a Christian house of worship? A. No. In John 2:20 the Jews speak of forty-six years during which Herod was building (or, rother, rebuilding, enlarging and adorning) the sacred temple (that of Zerubbabel); and, in Luke 7:5 the Jews speak of the building of a synagogue by the believing centurion of Capernaum. In Matt., 16:18, Christ says, "upon this rock," (meaning Himself revealed by His Spirit in the hearts of His people—Matt., 16:17; John, 16:13, 14; 2 Cor., 4:6), "I will build My church, and the gates (that is, all the wisdom and power) of hell shall not prevail against it"; and in Eph., 2:19-22, Paul speaks of the building of believers "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, and their growing into a holy temple in the Lord, a habitation of God through the Spirit"; and in 1 Peter, 2:5, the Apostle, writing to believers, says "Ye, as lively (or living) stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ"; but in no passage of the New Testament is there mention of the building of a material house (a house of wood or stones or brick) for Christian worship. In the Apostolic Age the great majority of believers in Christ were poor and persecuted, and they met, for worship, in one another's houses, or in rented houses, or out of doors (Acts, 12:12; 28:23, 30; 16:13; Philemon, 2.

2. What "church" building is the most costly and magnificent in the world? A. The Roman Catholic cathedral at St. Peter's at Rome. It will hold about fifty thousand people, and is said to have cost about sixty million dollars, much of which money was raised by selling indulgences to sin. Thus what the "church" of Rome considers her greatest glory is really her greatest shame.

3. Is it not a cause of apprehension to the Lord's people that Romish dignitaries seek the attention and favor of our high government officials, and that the latter treat the prelate of Rome with the most distinguished and unparalleled consideration? A. It most certainly is. For the past twenty years some of our leading politicians have been more and more subservient to Rome, in order to conciliate and win the large Catholic vote of this country; and the probable result will be a revival, in the United States, of the bloody Romish persecutions of the Dark Ages so vividly foretold in the 17th chapter of Revelation. Mr. Abraham Lincoln believed this, and that, in the end, the Catholics in this country would be exterminated.

4. Q. Was it the same John that wrote the Gospel, the three short Epistles, and the book of Revelation? A. Yes, as is believed by the latest and highest authorities; John the Apostle, son of Zebedee and Salome, and younger brother of the Apostle James. Both James and John were surnamed, by Christ, *Boanerges,* sons of thunder, probably because of their natural fiery zeal gradually transmuted, under the influence of the Holy Spirit, into intense Christian earnestness and love. James was the first of the Apostles to seal his testimony with his blood, being executed with the sword by Herod Agrippa I, A. D. 44. But John lived longer than any other Apostle, dying at Ephesus in Asia Minor, it is believed, about A. D. 100, in the reign of the Roman Emperor Trajan.

5. Q. Is 'the Word of Life' but another name for the Saviour? A. Most assuredly, as is proved by I John, 1:1-3, 7; 5:7, 11, 12; John, 1:1-5, 14, 18, 29-34. As a word is the image of our thought and manifests that thought to others, so the Lord Jesus Christ is the image of God (Heb., 1:1-3), and manifests or reveals God to men (John, 1:14, 18; 14:9; 1 John, 1:5).

6. Q. How was Christ "justified in the Spirit" (1 Tim., 3:16)? A. By His holy thoughts and words and works and life, which proved Him to be perfectly just and holy in His Spirit, and that His human spirit was under the perfect control of the Holy Spirit.

7. Q. What was "the double that Jerusalem received for all her sins" (Isa., 40:2)? A. Through Christ, her sin-atoning Saviour, forgiveness for all her sins, and also a title to heavenly and everlasting blessedness. The trespasser in ancient Israel was required to pay double the amount of his trespass (Exod., 22:4, 7, 9), so as to restore its value to the owner, and also to be punished for his wrong; and the Lord Jesus, the surety of His people, was both delivered unto death for our offenses, and raised for our justification (Rom., 4:24, 25), so that when He brings us to Him in glory we shall be clear of all our sins, and never sin any more.

8. Q. What life did Christ lay down? A. His human, mortal life; not His divine, eternal life (John, 10:15, 17, 18, 28-30). As man, He could die (Heb., 9:27; 2:9), but as the eternal ever-living God, He could not die (1 Thess., 1:9; 1 Tim., 6:13-16; John, 11:25; 1 John, 1:1, 2).

9. Q. Whom did Eliezer, Abraham's servant, who went after a bride for Abraham's son Isaac, represent (Gen., 15:2; 24)? A. He is called "the elder of Abraham's house" (Gen., 24:2); and there is no doubt that he represents all the true elders or ministers of God.

10. Q. Upon what altar was Christ offered? A. The Scriptures do not say that Christ, the true Lamb of God, was offered upon any altar; but we may consider that He offered His spotless and tender humanity upon the strong, supporting, brazen altar of His almighty Divinity.

11. Q. Who "first trusted in Christ" (Eph., 1:12)? A. The Jews, who trusted in Christ before the Gentiles did, as proved by the context (Eph., 1:12, 13; 2:11-22), and also by the original language of the Apostle Paul in this place; for the pronoun rendered "who" in Eph., 1:12, is in the plural number, showing that "we" (and not God) is the antecedent.

12. Q. Among the gifts of Christ to His church are

mentioned apostles, prophets, evangelists, pastors, teachers, miracle-workers, healers, helps, governments, and the speakers of various tongues and bishops (Eph., 4:11; 1 Cor., 11:28, 29; 1 Tim., 3:1; Philip., 1:1; why are some of these gifts no longer in the true church? A. The apostles and prophets are with us in their writings; and some of our ministers or elders are evangelists, pastors, teachers, and bishops (or overseers of churches), and, under the labors of some, spiritual miracles and healings, and perhaps even natural miracles and healings, are wrought of God; and some of our brethren are valuable helpers in the discernment of spirits and in exercising gospel discipline; and, while few of us can speak in other natural tongues (and such speaking would be useless to our hearers), yet the chosen, called, and qualified servants of God can, of His ability, speak in the language of instruction, admonition, reproof, exhortation, and consolation to His people.

S. H.

REMARKABLE PROVIDENCES.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

SAVED FROM SWALLOWING A CENTIPEDE IN THE DARK.

DEAR BROTHER HASSELL:—Your "Remarkable Providences" in the August MESSENGER were unusually interesting to me. When living at the home where you have visited us I stepped out to the pump one dark night for a drink of water. As I was lifting the cup to my lips a sudden impression of mind to examine it in the lighted room came over me. Imagine my surprise and horror to see on the surface of the water a three-inch centipede, its body and "thousand legs" in a frenzy of motion to get over the edge of the cup, and of course had I drunk it would have been the first thing swallowed. I know it is said, "If they shall drink any deadly thing it shall not hurt them," but is it not even a greater blessing to escape the fright of having drunk some "deadly thing"? I do

not remember any other time of being so impressed when taking a drink in the night-time, but I do acknowledge with humble gratitude having been blessed many times in what I regard as the undoubted and special providences of the divine Being. O that men would praise the Lord for all the undeserved and loving mercies they have received at his hands!

Your poor brother in the belief of an ever-present, compassionate, and merciful Jehovah,

S. B. LUCKETT.

IF IN ARREARS, PLEASE REMIT.

I have sent out no accounts to our subscribers for years; the date of the expiration of subscription is written plainly on each MESSENGER. I have to pay cash for the printing and mailing of THE MESSENGER; and I am, therefore, obliged to beg our subscribers, who are in arrears, to please send me the small amount of their indebtedness as soon as convenient, and also to renew their subscriptions. If any wish THE MESSENGER, and are not able to pay for it, they may, as heretofore, have it without charge. Pure scriptural truth is becoming more and more unpopular in this world; and the person who proclaims it by tongue or pen need not expect carnal reward or applause; but it is impossible for a poor man to print and mail periodicals containing such truth without the financial aid of the readers. In paying their own subscriptions our patrons are helping to send THE MESSENGER to hundreds of aged, indigent, and afflicted members.

SYLVESTER HASSELL.

EXTRACTS.

HUNTSVILLE, ALA., Route 2, August 14, 1911.

DEAR BROTHER HASSELL:—I herewith enclose you check for $1.00 for the renewal of my subscription to THE GOSPEL MESSENGER. I can not express my appreciation of THE MESSENGER. I think it certainly true to its motto, "Speaking the Truth in Love." I think we should feel thankful to the Lord that by his grace he has enabled men to edit a work so valuable. May the Lord continue to bless its editors with that spirit of love which is so clearly manifested in all their writings.

E. J. BERRY.

ALEXANDER CITY, ALA., August 16, 1911.

DEAR BROTHER HASSELL:—Enclosed find check for $2.00 for which please give me credit, paying my subscription up to April, 1913. I do enjoy reading THE MESSENGER, and always look forward to its coming; for I know, if I can't hear you dear brethren preach, I can have the great pleasure of reading your good pieces. May it be pleasing to the Lord for you, together with the other editors of THE GOSPEL MESSENGER, to be spared to contend for the faith once delivered to the saints.

Your brother in hope of eternal life,

B. F. DUNCAN.

TENNILLE, GA., April 28, 1911.

DEAR BROTHER HASSELL:—I enclose post-office order for one dollar for THE GOSPEL MESSENGER. I have taken THE MESSENGER since its first publication. I agree with the most of what is published; it is food for poor unworthy me if I am not mistaken. May God bless you in both body and soul, and enable you to continue to publish and preach salvation in our blessed Saviour Jesus Christ, for all whom Christ died. I would be glad to meet you again, if the good Lord will. I am now old, nearly 67 years. The dear Old Baptists have let me live with them since 1872 in August. I want to live in their fellowship the few days I may remain in this life. Remember in your prayers, your brother, I hope,

IVERSON LORD.

MILLEDGEVILLE, GA., August 14, 1911.

Elder Sylvester Hassell—

DEAR BROTHER:—My subscription for the dear old GOSPEL MESSENGER is out. Enclosed find order for one dollar, for which please continue it another year. I get so much comfort from its pages that I do not want to do without it as long as I can pay for it.

May you be spared many years yet to publish and send it out to the hungry ones scattered abroad, is the wish of

Your little sister,

(MISS) E. S. COOKE.

NAYLOR, GA., Sept. 4, 1911.

DEAR BROTHER HASSELL:—Having just finished reading THE MESSENGER, September number, and feeling so much encouraged by so many of the good words of admonition and instruction, I feel anxious to express my heartfelt appreciation of these wonderful gifts to the children of men, that they are reserved unto this holy calling, and therefore are capable of rightly dividing the word of truth for our comfort and instruction. Especially am I glad and would be thankful for the admonition written in seemingly much love and fear, the letters from Elders Agee and Lester Dodson, concerning predestination, for I feel that the Lord has wonderfully blessed them to declare these wonderful truths. And may they continue to thus cry aloud and spare not. "Show the people their transgressions and the house of David their sins." I feel sure there is not one in all that multitude that needs all this admonition more than I, and for this reason I appreciate it from whatever source it may come. Unworthily, ORRIE BELLE PATTEN.

LAUREL, MISS., Route 2, August 2, 1911.

DEAR BROTHER HASSELL:—Please publish in THE GOSPEL MESSENGER the following short sketch of my trip in the State of Alabama:

I left my home near Laurel, Miss., Wednesday before the first Sunday in July, 1911, and spent the month visiting churches in the bounds of the Antioch, Patsilaga, and Connecuh River Associations, 17 churches in all, if I am not mistaken. I met and had the great privilege of associating with many of the dear old Baptists who are content with the old ways that our people has been contented with since the apostolic day, and they seem willing to receive poor me as one of themselves.

I can never forget their kindness and good treatment to me as long as I retain the small faculty of mind that I now have. And now I will say to each and all of the brethren and sisters and also the friends that I met from time to time, that I am very thankful to have had the privilege of being with you all, and I appreciate your kind friendship to me, and will ask each one of you to receive this as a personal letter to you from me. I am again in Mississippi and recall to mind, with fond recollection, the pleasure of each meeting in which I was permitted to be with you all, and do humbly hope, if the Lord's will, that I may have the privilege of meeting you all again.

God bless you all to all you need in this life; and when you come to press a dying pillow, may your breasts heave with the peace of God. Please remember your poor brother in hope,

C. B. BOWLIN.

ITHACA, N. Y., August 28, 1911.

DEAR BROTHER HASSELL:—Enclosed I send one dollar for my subscription to the excellent GOSPEL MESSENGER. I hope you may be nourished, comforted and strengthened by the good meat you distribute to others. I feel so indebted to many brothers and sisters whose good writings I have read in the years past. I feel to ask the Lord to bless them for their labors of love; and my dear afflicted sister, Mrs. Kate Swartout, whom I love dearly, though I have never seen her; but it seemed to me the Lord passed me some bread from her hand at a time when encouragement was very grateful. Dear ones, services rendered to the Lord do not get lost by the way. The unerring hand sends them direct to their port. What shall we say then? Let us not weary in well doing. But commit all our ways to Him and seek His guidance with request for His special care and favors to His faithful sentinels.

I remain your sister in the faith of God,

ELMINA H. STEVENS.

EUCHEE, TENN., July 25, 1911.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—Please find enclosed $1.00 postal order to renew my subscription for THE GOSPEL MESSENGER another year. I do love to read the good old MESSENGER, and do hope, if it is the will of the blessed Lord, He will spare you many years to send out the good news of salvation by grace to us poor, hungry, thirsty souls. Your brother till death,

J. P. MOULTON.

FARMINGTON, TENN., Route 12, August 16, 1911.

DEAR BROTHER HASSELL:—As my subscription to THE GOSPEL MESSENGER expired with the June number, you will find enclosed one dollar for renewal. I appreciate THE MESSENGER very much. May God bless you and yours, Your sister in hope,

(MRS.) SALLIE J. FERGUSON.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER J. T. STEWART.

In fear and trembling, and with a sad heart, I attempt to write a sketch of the life and labors of the late departed Elder J. T. Stewart. This faithful man of God was well and favorably known among many of the readers of the *Primitive Baptist*, and I am sure a host of people can voice with me the fact that a great and gifted man in Israel has fallen. Perhaps but few if any that have been placed upon the walls of Zion have more fully proved themselves workmen rightly dividing the word of truth than did this dear brother. While his opportunities for an education had been limited, the Lord had blessed him with a wonderful intellect and given him a good store of plain and simple words and a retentive memory. With these gifts and a close and prayerful study of God's Word he could stop the mouth of gainsayers and put to flight those that would oppose the truth. A man of deep insight to the Scriptures, logical, forcible, yet kind and gentle in his contentions for that he believed to be right. The unworthy writer has been closely related to him in his labors for the past ten years and can truthfully say of him that he was uncompromising in his earnest contentions for the ancient order of God's house, wanting no new things among us. He often met with opposition by those that would insist on new things, but none of these things moved him. He would meet the issue boldly and bear it all patiently for Christ's sake. Brother Stewart had held several public discussions on various Bible subjects with credit to himself and to the perfect satisfaction of his brethren, and we feel sure his dear and convincing manner of presenting the blessed doctrine of God our Saviour tended greatly to encourage God's little children in the path of duty.

Brother Stewart was born in Jones County, Georgia, near Macon, August 11, 1848; moved with his father to Alabama when a small boy and grew to manhood; enlisted in the Confederate army when but fourteen years old, and served as a brave and faithful soldier to the close of the war. While on the battlefield, among the thickly flying missles of death, he was greatly concerned about his soul's salvation. He received a blessed sweet hope in Jesus and after returning home from that bloody conflict he took up the duties of life.

While yet quite a boy he married Miss Lydia R. Tommay, daughter of Elder Tommay. To this union were born twelve children, eight boys and four girls. Two of them, one boy and one girl, passed over death's cold river in advance of their father, while the remainder, together with his dear companion and a host of grandchildren are left to mourn his departure. All his children except one son were in attendance at his bedside during his last illness. Brother Stewart united with the church at Providence, Hale

County, Alabama, in 1868. He soon found himself impressed with the duty of preaching and the church discovering his gift in 1881 he was ordained by Elders J. J. Akers, H. J. Redd and C. Whitworth. From that time to the close of his career he was faithful in serving the churches, sometimes having the care of five churches at a time. He has traveled extensively among the churches of Alabama, Mississippi, Georgia, Tennessee, and has made some tours in North Carolina and South Carolina and some of the Northern States. Up to a little more than a year ago he had been greatly blessed with health and strength, but alas, paralysis came on, which greatly affected his speech and impaired his general health till he could not go much without great suffering. Still he pressed on and continued to comfort the brethren. Later he had a more violent attack which confined him to his home in great affliction. Still he bore it all patiently and retaining his intellect, his mind was still with his churches and he delighted to hear from them. The poor unworthy writer visited him at his home and a short time before his departure and tried in his weakness to preach for him at his house. While he was reduced and so changed by the ravages of disease that one who had long known him could hardly recognize him, yet he was the same dear lover of the blessed doctrine of salvation alone by the power and mercy of God, having no confidence in the flesh. We embraced each other, bidding each other a sad farewell, never expecting again to meet in this world. After this he somewhat revived and was able to ride out some and wrote me a very comforting letter, stating he hoped to visit my country again. But alas, in a few more days a sad message came stating the death angel had come for him. On July 2, at 7:30 a. m., he breathed his last and fell asleep in the arms of Jesus as quietly and apparently as gently as a babe in its mother's arms. Elders Andrew and Harvey Hawk, Elder A. J. Wann and myself were requested to attend the funeral, which took place July 4. The four elders present, together with Brethren Ben and Bruce Lollar, served as pallbearers. We conveyed his remains to the burying ground at Deposit, Ala., near his home, and after Elder A. J. Wann and myself tried to speak words of comfort to the bereaved family and host of brethren, sisters and friends, we quietly and neatly laid him away to await the coming of the dear Saviour whom he loved and served. A great man in Israel has fallen. Oh, how we will miss him. We must not complain or murmur. The Lord knows best. Let us dry up our tears and press on, hoping to meet again where sorrow and death can disturb us no more.

His yokefellow, who esteemed him highly,

R. O. RAULSTON.

MRS. EMMA ELIZA BAREFIELD.

Mrs. Emma Eliza Barefield was the daughter of Elder Isaac R. and Clarissa Jane Teat; was born November 3, 1851, in Northern Georgia; was married to James E. Barefield, December 15, 1869; moved from Georgia to Mississippi March, 1874; received a hope in Christ and joined the Primitive Baptist Church at Pleasant Grove Church, in Panola County, Mississippi, in November, 1876; was baptized by Elder W. P. Mothershead; departed this life June 11, 1911, at her home near Water Valley, Miss., after six days' of intense suffering, all of which was borne with that sweet spirit of meekness that ever characterized her life. This sweet, humble child of God

had been a great sufferer nearly all of her life, and now she has left this body of flesh and gone home to that sweet rest that awaits God's people. The home seems so lonely without her to those who are left behind. Four of her children had preceded her to the grave, while four are still living—Maude, Monroe, Lula Benson and Sammon; also the aged husband and father. While their hearts are torn with grief, yet they grieve not as those who have no hope, for her life was filled with abundant evidence that she had been with Jesus, and while she realized her weakness, her faith was strong in her Redeemer. The sweetest theme on earth to her was in giving praise, honor and glory to the matchless name of Jesus the blessed Son of God, in whose righteousness she so desired to be clothed. Many of the old readers of the *Primitive Baptist* will remember the name of Emma Barefield as one of the sweetest writers. Her pieces were always strong in doctrine, sweet in experience and loving in practice. Many more things might be said in honor of this good sister, but space forbids and now, in conclusion, will say to the bereaved ones, look to Jesus for comfort and consolation. May His sweet presence be ever with you all. Oh, may the great God who has guided His people from ancient times down to the present, so direct your lives that they may be an honor to His blessed name. May each of your hearts be so filled with the love of God that you can sing praises and honor to Him, is the prayer of the unworthy writer. (MRS.) M. M. BARLOW.

ELDER I. N. MOON.

As the unsparing hand of death has ended the very commendable life and ministerial career of this aged father in Israel, whose memory is fondly cherished by those with whom he spent the greater part of his life in duties relative to the cause of his Lord and Master, it becomes eminently fitting that we dedicate this space to his memory. All who mourn their loss, in his demise, should recount the many refreshing seasons with one who often spoke comfortably to Jerusalem, and sat with them in heavenly places in Christ Jesus. These are comforting thoughts, and evidences of his gracious state beyond this vale of tears.

The subject of this notice was born in Walton County, Georgia, April 11, 1832, and died at his home in Cobb County, Georgia, April 12, 1911, aged 79 years and one day.

His father moved to Cobb County when he was six years old. His early training was in the common schools of the country, where he soon attained a fairly good education. Having taught school several years, he attended the medical college at Augusta, Ga., in 1854-55 and '56. For fifteen years he ranked among the skilled, successful practitioners of his day. In 1857-8 he represented Cobb County in the Legislature. In 1858, he married Miss Sithany A. Bullard, who died May 14, 1891. To them were born nine children. Only three of them were living at his death—Mrs. Sarah Talula, wife of Elder W. T. Walden; Isaac C. Moon and Marcus N. Moon. In 1891 he married Mrs. Margaret Daniel, who survives him.

On August 10, 1873, he and his first wife were baptized by Elder J. G. Eubanks, and received into the fellowship of Sorrell Springs Church, Cobb County, Georgia. That wonderful gift that distinguished him as a faithful watchman upon the walls of Zion was soon discovered, and he was liberated June 13, 1874, and ordained July 9, 1875, the presbytery being W. W. Carroll, B. M. Camp, G. M.

Carroll and J. G. Eubanks. It being the pleasure of the Lord to commit unto him a dispensation of the gospel, he conferred not with flesh and blood but studied to show himself approved unto God rightly dividing the word of truth in evidence of the infallible declaration that "neccessity is laid upon me, yea, woe is unto me, if I preach not the gospel." Thus he went forth through heat and cold, having his loins girded about with truth and his feet shod with the preparation of the gospel of peace. Doubtless, with Paul, he often said, "This I do for the gospel's sake that I might be partaker with you." We can't forbear speaking of one of these heavenly partakings at the King's table, after he had read, as a text, "Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." He seemed to be caught up, as it were, into the third heaven, bringing to bear tidings of great joy from the rich and fertile fields, feeding and feasting as he walked the King's highway to the banqueting house. Here he rejoiced with them that do rejoice, for "his banner over us was love." "Behold how good and how pleasant it is for brethren to dwell together in unity!"

O, the debt of gratitude we owe to Him who hath created us in Christ Jesus unto good works, and before ordained, that we should walk in them to the end, that we might ride upon the high places of the earth and eat the increase of the fields!

We are rejoiced to know that Elder Moon frequently had a mind to visit our humble home. On one of these occasions, twelve years ago, he said, "Brother Harris, if you should outlive me I want you to write my obituary. Take my life, as you see it, and have it bear you out in all you say, by way of eulogizing one so imperfect as myself. Notwithstanding my irreverence and ingratitude to God, I feel that He has not cast me off nor forsaken me in old age; that He has been my hiding place at all times, and that the consequent blessings of following Him through evil as well as good report, contending for the faith once delivered to the saints, salvation by grace, unmerited and a sure deliverance to all the heirs of promise, and the ultimate bliss and happiness of all who are embraced in that everlasting covenant, ordered in all things and sure, afford me peace and comfort, and assure me that the Lord is not slack concerning His promises. I have no concessions or compromise with the innovations which have sprung up among our people, for I've not so learned Christ."

O for grace whereby we may serve God with that reverence and godly fear that characterized the life of Elder Moon. He often prayed that his last days might be his best days and he might have dying grace in that trying hour. Surely he was one whose path grew brighter and brighter unto the perfect day, and who followed on even to the last feeble step that was taken, in the path of the lone Galilean, whose rod and staff comforted him through the dark valley of the shadow of death to the pearly gates of that celestial city where we hope, when this mortal shall have put on immortality and this corruptible, incorruption, to join with loved ones ever to be with the Lord. To the bereaved I will say: From sad experience I know that words can not comfort, but you have an inspiration in the life of one that was faithful and true to every duty, and worthy your best effort to attain to a like pious and useful life, which would be the highest tribute of respect that you could pay to his memory, and would assure to you that good name that is better than great riches. May the Lord lead each of you by the still waters of His love, cause that you may lie down in

green pastures and in the last trying hours give you grace and Christian fortitude to say, "Come, welcome death, I'll gladly go with thee."

LAST TRIBUTE OF RESPECT.

At the Corner School House, April 12th, gathered a large concourse of people in evidence of that love and respect due, in the fullest sense, to neighbor, friend, kinsman and to servant both in church and State where Elders John Allman and P. N. Phillips spoke much to the comfort of the bereaved, after which he was interred in the Bullard graveyard, to sleep that blessed sleep till the morn of the resurrection, when the scattered saints of all ages will enter upon the full fruition of that inheritance, reserved, incorruptible and undefiled for them.

Hiram, Ga. W. A. HARRIS.

DEACON J. B. BATTLE.

Deacon J. B. Battle was born September 15, 1830, and departed this life March 22, 1911, being 80 years, 6 months and 7 days old. Brother Battle was a son of Elder Joseph Battle and wife, who were very zealous in their life and Christian profession, as I have heard from the older heads; and I am sure their examples were such as become the saints, and were handed down to the subject of this sketch. The Battle family in Georgia have proven to be unpretentious in all the walks of life. This was true of Brother Battle, and yet he was strong in character, possessing great generosity; he was truly a man that people loved and respected. He was married to Mary Ann Brown, May 23, 1854. To this union were born seven children, four sons and three daughers, all of whom are living except one. Those living are Millard D., J. G., Warren R., Alva B., Willie C., now Mrs. Davidson; Emma R., now Mrs. Hodges. Both of the daughters above mentioned joined the Primitive Baptist Church. Sister Battle died November 19, 1905, leaving Brother Battle here in this unfriendly world to suffer and mourn her death for about five years and three months. Brother Battle joined the Primitive Baptist Church at Philippi, Schley County, Georgia, July 1, 1871, was baptized by Elder J. R. Respess, and ordained a deacon there November 6, 1873. Naturally speaking he was blessed with plenty in tnis life and told me, in speaking of the goodness of the Lord to him, that he had never lacked for anything. In attending his conference meetings, he said he had only missed three in all of his life as a member of the church, and never lived near his church nor had a good road to one. Oh! what an example for his children and those who may read this. Truly a great man hath fallen in Israel. Brother Battle served his Association for several years and until he resigned as Moderator, and I think to the satisfaction of all. His words were few and with great consideration. He had great contempt for anything degrading or mean in humanity, but was on the alert for the discernment of the good he could find in his children, brethren and neighbors. I was often impressed with his manliness of character. For more than eight years we were thrown together nearly every month. I was with him at church, in his buggy, in his home, on the river bank fishing, and he was always the same. As a Deacon I must say he excelled in many particulars all I ever knew. Nine years ago next November, I began to serve his church as pastor, and during the Conference he rose up and said to the church: "Brethren, Brother Murray has

now agreed to serve us here at Hebron, and I want to impress on your minds the fact that it is our indispensable duty to see that he does not come at his own charges," and while the subject has never been mentioned in my presence since, I have never been neglected by them. For every month, when the meeting closed on Sunday, the members male and female went to him with their mite, and he then handed it to me. I have seen them hand it to him in tears and with smiles. Oh! how they loved and esteemed him. And brethren and friends, I don't think I ever felt or saw more solemnity manifested at a burial than was observed at Hebron Church the first meeting after his death. Surely as a deacon he obtained to himself a good degree and great boldness in the faith. One day when I told him I felt like he was doing too much for me, he replied: "My preacher must know that I appreciate him; and if I had one that I could not appreciate I would get rid of him and get one that I could appreciate," and then added these words: "I can't rest until I know this duty is discharged any more than you can feel at ease when you are to preach; and besides the man that donates to the cause of Christ from a sense of duty never suffers loss—God has His own way to give it back to him; and I make it a rule never to let my left hand know what my right does, and in this way I am spending my life." While we know he is gone we miss him so much for he always cast sunshine around him and was so wise as a counselor. When the time came to call a preacher he would ask me to retire from the house for a time. I could see them moving around through the windows; and when I was called into the house, every one was seated and as soon as I resumed my seat at the table he would rise to his feet and address me saying: "Brother Murray, the church has unanimously called you for another year, and pointing to their annual contribution on the table as a manifestation of our our appreciation of your services, we tender this fund, asking that you receive it in love, for I believe it has been given in a spirit of love." Once when I was to start from his church to an Association about two hundred miles away, he took me to one side and asked me if I had left home with a sufficiency of money to return. Brother Battle was not conspicuous nor assuming, but only meant to be faithful and useful. I think he always manifested more interest in and greater respect for a minister than any other man I ever knew. He was so faithful that I have smarted under his rebuke and rejoiced and also suffered as I was made to feel my unworthiness of his love for me. There seemed to be so much contained in his saying to me as we separated: "God bless you!" I mention these details in order to set forth his sterling worth, hoping that his example may benefit others.

Brother Battle had in his possession a hymn-book known as the Battle Selection, printed in 1814, published in Raleigh, N. C., once used by Primitive Baptists, containing many of the songs now used by the old Baptists. I copy the following from his own writing: "J. R. Battle joined Jack Brown's Regiment 54 at Macon, Georgia; he accepted a substitute and remained thus until his age limit was called for, when I was detailed to raise provisions for the army until General Sherman laid seige to Atlanta, when all reserves were called for, and I therefore remained until General Lee surrendered. (Signed) J. R. Battle."

On the evening of March 23d we assembled in the cemetery located in the city of Americus, Georgia, and after services by the writer, his body was laid away beside the grave of his companion to remain until the fullness of God's time, when it shall come forth

a glorious body, free from all weakness and corruption, and I believe he will be like Jesus—happy thought. I pray God that his children may emulate his plain, unprententious life and remember his faithfulness in all things. Invoking God's blessings on you and his intimate brethren and friends, I beg to join you in sorrow.

J. M. MURRAY.

P.S.—Ten members have joined his church since his death. *Primitive Baptist* please copy. J. M. M.

JOSEPH B. LAND.

Joseph B. Land was born on the 15th day of June, 1836, in DeKalb County, Ga., and was married to Miss Frances Ann Lokey on the 30th day of December, 1860. To this union were born nine children, four sons and five daughters, all of whom survive him. In the troublesome days of '61, when his country called for his services as a soldier, he in August, 1861, enlisted in Company C, 2d Ga. Regiment. This regiment was at once sent to Richmond, Virginia, where it became a part of the Army of Northern Virginia, and remained with it until its surrender in April, 1865. Col. W. S. Shepherd, Brother Land's first captain and afterwards the colonel of his regiment, who served with him all through the war, when asked as to his record as a soldier said: "There was no better, truer or more trustworthy soldier in General Lee's army than Joe Land." Brother Land surrendered with his regiment and returned to his home and resumed life as a citizen, and there was none that was more respected than he was. In September, 1872, he related to the church at Mount Moriah, Muscogee County, Georgia, an experience of grace and was received and baptized into the fellowship of the Church of Christ. As a soldier of the cross he manifested at all times that he had been with Jesus, and that he had been taught by Him, and that he loved to obey His commands, and to walk in His ordinances. He was lovely in disposition, graceful and childlike in manners, strong in the faith, and noble and grand in appearance. Although he was of a retiring nature he was bold to contend for the faith once delivered to the saints and for the order of God's house. In hearing him speak in church conference I have often been reminded of the language of Solomon: "A word spoken in season, how good is it," and also of what the Saviour said in reference to Nathaniel, "Behold an Israelite in whom there is no guile." Of course there is none that ever attain to perfection in this life; but, after an intimate acquaintance of more than forty years, I can say that Brother Joe Land measured as near up to the mark of perfection as any man that I have ever known. He was slow to speak; but, when he did speak, his words were weighted with wisdom and moderation. Whatsoever a man soweth, that shall he also reap, was beautifully illustrated in the last days of his life by his friends, his neighbors, his brethren, and especially by his devoted wife and children in administering to him every possible comfort and attention. But the appointed time had come, and on the 8th day of June, 1911, like a shock of corn fully ripe, he was gathered to the fathers, and on the next day after a short funeral service conducted by Elder W. M. Bullard, assisted by Elder A. B. Watley, he was laid to rest in the burial grounds at Mount Moriah Church. The weight of his influence will be greatly missed by the church and the community at large and by none more than by the writer of this who had known him and loved and leaned upon

Vol. 33 No. 11.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

PUBLISHED MONTHLY.

PRICE, $1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

NOVEMBER, 1911.

All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin Co., N. C.
Write communications with pen, and on only one side of paper.
Money should be sent by money order or registered letter.
Be certain to write names and post-offices plainly.
Subscribers not receiving THE MESSENGER should notify us.
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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

NOVEMBER, 1911.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

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THE REFUGE, RIVER, AND ROCK OF THE CHURCH.

Isa. 32:2.

He who on earth as man was known,
And bore our sins and pains,
Now rests on the eternal throne,
The God of glory reigns.

His hands the wheels of nature guide
With an unerring skill;
And countless worlds, extended wide,
Obey His sovereign will.

His righteousness to faith revealed,
Wrought out for guilty worms,
Affords a hiding place and shield
From enemies and storms.

This land, through which His pilgrims go,
Is desolate and dry;
But streams of grace from His o'erflow,
Their thirst to satisfy.

When troubles, like a burning sun,
Beat heavy on their head,
To this almighty Rock they run,
And find a pleasing shade.

How glorious He! how happy they
In such a glorious Friend!
Whose love secures them all the way,
And crowns them at the end.

John Newton, of England (1725-1807).

CORRESPONDENCE.

OXFORD, MISS., September 1, 1911.

DEAR BROTHER HASSELL: I send you $1.00 to pay for THE GOSPEL MESSENGER for one year. Send the paper to J. T. Parks, Winona, Mississippi.

The Baptists here are much pleased with THE MESSENGER, feeling the Lord has fitted you for editing and sending out a medium of correspondence which tends to edify and unify the brotherhood on the truths of the Gospel. As such THE MESSENGER proves a great blessing to our people in these perilous times, when the advocates of error are so numerous, and when so many of the little lambs are liable to be misled and engulfed in heresy. I trust you may be spared yet many years as a burning light in the camp of Israel, to show us the way of truth. In love, A. B. MORRIS.

MACOMB, ILL., September 24, 1911.

Eld. Sylvester Hassell:

BELOVED BROTHER: At the request of my mother (Mrs. I. N. Vanmeter), I will write you a few lines. She is still living, and is now in her ninety-first year. She receives THE MESSENGER regularly and it still is a great comfort to her, and she has a warm love for you and the other editors. She greatly appreciates your kindness in sending it to her free of charge, as you continued to do since my father's death. While he lived he loved you with an undying affection, and he did all he could to aid in circulating THE MESSENGER, and sent quite a list of subscribers each year.

My mother does not feel right to receive it from you free all the time, and from time to time she has sent you a dollar as she could spare it, and in this she does the same, feeling that sometimes one good letter or editorial is worth that much. She is able to be up and attend her household duties; and all her faculties, excepting her hearing, are as good as ever, her memory, especially so, recounting events and incidents of her long and well-spent life. But in nothing it seems to me is her life so

remarkable as her steadfastness in the faith of God's elect. She has been a member of the Old School Baptist church since her nineteenth year, and as she grows older her faith and hope seem to grow brighter and stronger, and as the outward man perisheth, the inward man is renewed day by day. A short time ago she said to me it would seem sweet to die, and the grave would be a sweet resting-place.

At another time, after learning of the departure from the faith of some in whom we had confidence, she said, raising her hand, "I want my children and my brethren and sisters to know that if they were *all* to fall out by the way, I will, with God's help, stand in the old paths, wanting no new innovations, but salvation by grace, alone, is my hope and stay."

O, my dear brother, how infinitely above all this earth can afford is such a faith, such a trust as this! O, that I could speak with such confidence of my hope! But I am so weak and sinful, so unworthy. I can scarce claim a hope in the blood and righteousness of Christ. I go mourning day by day over my sinful heart, and feel there is no one like me. The more I see and realize of the greatness of God the more sinful I feel to be, and I fear and tremble lest I should at last be deceived. Yet, dear brother, I feel I love God's dear people, love the joyful sound of the gospel trumpet proclaimed by His servants on the walls of Zion, and love the sweet old songs of Zion that His people sing. When I feel this love in my heart, my hope brightens and my faith grows stronger, and I can sing, "I know that my Redeemer liveth."

Dear Brother, I read THE MESSENGER also, and love it very much. I have always loved your writings, and receive much comfort and instruction from your pen. Also the other editors all write in a spirit of love, desiring peace among God's children. May God spare you all to the comfort and upbuilding of Zion.

Your sister, I hope, in Christ,

SARAH E. RUNKLE.

328 E. STATE ST., COLUMBUS, OHIO,
September 18, 1911.

Elder S. Hassell—

DEAR BROTHER: Today I received a letter from Brother G. W. Stewart, and he gave me your address, and requested me to write and tell you what my people, the Jews, are doing in Palestine.

I was born a Jew, and lived a Jew for 53 years. But 18 years ago I believed in Jesus the Messiah, and was baptized by Elder D. T. Poynter, and became a member of Walnut Creek Church, and God blessed me, and showed me that every one of His children had to be clean free from worldliness, and be filled with God's Holy Spirit. In the Jewish church we can play cards in our homes or in saloons, dance and go to theatres, drink beer or wine or whiskey at our homes or in saloons, and belong to all kinds of Lodges and Secret Societies. But, when God's Holy Spirit came into my life, and showed me that the money I was using was not for God's glory, nor for my spiritual good, He helped me to get free from them all. The money I used for those worldly things, I use now, for 18 years, to preach the gospel, and help the poor; and God and Christ have been and are blessing me day by day. I am an Old School Baptist, was born (I hope) of God's Spirit before I was baptized, and I endeavor to follow the teachings of God's word (the Bible), and the leadings of His Holy Spirit.

Enclosed I send you an article which I have published and which I pass among Jews and Gentiles, so that they may see what God is now doing by His chosen people, the Jews. The Prophet Zechariah tells us: "And it shall come to pass that, as ye were a curse among the nations, O house of Judah and house of Israel (the Jews), so will I (Jehovah) save you, and ye shall be a blessing. Fear not, but let your hands be strong." (Zech. 8:13.)

Since God converted me, and let me go among the different preachers and churches, and I see how the Devil is using many of the present day preachers to preach a gospel that has no Christ, no God, no Holy Spirit in it, but is dead, I often marvel that God does not kill some of them in the pulpit. The Holy Spirit

killed Ananias and Sapphira, his wife, for lying to the Holy Ghost; and those hirelings in the pulpit who lie to the Holy Ghost, and tell the people they are sent by God and by Chrirst Jesus our Lord, when a college sent them, and the Devil leads them, and their salary has to keep them, I wonder that God does not kill some of them when the lie is in their mouth. "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." (2 Cor. 11:13-15). "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen." (1 Pet. 5:10, 11.)

MOSES NYE, (a Converted Jew).

THE LAND OF THE JEWS FOR THE JEWISH PEOPLE.

God promised it, and His promises never fail. Read what the prophet Ezekiel tells us:

"Jehovah will take you from among the nations, and gather you out of all countries, and will bring you into your own land, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them, and ye shall dwell in the land I gave to your fathers, and ye shall be my people, and I will be your God." Ezek. 36: 24, 27, 28.

At this present day the Jewish people own in Palestine over 125,000 acres of land. They have planted over 15,000 olive trees. They have the Jewish Colonial Bank in Jerusalem, with a capital of $1,500,000; 135,000 Jews are subscribers, mostly in small amounts. They established a bank in Jaffa, in Beyrout, in Haifa, in Hebron and in Safed. The foundation for a permanent home for the Jewish people has been laid, all in fulfillment of God's promises.

The Jewish population of Palestine is now 100,000 and thousands of Jews are ready to enter the home of

our fathers. The Jews have 38 agricultural colonies, they have schools and colleges, children's homes, and they speak Hebrew on the streets and in business in Jerusalem like they did 2,000 years ago, when Jesus, the Messiah, walked the streets in Jerusalem. The Jews are looking and praying for the Messiah, and he will come again as He said. It be none other but Jesus, the King of the Jews; who died on the cross, who gave His life for the lost sheep of the house of Israel (the Jews), who went away from God and worshiped the golden calf, as many of them do today in America and in other nations, and to save the Gentiles who 2,000 years ago, worshiped idols and knew not the God of Israel. But now, many of the Gentiles are born of God's Spirit and they worship God in spirit and in truth.

The Apostle Paul tells us: "Has God cast away His people? (the Jews), God forbid. Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles. For God has concluded them all in unbelief, that He might have mercy upon all." Rom. 11:1, 11, 32. The Prophet Zechariah tells us: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem." Zech. 14:4. "And one shall say unto Him, what are these wounds in thine hands? Then He shall answer those with which I was wounded in the house of My friends." Zech. 13:6.

The prayer that Jesus made for His people, the Jews, on the cross, will be answered in our day. "Father, forgive them; for they know not what they do."

MOSES NYE.

328 E. State St., Columbus, Ohio.

INCONSISTENCIES OF MODERN MISSIONISM.

WOOSTER, ARK., September 12, 1911.

DEAR BROTHER HASSELL: Not long since I was talking with a member of one of the popular religious orders concerning the plan of salvation, and of course, I was contending for salvation by grace, through the electing love of God, when he said, "God couldn't be just and

save some and not give the rest a chance," and I told him that, according to his theory there were not only some lost without a chance to be saved, but their loss was brought about by the neglect of the Christian people; and it's so, too. They claim that the heathen are dying and going to hell by the thousands for want of the Gospel, can't believe and be saved without first hearing the Gospel, and can't hear the Gospel without a preacher, and the preacher can't go without money to pay his way. And now I want to ask why they don't put up the money, send preachers and have these poor heathens saved. If they are lost on these conditions, whose fault is it? Not the heathens', most assuredly. Why the blame is on the Christians that could and don't put up the money. So it seems to me that there couldn't be worse injustice (if I should so speak) than to damn the poor heathen because of the neglect of others. They need not say they don't have the money. Look at these great pompous fellows with salaries from one to five thousand dollars per year, and the costly houses of worship and fine furnishings of the same. Why don't they live and dress more moderately and have cheaper houses, and use more of this money in sending the Gospel to the lost?

Their theory and practice do not agree; and it does seem to me that, if any one would just stop and consider the matter, they could see the inconsistency of the whole thing.

These great divines will beg and plead with the masses to give, give, to send the Gospel to the heathen, and when they get it much of the money goes to keep them and their families up in style and idleness. If they are so interested in the heathen, why appropriate so much of the cash to themselves? Well, but some one will say, "They must have a living." True, I don't object to that; but they don't have to have so much better one than those who give it to them.

I don't speak of these things as being any of my business, what others give or have, but to show the inconsistency of the whole matter. Oh! that God's dear children who are being led astray by these false doctrines would depend less on what the preachers say, and read and study God's written word more. Christ says:

"Search the Scriptures; for in them ye think ye have eternal life and they are they that testify of me." (John 5:39.) How many, in this day, that look to the Scriptures instead of Christ for eternal life! May the Lord help us all to more earnestly search for the truth, and we must remember that believeing a thing doesn't make it so; and that truth is truth, whether we believe it or not.

I am aware that there has been a great deal said and written along this line on this subject, by far smarter people than myself. But these thoughts came to me in connection with the above-mentioned conversation, and I have penned them for the relief of my mind. Do with them as you think best.

In hope,
(MRS.) MARY PATTON.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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THE 146TH ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

The Kehukee, the oldest and largest Primitive Baptist Association in the world, held its 146th annual session September 30th and October 1st and 2d, with the church at Flat Swamp, near Robersonville, Martin County, N. C. Out of forty-two churches forty were represented. Besides twelve of our own ministers, ten from six other Associations were present. Perhaps about three thousand persons were in attendance on Sunday. Elders P. W. Willard, T. C. Hart, and G. W. Stokes preached on Saturday; Elders L. H. Hardy, J. T. Rowe, and P. D. Gold, on Sunday; and Elders C. C. Bland and E. E. Lundy, on Monday. All of the churches were in peace, no new doctrines or practices having been introduced among them, and thirty-one new members have been received by experience and baptism during the past year. At the Association the weather was pleasant, the preaching edifying, the order good, and the hospitality of the neighborhood generous. We feel that the Lord blessed us with His gracious and Holy presence.

The next session of the Association was appointed to be held the first Sunday in October, 1912, and the day preceding and following, with the church in Norfolk, Virginia, the Lord willing.

SYLVESTER HASSELL.

THE WORD OF GOD.

"But the word of God grew and multiplied." Acts 12:24.

Many men have been credited with immortalizing themselves by their words of wisdom and deeds of valor, and their names have been recorded in the annals of history as great and mighty men of the earth, and their memory held sacred as examples of human greatness and renown. And while some men are entitled to a limited degree of praise and honor because of their exemplary lives of usefulness to the world, and others should be respected and honored because of their high

positions in human governments, yet it is wicked in the extreme for the best and most noble of all the train to be deified by those to whom God has given the benefit of such men; and equally wicked for any man to accept honors and titles that belong to God only.

God is one, and His name one. Herod was indeed a king and sat upon a throne, yet he was but a man—a creature of God, nor was his throne eternal, and although reason, as well as the Holy Scriptures, teaches these facts, yet the world is much inclined to ignore them. By some means there was some friction between Herod and the people of Tyre and Sidon, and the latter, fearing the threatened consequences, sought the king with overtures for peace. And on a set day, arrayed in royal apparel, he sat upon his throne and made an oration unto them. The words of his oration are not recorded, but the effect was a shout by the people in words of applause transcending the bounds of reason and propriety, saying, "It is the voice of a god, and not of a man." But ah! how soon was the flame of wild enthusiasm quenched, and the temple of human pride and vanity demolished! his eloquent tongue was silenced, and all his natural forces, together with his kingly honor and authority ended in mortal death. All this because he gave not God the glory, but accepted it as his own desert. Alas for creature pride and vain glory!

But the word of the Lord has been given, (Psa. 68:11), and there was a great company, not great in numbers, but in heavenly gifts and divine qualifications, and necessity laid upon them to publish it. This word was quick and powerful (Heb. 4:12); but, when spoken by the apostles it did not appeal to the natural senses of the carnal hearer, nor call forth such display of fleshly admiration and praise as did the eloquence of Herod, but it was denounced and spurned, and its heralds were defamed and persecuted. This vital germ was sent from the eternal fountain of life for a holy and specific purpose, and must and shall prosper in its voyage throughout the whole earth and return triumphant and victorious to the great Giver (Isa. 55:10). This is the doctrine that dropped as the rain (Deut. 32:2); the germ of life was sown in prepared hearts, it took root, sprang forth

and began to grow and multiply; the number of those who preached the word was increased, and the number of those who were divinely prepared to receive it was also increased; so the word of the Lord was extended. even to the Gentiles; and the same word has in like manner grown and multiplied from then till now.

This is the word by which we are "born again," the word which liveth and abideth forever. For all flesh is as grass (subject to decay), and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away (Herod for example); but the word of the Lord endureth forever. And this is the word which by the gospel (the power of God, Rom. 1:16) is preached unto you. 1 Pet. 1:23, 24, 25. This last quoted passage shows plainly that the gospel is one thing, and the preaching of it another thing. It is by the gospel (the power of God) that the preaching is done.

Faith is prerequisite to a profitable hearing of the preaching of the gospel. "But the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. 4:2.) Faith is the evidence of divine truth (Heb. 11:1); and belief is the effect of the working of divine power (Eph. 1:19). J. E. W. H.

REMARKS.

In the original Scriptures the word sometimes rendered *faith*, and sometimes rendered *belief*, in the King James version, is the same. S. H.

JUSTIFICATION BY FAITH.

"Therefore being justified by faith." Rom. 5:1.

The word does not mean to make just, but to declare one to be just. "It is God that justifieth"; here we have it that God declares the elect to be just, and conformable to law. In this text God, as the supreme Judge of the universe, declares the elect to be just, or to be what the law requires them to be; and upon this Paul triumphantly exclaims "who is he that condemneth?"

Some have thought that, where one is guilty and sinful, it is impossible ever to justify him. They admit

that God may treat him as if he were just, but they insist that, where one is guilty it is impossible he ever should be really and truly justified.

I think when we consider all that is done for the sinner by Christ, we may say that the sinner is properly justified in the first meaning of the word.

Christ took on Himself the iniquity of us all; He died for us—in our room and stead. He redeemed us from the curse of the law, and "He is made unto us wisdom, righteousness," etc. The sinner is regenerated by His Spirit and grace, and washed in His blood. If all this is done for the sinner it leaves Him free from sin, and to be free from sin will bring real and true justification. And if the sinner has the righteousness of Christ imputed to him in such a way as to be his, such justification will be the result; for, if the presence of sin is the ground of condemnation, then the absence of sin will result in justification—not a pretense of it, or "a dealing with men as if they were just," but an actual, real justification, notwithstanding the fact that the sinner was a great sinner. I love that idea that Christ died for us substitutively, or for us in our room or stead.

He was a "hiding place from the wind, a covert from the tempest, the shadow of a great rock." I can see a use for His death in this way—a place for it in the matter of our salvation. I can see, too, how justification, *real* and *true*, will come to us as a result of all that Christ does *for us* and *in us*.

The justification intended in the text at the head of this article, I would think rather to be in the court of conscience. That is where one is enabled to see himself the sinner that he is; his conscience is so disturbed that he will not be satisfied till he sees the law satisfied that he has violated, the debt paid, and the demands of justice met. When this is apparent he is satisfied and has "peace with God"; here is *peace* on a real and proper foundation, so that it is real and lasting.

Faith is not the meritorious cause of it, that is faith is not to be understood as the procuring cause. Justification is not in degrees, as one man is just, another juster, etc., but it is perfect or not at all; and, as this is true, faith is not the meritorious cause of it, since faith is in

degrees and perhaps never perfect. The atonement is perfect, and ever remains the same; so justification before God is stable and eternally the same; but our apprehension by faith is by degrees, and at times almost out of sight; so our justification in the court of conscience is sometimes clear and sometimes obscure. There are times when we see more clearly that he died for us; and so there are times that in conscience our justification is clearer. We must not hold that faith is the ground of justification. The word "by" must not denote that faith is the act of the creature in all respects, for "it is the gift of God," so that faith itself is of God—he is the "author and finisher of our faith."

Faith is not only an assent of the mind, it is a reliance. It denotes a trust in Christ. We may trust a physician to remove disease, not that our trust gives him skill; or we may trust a general to direct the battle, not that our trusting him gives him ability, but we discover these things in him; we find that he is wise, brave, and strong, and true, and so we have peace in giving all up to him. So we trust all to the merits, wisdom, and love of Christ. It is not our trust that gives Him these qualities, but we see them in Him; so we cast aside all our works, all our merits, and all dependence on self, and trust all in Christ, and this brings peace and quiet and sweet repose, and we hopefully exclaim "I am a sinner, but He came to save sinners. I am lost, but the Son of man came to seek and to save that which was lost."

It is not a work to trust in Christ—it is a ceasing from works. It is not a trusting in our faith, but faith lays hold of Christ and his atonement, on His skill as "an Advocate with the Father," and as a trusting client we tell Him all our sins and give the whole into His hands. This is faith; this brings to us peace with God. We find all our sins forever gone, and a good hope as an anchor to abide with us in all our trials, and to the day of our death. J. H. O.

GOOD MEETINGS IN GEORGIA.

We have had glorious meetings in Georgia this year. Many churches report quite a number of accessions.

Better than all sweet peace and fellowship has abounded. We have had quite a number of gifted ministers to visit and preach to our churches, and our home ministers have had sweet seasons of love together in the delightful worship of God. Some that have been separated from us have returned, gladdening our poor hearts. We have had sweet association with good attendance. We should appreciate these glorious gatherings and communings of the saints. Our spiritual strength has been renewed, and we now realize that we are nearer our eternal home than ever before. We are glad to see our ministers in Georgia satisfied with the goodness of God's house. The old way is good enough. There should be a laboring of love to preserve that unity now existing among us. We should stand with open arms to receive all who are willing to return to gospel order. We should even pray for our enemies that have gone out from us and despitefully use us. Oh that we can pray that God may grant them repentence to the acknowledging of the truth and that they may yet be reclaimed! If we have said or done wrong we should all be ready to confess our wrongs at all times and let our service be controlled by love. We need great firmness right now. We should ever recognize the action of a sister church in the expulsion of her members. If a church expels a member he owes the debt to the church that expelled him, and no other church on earth has the right to recognize him or his acts until he is restored. The ministry should love each other and stand together. We need each other. May the Lord bless us all. L. H.

LIFE INSURANCE, ETC.

BUCHANAN, GA., August 11, 1911.

Eld. G. W. Stewart, Akron, Ala.—

DEAR BRO. IN THE LORD: I have never seen you, and perhaps never will, but I have read after you until it seems that I am almost acquainted with you, and am desirous to ask you a few questions relative to the order of the Lord's house, as I feel assured the Lord has blessed you with a good degree of knowledge.

First. Has a moderator of a church or conference, where there is a wrangle and complaint of disorder, any right in conference to put any question to the body; when it has been presented by motion and second, has he any right to put the motion and not reserve it under any circumstances?

Second question. Is there any Scriptural authority for nonfellowshiping a brother for taking fire or life insurance policies?

I would like your views on these questions. If I know the desires of my own heart I want nothing that will not meet the tolerance of the Lord.

Your brother, as I trust, SAM W. BROWN.

REPLY.

1. I think it is the duty of the pastor or moderator of a church conference, when a motion is put before the conference, to reserve the motion if the church is not agreed or unanimous touching the question before it, or in other words, all concerned should have a fair chance to express their wishes, judgment, opinion or decision concerning the matter; and it is not only the duty but it should be the pleasure of every pastor or moderator to so conduct himself that this result shall be had.

2. I think that Primitive Baptists make a serious mistake in going into the life insurance business, because: 1st, it is offensive to many of our brethren, or to the church of God. See 1 Cor. 10:32, 33. 2d. Because it seems to be out of harmony with the teaching of our blessed Master in Mat., 6:24-34. 3d. Because the whole system of life insurance preys upon or is kept up by the *poor, the distressed, the afflicted, and the unfortunate*—the very classes of people that need financial assistance are the very ones that foot the bills—the very ones that the system lives and flourishes upon. The rich and the well-to-do can keep their premiums paid up all right and may make it profitable, financially, to their families when they die.

But then, *let it be remembered, that it is a fact that never can be overthrown that the life insurance system flourishes and subsists upon the poor and unfortunate of this world, and that very fact should be enough to keep*

all Old Baptists out of it. It seems to me that there is a material difference between life insurance and fire insurance. You may own a house in a distant city where you have no one to look after it for you; and in that case you may be justifiable in the sight of your brethren for insuring. I know you would in the judgment of many.

Having said this much I desire to say, in the next place, that I consider it an extreme to nonfellowship a brother for going into the life or fire insurance business, because the insurance business is not secret nor religious, and the world does not think any the more nor less of a brother for going into it. I feel like we should regard it as a purely business transaction, but at the same time a very unwise and unsafe one, and upon this ground and upon the other reasons stated, we should try to argue our brethren out of it. But, then, if they just will go into it, let them alone, and not nonfellowship them, because we make many bad and unprofitable business ventures in other lines. Suppose one brother goes into the life insurance business and we expel him from the church for it. Another is guilty of drunkenness and we retain, tolerate him. In this case are we not going "wild," so to speak, straining "at a gnat and swallowing a camel?"

In conclusion, I desire it distinctly understood that I do not want to appear as a dictator to my brethren, and if they shall differ with me in opinions expressed, I trust they can bear with me, and remember that I have expressed myself because I have been requested to do so.

G. W. STEWART.

REMARKS.

The preservation of property as well as of life is of the Lord; so that many of our brethren can see no difference in principle between property and life insurance; but the most of Primitive Baptists think that there is such difference. S. H.

QUESTIONS AND ANSWERS.

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1. Q. Is there any sense in which the sinner in regeneration is changed in his entirety? A. Among those

who believe in the Scriptures controversies and divisions on certain questions arise because only a part and not the entire truth of the Scriptures bearing on the point is considered; there can be no real or lasting union of the people of God based upon ignoring and thus virtually denying a part of His Written Word. For this reason the motto of THE GOSPEL MESSENGER, on the first editorial page is: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," (2 Tim. 3:16, 17). Man is composed of soul (or spirit) and body (Gen. 2:7; Eccles. 12:7; Matt. 10:28; James 2:26). The Scriptures nowhere say that both soul and body are regenerated in the present life. In John 3:3 and 5, the word "*man*" is not in the original Greek, but simply the indefinite pronoun *tis*, meaning *one*, or *any one*, as is the expression in 1 John 2:29 ("every one"), and in 1 John 3:9 and 5:1 ("whosoever"). And we know, from John 4:23, 24; Rom. 2:29; 2 Cor. 4:6; and Philip. 3:3, that regeneration takes place in the spirit or heart; and, from Rom. 6:12; 10:10, 12:1; 1 Cor. 6:18-20; Heb. 10:22, that the effect of regeneration is manifested even now in the body; and yet, from Matt. 15:18-20; Philip. 3:12-14; 1 Pet. 2:11; 1 John 1:8, that the soul or heart is not perfectly purified at present, but will be when it enters into the immediate and manifest presence of God (1 John. 3:2; Rev. 21:27); and that the body will be perfectly purified in the resurrection at the last day (Philip. 3:20, 21; 1 Cor. 15:42-58.)

2. Q. Is it wrong to say that the sinner in regeneration is killed in his entirety to the love of sin? A. Most assuredly it is (Matt. 26:41; Luke 11:4; Rom. 7:18-25; Gal. 5:16, 17; 1 John 1:8).

3. Q. Do the Scriptures teach that it is the duty of the inner man to keep the body in subjection? A. Undoubtedly (Rom. 6:11-23, 13:12-14; 1 Cor. 9:27; Eph. 4:20-32, 5:1-21; Col. 3:1-17).

4. Q. What do the Scriptures mean by saying that God is no respecter of persons" (Deut. 10:17, 18; 2 Sam. 14:14; 2 Chron. 19:7; Acts 10:34; Rom. 2:11;

Eph. 6:9; Col. 3:25)? A. That God, as a righteous Judge, does not regard the personal appearance or outward conditions or circumstances of human beings, whether they are Jews or Gentiles, rich or poor, wise or unwise, high or low, etc.; and He requires all judges and all His people to do like Himself in this matter (Lev. 19:15; Deut. 1:17; Job 37:24; James 2:1-9). In the 69 passages in which the word "person" occurs in the Old and New Testament it nearly always refers to the outward circumstances of an individual. But the Scriptures repeatedly declare that God, as a Sovereign Benefactor, seeing all human beings immersed in sin, has respect or special regard or favor to His chosen people (Gen. 4:4; Exod. 2:25; Lev. 26:9; 2 Kings 13:23; Psa. 138:6; Isa. 66:2).

5. Q. What is the meaning of Acts 17:30—'And the times of this ignorance God winked at; but now commandeth all men everywhere to repent"? A. That God in mercy overlooked the four thousand years of Gentile ignorance of Him, and their consequent idolatry and wickedness, "suffered" it (Acts 14:16), "kept silence," (Psalm 50:21), did not punish them as they deserved, though He did afflict them with sorrow, sickness, calamity, and death, judicially gave them up to their inexcusable, stupid, and God-dishonoring practices (Rom. 1:18-32), rebuked them, only in the case of Jonah, by sending prophets to them; but now since Christ the Sun of Righteousness, has come, and the true light shines among the Gentiles as well as the Jews, He orders both Gentiles and Jews by His servants and in their consciences, to turn from their wicked idolatry and horrible practices, in consideration both of His goodness to them and His appointment of a day of final and eternal and righteous judgment by His crucified, risen, and glorified Son, the only Saviour of sinners (Rom. 1:16-23, 2:1-16; Acts 14:8-18). The unity and holiness of a perfect and unchangeable God require that there must be a change in His idolatrous and sinful creatures in order to their peace with Him. Repentance is a change in mind and heart and life; and it is the gift of God through His Son, Jesus Christ (Acts 5:31, 11:17-18; 2 Tim. 2:25), without which gift sinners can not be saved.

6. Q. In Matt. 23:37-39 Jesus says: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord"; what does He mean? A. Jesus was perfect man and perfect God. As a man, He ate, drank, slept, walked, labored, hungered, thirsted, was weary, suffered shame, pain, bloodshed, and death, was buried, and rose from the grave. As a man His will was not always the same as the will of God, but subordinate to the Divine will (Luke 22:42; Matt. 26:30, 42; Mark 14:36). And, in His last journey to Jerusalem, He as a tender-hearted and sympathetic man, wept over the sorrows the highly favored yet proud and wicked city of Jerusalem was soon to experience (Luke 19:41-44). Having murdered His prophets who had foretold His coming, she would soon murder Him, the pure and lowly Lamb of God, the only Saviour of sinners, and would also murder some of His apostles who would testify of Him (Matt. 23:34; John 15:19-21, 16:2-4); and her unparalleled sin would bring upon her unparalleled suffering (Deut. 28:47-68; Dan. 9:24-27, 12:1; Matt. 23:35-38; Mark 13:19). In Matt. 23:37, Jesus repeats the name "Jerusalem, Jerusalem" in solemn and tender rebuke, for the very name means "foundation of peace," or "peaceful habitation"; she had been "the city of the living God," where He had instituted His worship, and manifested His presence; but her ecclesiastical and civil rulers, whom He had just severely denounced eight times in this chapter as "scribes and pharisees, hypocrites," had slain His servants and would soon slay Him and slandered His person and teachings and miracles, and threatened with excommunication all of their countrymen who confessed Him; although He had most kindly and gently ministered to the Jewish people in both preaching and healing, and felt, as a man and a Jew, that He would gladly have gathered these people unto His ministry, and have saved them from the unprecedented sufferings soon to come upon them in the

ruin of their temple, city, and nation, and in their dispersion, for thousands of years over all the world; but, according to His *divine* will, which is not merely occasional or frequent, but unceasing, unchangeable, absolute, sovereign, unfrustrable, and effectual, He would leave their house or temple desolate, no longer blessed by His presence, and also their nation, in general, deserted by God, and Jerusalem to be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," (Luke 21:24), "until the fullness of the Gentiles be come in"; and then, at his second coming by the great outpouring of His Spirit, "He would turn away ungodliness from Jacob and so all Israel would be saved," (Rom. 11:25-27; Zech. 12:10-14, 13:1-9). Jesus addresses His proud, pharisaical, hypocritical, murderous enemies, the rulers of the Jews, as "Jerusalem," and He calls the common people, who heard Him gladly, as "their children," or subjects. He does not say, "How often would I have gathered *you*, and *ye* would not!" but "How often would I have gathered them, and ye would not!" that is, "You did all you could to prevent their hearing and following Me"; as in 13th verse of the same chapter, He says, "Ye shut up the kingdom of heaven against men, for ye neither go in yourselves, nor suffer them that are entering to go in." Of course, as God, Jesus quickens, teaches, and eternally saves all whom His Father chose, and whom He redeemed (John 5:25, 6:37-40, 10:15, 27-30; 17:1-3, 24). S. H.

REMARKABLE PROVIDENCES.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

SEALE, ALA., June 30, 1911.

Elder Sylvester Hassell—

DEAR BROTHER: As our subscription to THE GOSPEL MESSENGER expired with the June number please find one dollar enclosed for another year. We feel that we must have THE MESSENGER. As we live so far from any

Primitive Baptist church we can't attend often, therefore we appreciate the truth found in THE MESSENGER. I have been sick for some time and am now confined to my bed, so have had more time to read than usual, and have been making good use of the time, as I have had no company. It seemed the June number was worth the price to me, for I was hungry and not able to go to hear, but could read what was sent to me in THE MESSENGER. You will please excuse pencil writing as I am unable to sit up, and am writing this while lying on my bed. I will, in my imperfect manner, try to narrate an incident that happened to our baby boy, which if you deem worth a place under Remarkable Providences you may use, for so it seemed to us.

One evening in June, 1910, while little Spencer Moore's parents were at work planting peas, he, the baby, being placed in a tin tub, to keep ants from biting him, and left in the shade of a tree in the field just above where we were working, his little sister, just two years old left with him, he being eight months old, a stout little boy, becoming tired of his play-things and his little sister leaving him alone, began crying and kicking. We could hear him cry, but thought he would soon hush and go to sleep; he hushed and I thought was asleep. But his papa had an uneasy feeling and asked me three times "if I hadn't better go and see the baby, as he could not hear him." But I said, "Oh! he is asleep; I'll soon be done and then I'll go." But just as I finished dropping the peas I saw some real nice blackberries at the edge of the field, so I began picking a few. My husband, on seeing this, said, "Mamma, I am going to see about the baby; I am uneasy; I feel that something is wrong." And then I cut across the field to the baby and got there before by husband, as he had to go around with his horse and plough. When I got in sight of the tub, or where I could see in it, I saw one little hand flutter up. I went up and there was my boy covered in a thick quilt which we used for a pallet. We had placed the quilt in the tub and set him on it; he had pulled and pushed himself till he was wrapped completely up, so he could get no air, as it had fallen over his face; then his head was thrown back until his forehead rested against the side of the tub. I gath-

ered him up in my arms, tossed him and rubbed his face, but his eyes were set, his form limp, his neck so limber it would bend every way around, his mouth was foamy, he felt cold, and breathed lightly. His father took him and asked me to bring some water, which was in a pail nearby. I bathed his face and head, but there was no change. I let some water run into his mouth from off the tips of my fingers; just a little effort was made to swallow this, then I gave him more; this did him good, he moved his eyes just a little. We worked faithfully, but we knew our work was of no benefit unless the Lord blessed it. I felt very bad, for I felt it was all my fault. The baby was soon restored to smiles again, but his little neck was limp the balance of the day; though he smiled but he looked pale, but was all right next morning.

This was an incident when a mother may forget her child or neglect it. I did not forget, for I was reminded of it. My husband was warned by the great God of love and mercy, who will not forget His child, though a mother may forget hers.

Little Spencer O. Moore, the subject of the sketch, is a great grandson of the late Eld. W. M. Mitchell, and also a great grandson of the late Elder L. B. Porter, both humble and much loved among the Baptists of this section; and as Elder Mitchell was a writer for THE MESSENGER he was widely known and loved. The child's grandparents on both sides and his parents are Baptists; those who are not members are of that belief.

I add this as I thought it would be more interesting to some. MRS. L. E. MOORE.

IF IN ARREARS, PLEASE REMIT.

I have sent out no accounts to our subscribers for years; the date of the expiration of subscription is written plainly on each MESSENGER. I have to pay cash for the printing and mailing of THE MESSENGER; and I am, therefore, obliged to beg our subscribers, who are in arrears, to please send me the small amount of their indebtedness as soon as convenient, and also to renew their subscriptions. If any wish THE MESSENGER, and

are not able to pay for it, they may, as heretofore, have it without charge. Pure scriptural truth is becoming more and more unpopular in this world; and the person who proclaims it by tongue or pen need not expect carnal reward or applause; but it is impossible for a poor man to print and mail periodicals containing such truth without the financial aid of the readers. In paying their own subscriptions our patrons are helping to send THE MESSENGER to hundreds of aged, indigent, and afflicted members.

SYLVESTER HASSELL.

SELECTION.

HUSKS.

The prodigal "would fain have filled his belly with the husks that the swine did eat"—that is, with the coarse pods of the carob tree, which he was required to deal out to those unclean beasts. Other prodigals, far off from God, are today eating swine's food. They may not always know it, but the fact remains. Nevertheless, swine's food is poor food; the children of God need something better, they need the "living bread," and the "sincere milk of the word"; but some who profess to feed the flock do not seem to appreciate this fact. They do not themselves feed on the Word of God, nor do they declare it to others. They deal in empty conceits, in pious platitudes, in talk that means nothing and accomplishes nothing, which lacks the nourishing and sustaining power which pertains to the Word of God.

Dead theories spring from dead hearts; dead forms from dead lives. Many a man moving in his church with all the pomp and emptiness of a formal religion, has no divine anointing resting upon him, no unction of the Holy Ghost attending his words, no power with God in prayer, no power with man in testimony. Worldly people may love worldly preachers and worldly preaching, for the world will love its own. They may be tickled with wit, charmed with rhetoric, and fascinated with vain words, but they are destitute of the power, the love, the grace of God. The flock of God must be fed in greener pastures, and led beside purer waters; a stranger they will not follow, for they know not the voice of strangers.

Are you content with husks? There are plenty of them. You may have husks served to you on silver plates, you may dip them up in golden spoons; you may have husks in lordly dining halls, where light streams through stained glass, where the air is heavy with perfumes, and where music floats through long drawn aisles; in the midst of all these sensuous surroundings you may feed on husks and fail to find the bread of God of which if a man eat he shall never die.

Are you satisfied with husks? Can you be deluded with mere talk? Can you content your soul with the empty utterances of empty hearts? with criticisms and questions, with doubts and negations, with millinery and parades, with attitudes and platitudes without the power, and love, and life of the living God? O prodi-

gal child, are you content to dwell among the swine? Are you willing to eat husks, even out of a golden trough? Are you willing to follow the world, even while it masquerades in the guise of piety? You know beneath it all the soul hungers for something else. Do not then content yourself with emptiness and vanity, do not be mocked with idle words and empty thoughts. See to it that you get the bread of God from heaven, that you hunger and thirst after righteousness, that you be content with nothing but that which God bestows, and that your soul, fed from His hand, is satisfied with marrow and fatness, and filled with all the fullness of God. There is bread enough in the Father's house, there is music and gladness there, and when once fed from the bounty of His table you will have no appetitie for husks, and you need to hunger no more and thirst no more.—*The Christian, Boston, Mass.*

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

WILLIAM HYMAN PEEL.

CHURCH MEMORIAL.

WHEREAS, It has pleased our Heavenly Father in His providence to call our dearly beloved brother, Wm. H. Peel, home, we, in church conference at Smithwick's Creek, feel it to be our duty as well as privilege to pay a tribute of love and respect to his memory; though we, the committee, feel our inability and unworthiness to do justice to the task.

Brother Peel was the son of Noah and Sallie Peel, and was born May 4, 1848, in Martin County, N. C., on the same farm where his body now rests. After receiving a sweet hope in Christ, he united with the church at Skewarkey, Saturday before the second Sunday in July, 1874, and was baptized the following day by Elder C. B. Hassell. In May, 1883, he took a letter of dismission from Skewarkey, and united with the church at Smithwick's Creek, Martin County, N. C., Saturday before the fourth Sunday in May, 1883. The church seeing that the Lord had blessed him with a gift, gave him liberty to exercise that gift on Saturday before the fourth Sunday in November, 1893. His gift proved very satisfactory to his church and to all the churches that he visited. He would visit those who could not attend church, when requested, and hold meetings, sing, pray and preach to their comfort. He married Miss Martha Godard, by whom he had nine children, three of whom preceded him in death, and six yet survive him, all grown. He was in very feeble health the whole spring and summer of 1910, and in August sent for the doctor, who advised him to go to St. Vincent's Hospital, Norfolk, Va., where he underwent an operation for a bladder trouble. He had a cancerous growth in his bladder, which had spread till it was so large it could not be all removed; therefore he was only temporarily helped. He came home in October, and never was able to visit the church which he loved so much more than two or three times. He was a very great sufferer, but bore his afflictions with Christian patience and fortitude, often saying that he was only waiting for the change to come. He often said that he had so much to be thankful for. He could not help from shedding tears when he thanked the church and friends for the contributions which brethren and friends made up for him while

he was in the hospital. He often said if he was only strong enough to write that he would be so glad to write down how he felt towards everybody: not only members of his church, but everybody seemed to sympathize with him. During the whole eleven months of suffering he never lost faith in the Lord Jesus Christ. Whenever any of the ministering brethren or any brother would go to see him, he would call on them to sing and pray. He would often pray himself, not for his restoration to health, but for the church, his neighbors, and the country at large. He would say he dreaded nothing after death, but only the sting of death, which came on Monday morning, July 24, 1911. As requested by him, Elder John N. Rodgerson and Elder A. L. Mizell held a short service at the grave, in the presence of a very large congregation, where we saw all that was mortal of him lowered to its last resting place, until it shall awake in the glorious likeness of the Lord, his Saviour.

Resolved, that we send a copy of this to THE GOSPEL MESSENGER, and a copy to *Zion's Landmark*, for publication, and that we send a copy to the bereaved widow, Sister Peel.

Done by order of conference, Saturday before the fourth Sunday in August, 1911. S. AND P. PEEL, *Committee.*

MRS. MARY WAGNER.

Sister Mary Wagner, wife of W. B. Wagner, was born December 18, 1839. She was a daughter of the late G. W. Chilion, and was married to W. B. Wagner, January 1, 1860. To this union were born twelve children, seven of whom still survive, three daughters and four sons. Her surviving children were all present at her death and funeral, except her son Wriley, who lives in Texas. She professed a hope in Christ about thirty-two years ago, and about ten years thereafter joined the Primitive Baptist church, in which church she lived an active, devoted Christian life up to two years and eight months ago, when she was stricken with paralysis in her left side, and at the same time her eyes began to fail her until she entirely lost her sight, and her body was completely paralyzed. For many months she was as helpless as a baby. But God, who cares for His children, on September 12, at 8 p. m., relieved her of her suffering, and she fell asleep in Jesus; and on the 13th of September, in the presence of a host of friends and sorrowing relatives and a weeping husband (who is in his seventy-fifth year), she was laid to rest in the family graveyard, to awake and receive the crown of righteousness which God the righteous Judge shall give to all the finally faithful. She was always patient in tribulation, bore her last afflictions without a murmur, and, as I am confident, she today is more than conqueror through Him that loved her and gave Himself for her. It was my pleasant duty to baptize her, and my pleasure to live with her during her Christian career in the church, but sad to stand at her open grave, but glad to be able to conscientiously and truthfully say, "She has fought a good fight."

Written by a relative and friend who has known her for over half a century, during which time there existed an unclouded friendship.

Lone Elm, Ark. W. L. WAGNER.

MRS. NANCY BURKS.

Mrs. Nancy Burks, wife of A. J. Burks, and daughter of James and Nancy Weed (long since deceased), was born in Chambers County, Alabama, June 3, 1842, and died at her home near Wooster, Ark., July 27, 1911, after a brief illness, which the doctors pro-

nounced uræmic poison. She fell into a stupor on July 20th, from which she never aroused only momentarily, but gradually grew weaker, until, like a tired child, she fell asleep (as I believe) in the arms of Jesus at 10 a. m. on the day above mentioned. Truly a good woman has gone—one that every one who knew her loved. Her parents moved to Coosa County, Ala., in her infancy. There she grew to womanhood, and on November 13, 1864, she was married to A. J. Burks. To this union were born eight children, four boys and four girls; four of them, two boys and two girls, preceded her to the grave. She leaves a husband, four children, two sisters, and a host of other relatives and friends, to mourn her loss; but we mourn not as those who have no hope, feeling that our loss is her gain. In the fall of 1877, she, with her husband and children, moved to Arkansas and located in Faulkner County, near Wooster, where she spent the remainder of her life. Following very deep conviction of sin, she was given a hope in Christ in January, 1871; and after moving to this State she united with the Mission Baptist church, but soon afterward Cadron church, of the Primitive faith and order, was constituted near here, and on Saturday before the third Sunday in August, 1884, she united with it and was baptized the following day by Elder E. W. C. Kirk, and ever after lived an exemplary Christian life, adorning the doctrine of God our Saviour by a godly walk and conversation, ever doing unto others as she would that they do unto her. She always filled her seat at church when able, but more often was not able, being an invalid for the last thirty-eight years of her life, much of the time confined to her bed; but here again was the grace of God manifested, in that she never murmured or complained, but was submissive to God's will. Being so afflicted, she was more dear to us all, and especially her husband and children, and particularly her husband since her children all married and left home and they have lived alone, except an orphan grandson: his mother, their daughter, died ten years ago and left him to them. So that uncle has not only had most of the housework to do, but has had to watch over and care for her almost as one would a child, and I can say that he performed his duty well, in love and faithfulness. What a consoling thought for him, in his lonely state, to feel and know that he always did all he could for her! Being so afflicted, she was never able to do much physically for her children, but by her upright, God-fearing and God-honoring life she helped materially in building character by instilling useful, honest and noble principles in their minds, so that they have ever been useful and esteemed members of society where they have resided, ever honoring their parents as children should. I should have mentioned that her husband was a member with her in the church. Her four living children are all professed Christians, but none of them belong to her church. Three are Missionary Baptists, and one a Methodist. The three who are dead that lived to maturity (one died in infancy) had professed a hope in Christ, but had never united with the church. So we feel to hope that finally, father, mother and children will be an unbroken family in the paradise of God, where sad partings never come. Her body was laid to rest in the family burying ground, July 28th, in the presence of a large crowd of sorrowing relatives and friends. In the absence of her pastor, funeral services were conducted by Elder McGee, a Missionary Baptist, who spoke very comforting to the bereaved, and paid a fitting tribute to the memory of her who is gone from us. Being my mother's sister, she was very near and dear to me. How I do miss you, dear old aunt! Ofttimes have I

gone to you when lonely and cast down, and you have taken me in your arms, so to speak, and comforted me as a mother would her child. But alas! no more sweet spiritual talks with Aunt "Dink."

Oh, Lord, give me reconciling grace; I do feel so lonely and desolate since she went away. I know no more fitting words than to say that she was good and true in all the walks of life. But she has filled her cup of suffering and entered into rest. May the God of all grace uphold and sustain the bereaved ones in this great sorrow, and especially would I ask God's blessings on her aged companion; he, too, is nearing his journey's end. May he have the felt presence of Jesus to comfort his lonely hours, and as he feels the sands of time crumbling beneath his feet, may he lean on the everlasting arms, and be carried safely across the Jordan of death to meet his dear companion on the banks of sweet deliverance.

As sorrowing, yet rejoicing, MARY PATTON.

Wooster, Ark.

Primitive Baptist and *Signs of the Times*, please copy.

MRS. FRANCES E. CANE.

At the request of the bereaved husband, who is now eighty years old, I will try to write an obituary notice of Sister Frances Elizabeth Cane, wife of W. A. Cane. She was born June 7, 1835, and died January 17, 1911. She was baptized into the Primitive Baptist faith and order the fourth Sunday in September, 1871, at Mt. Zion church, Bradford County, Florida, and lived true to her profession to the end. Her seat was never vacant when she was able to go to her church. To know her was to love her. The writer was her pastor for thirty-seven years, and I now fully believe our loss is her eternal gain. She leaves an aged husband and many relatives and friends to mourn her death. She has now ceased groaning, and is fully awaiting the adoption, to wit, the redemption of the body, in the glorious morning of the resurrection to meet the Lord in the air, in her glorified state. R. J. GROOVER.

Lake Butler, Fla.

CHANGE OF ADDRESS.

Elder Jesse Brown has removed from Allred, N. C., to R. 7, Dothan, Alabama.

Elder W. B. Sikes has removed from Comanche, Texas, to Holden, Texas.

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ELD. J. T. OLIPHANT,
Fort Branch, Indiana.

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(ELDER) A. V. ATKINS,
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SYLVESTER HASSELL,
Williamston, N. C.

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NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1908.

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The Gospel Messenger

DECEMBER, 1911.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol 33. Williamston, N. C., December 1911. No. 12.

FACE TO FACE.

1 Cor. 13:12.

Face to face, oh wondrous vision
Of the coming day;
Not a conscious sin to make me
Turn my eyes away;
Not a meeting as of strangers,
But familiar grown;
In a moment I shall know Him
E'en as I am known.

Twining in and out our feelings,
Mingling with our life;
Quieting our griefs, and giving
Sustenance in strife;
Such is Christ; and oh to see Him
On His heavenly throne;
See our God, with form and features
Human as our own.

Hope for *glory,* fellow Christians,
Christ has *bought* the whole;
Naught of God's can be too glorious
For a ransomed soul;
Christ has suffered! God will give Him
Measure for His woe,
And will glory that *our* glory
Glorifies *Him* so.

When we turn our eyes to Heaven,
Tear bedimmed and faint,
Can the gold, the pearls, the crystal
Cheer the drooping saint?
No! 'tis Jesus, only Jesus,
Though our faith be dim;
We have none on earth beside Him,
None in Heaven but Him.

MRS. M. A. Chaplin, in *Chimes for the Times.*

CORRESPONDENCE.

CRAWFORDSVILLE, IND., October 13, 1911.

Elder Sylvester Hassell—

MY DEAR BROTHER:—I am so very feeble and failing, it will be a surprise if my departure does not soon take place. It is an appalling event, but Jehovah is greater than all events together. My mind seems never to wander from the closing scene and supplications before the throne. That a dear Redeemer remembered me in a dying hour is as a mountain of hope to me in life's closing hours. O, I have so many serious things to engage my waking thoughts. The crucial hour of death; the countless friends and kindred gone before; the world of spirits; the Triune Being that governs all; the eternal existence; the dear, tried church left behind—one almost needs to be alone to consider such vast unsearchable mysteries. Dear brother, to have known you and other precious ones of the Southland is one of memory's treasures. With deep abiding affection, I remain, your brother, in bonds that can not be broken, I humbly hope,

S. B. LUCKETT.

REMARKS.

The Primitive Baptists of the United States have never been blessed with a sweeter, sounder, more gracious and more gifted writer than our dear aged Brother Luckett. He has been my steadfast, intelligent, informed, and highly valued friend for twenty years.

S. H.

GLENWOOD, ALA., October 2, 1911.

DEAR BROTHER HASSELL:—Our little Association, the Conecuh River, closed on yesterday. We had with us eight ordained ministers, namely: Elders J. E. Adams, of North Carolina; G. W. Stewart, of Akron, Ala.; J. T. Satterwhite, of Lafayette, Ala.; J. Z. Cummins, of Henry County, Ala.; W. I. Kelley, of Barbour County, Ala.; J. J. Byrd, Ariton, Ala.; E. T. Jackson, Coffee County, Ala.; and Y. E. Hughes, Butler County, Ala. These all had time to preach during the three days, and not only did they have time, but the spirit and liberty of the gospel, if I am not deceived. The congregations were not large like they were before we became divided; but those who were present seemed to enjoy the occasion, and gave strict attention to the preaching and observed good order. Our little church, together with our brethren and sisters of other churches, got "a feast of fat things, of wine on the lees, well refined." We feel to "thank God and take courage." I will, D. V., send you a copy of the minutes when we get them printed. We expect some account of the Associations that you have attended, through THE MESSENGER.

We received a phone messege this forenoon that my daughter-in-law at China Grove, Pike County, Ala., was dying. She is the third wife of my second oldest son, D. J. Henderson. I am too feeble to go and be with him in his great affliction, and am much cast down and sorrowful for his bereavement. She is the mother of four bright little children. May the Lord be merciful to us all and enable us to feel submissive and resigned to His holy will. Amen.

Yours in tribulation,

J. E. W. HENDERSON.

ARMOR OF GOD.

TOLBERT, TEXAS, October 9, 1911.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil."—Eph. 6:11.

After reading, and while meditating over Brother S. N. Redford's article in THE GOSPEL MESSENGER of October 3—"Christian Obedience"—the above text

came into my mind, and as I thought over it, these three questions presented themselves to me: What is the Armor of God? Who is commanded to put it on? How is it put on? An armor was formerly to protect the body in battle, and consisting of a "casque or helmet, a gorget, cuirass, gauntlets, tosses, brassets, cuishes, and covers for the legs, to which the spurs were fastened." But this is not the "armor" mentioned in the text. An armor, in the sense of the text, is a "panoplia," a complete armor; a "panoply," complete armor or defense. Luke 11:22, perhaps, will give us as good knowledge of what an armor is as can be found anywhere else. It reads: "But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." This man's armor, to be short, was his trust or confidence in the flesh. When the "stronger"—Christ—reveals Himself to the "strong man armed" (armed in the flesh) that *trust* is all removed, and placed alone in the Lord Jesus Christ, who is now his protector or *armor*. Hence Paul could say, "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." Rom. 13:14.

Who is commanded to put on the armor of God? We can ascertain the answer to this question by informing ourselves to whom he was talking when he gave the command, and by referring to the beginning of his letter we find that Paul addressed his Ephesian letter "to the saints which are at Ephesus, and to the faithful in Christ Jesus." Eph. 1:1. Hence I conclude that it is the child of God who is commanded to "put on the whole armor of God."

How is the armor of God put on? By an implicit faith in the Divine Word of God; by a godly walk and conversation; thus adorning the doctrine of God our Saviour; by humbly occupying our places in the church of God; and by contending for the ordinances and order of God's house. I understand this to be in accordance with the teaching of the Bible, and don't believe the Primitive Baptists will disagree with me.

W. T. FLOWERS.

EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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The time of the *expiration* of your subscription is placed on your paper, or on the wrapper, *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

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The King James or Authorized Version of the Bible was first published in 1611; and now, 300 years afterwards, the latest edition of that old version, called "The 1911 Bible," has been published. It is the original King James Version, except that occasionally a word or two is put either in the text or in the margin, to make the meaning (as agreed by all scholars) more exact or more clear. It has the division into verses and into paragraphs, and has the Scofield chain-references, and 15 maps, and an indexed atlas, and is printed in Brevier Oxford Black-faced Type on Fine White Paper, in French Morocco Binding, limp, round covers, red under

gold edges, 5½ by 8¼ inches. The publishers' price is $2.25. I can, by a special arrangement with the publishers, have it sent by mail for Two Dollars.

SYLVESTER HASSELL.

CHEAP BIBLES AND TESTAMENTS.

Notwithstanding the increasingly violent attacks made by infidel scholars upon the Bible during the last 160 years, more copies of the Bible are sold today than of one hundred of the most popular uninspired books in the world. God is above the Devil; and His truth will prevail above all the falsehoods of wicked men and evil spirits. "We can do nothing against the truth, but for the truth" (2 Cor. 13:8). "The word of the Lord endureth forever" (1 Pet. 1:25).

I have for years advertised, in THE GOSPEL MESSENGER, the cheapest plain Bibles, and New Testaments and Psalms, by mail, as follows:

	Bibles.	*New Testament and Psalms.*
Pica Type	$2.75	$1.00
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Pica Type is larger than that in which the editorials of THE MESSENGER are printed; Small Pica is that in which those editorials are printed; Burgeois is a little smaller; Brevier is that in which the Extracts in THE MESSENGER are printed; and Nonpareil is that in which the Table of Contents, on the second page of the cover of THE MESSENGER, is printed. SYLVESTER HASSELL.

WHERE IS OUR FAITH?

"Where is your faith?" These words were spoken by the Author and Finisher of our faith. The circumstances which gave rise to the same are recorded in Luke 8:22-24, and the words of the text are found in the 25th verse. In this paragraph of four verses, containing one hundred and thirty-five words, is recorded

one of the many miracles done by our dear Saviour which no power save that of Omnipotence can perform.

"Now it came to pass on a certain day that He (Jesus) went into a ship with His disciples; and He said unto them, Let us go over unto the other side of the lake. And they launched forth." When the great Father of spirits sent the Son into the world, He gave Him certain, definite works to do; He sent Him to this earth on business (Luke 2:19), and of this fact He was cognizant at the age of twelve years, and He devoted all of His time afterward to that business.

Jesus entered into the ship with His disciples with intent and purpose. "His work was before Him, and His reward was with Him" (Isa. 62:11), (some of them, at least); and on that little voyage, on the lake, in the fury of a storm and upon a foundering ship they were to witness a display of their Lord's majestic power, as well as to experience their own helplessness. With cries of terror they sought their sleeping Master, awoke Him and told Him of their dangerous situation. It was one of the many occasions when they should call upon their Lord and learn of His power to save. The sense of their impotency had reached its climax when they cried, "We perish." Doubtless they had received the gift of faith in God and His Christ, but where was that faith at that critical moment? Was it the voice of faith that spoke the words, "Master, Master"? They were calling upon Jesus, who is the author and finisher of their faith; and whatever measure of faith they had, whether great or small, it directed them to Him.

The disciples had launched the ship forth at the bidding of the Master, and the point of destination was the other side of the lake. There are two shores that bound the great sea of life, and Jesus is conducting His followers from one to the other shore. In His human body Jesus ate, drank, and slept as a man; in the instance under consideration He had fallen asleep. The human mind and body require rest and repose, and Christ was on earth in the likeness of sinful flesh, and as such He slept; but at the same time He was both God and man—"God manifest in the flesh" (1 Tim. 3:16); and between the opposite shores of the seas He

has fully demonstrated this wonderful and mysterious truth, literally controlling the storms and the raging waves and foaming billows of the sea by the word of His almighty power. "He plants His footsteps on the sea, and rides upon the storm."

My dear brethren, how is the case with us today? Are we "in the midst of the storm, in the midst of the gloom," and is our frail bark in jeopardy? Are we ready to sink in despair under the weight of increasing and overwhelming waves of adversity? If so, where is our faith? Is there yet remaining strength to cry, "Master, Master, we perish"? Jesus will awake to the call of His fearing, faltering followers. Perish? No, never; for He has declared it, "I give unto them eternal life, and they shall never perish." "Where is your faith?" What a kind and gentle rebuke to our unbelief and distrust in the Lord and His promises! Nevertheless He calms the surging billows and rescues us. This life is with us a game of doubtful issue; we can not tell what change may come upon us in the next moment, whether it will be better or worse, whether it will be pain or pleasure, life or death. With confidence we may enter upon some enterprise with fervent desire and sanguine hopes of success, blind to all adverse events of future time which, in the all-wise providence of God, bring disappointment and failure, and fill our hearts with sorrow. Self-confidence helps us much at the start, and seems sufficient as a guide until we find ourselves in the midst of unforeseen danger which we have no power to avert; until then the disciples of Jesus could afford to let Him sleep, but not so when the storm threatened their destruction, but unto whom could they now go but to Him who "hath the words of eternal life"? As Jesus entered into a ship with His disciples, so He has entered into this life voyage with His redeemed people, and although He may sometimes be silent unto them in their afflictions and helpless grief, yet it is good for us to know that He is with us on the journey, and will remain with us until the storms are all abated, the dangers all behind us, and at last take us unto Himself "where no storm-clouds rise," to enjoy the refulgent light of "an unclouded day"—a day that never ends.

Oh! what a contrast between the present life and that which is to come. Here we are beset by fightings without and fears within (2 Cor. 7:6); raging tempests assail the mind, and a tormenting consciousness of inbred sin and mortal depravity. Oh! is it true that the divine Master is with us in the tempest-tossed vessel? Were it not so, our case would be hopeless indeed.

In hope of life eternal, Farewell,

J. E. W. H.

THE HOME OF THE SOUL.

I have been meditating today upon the home of the soul after this body falls asleep in the loving arms of Jesus. The soul which was changed in regeneration goes home to heaven, remaining in a conscious entity, and the body falls asleep in death, and returns to the dust whence it was taken, and there remains until the second coming of the Saviour. We believe He will come again. Not come to be a man of sorrows and acquainted with grief, but coming to resurrect our bodies. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye. We believe the soul after death is happy and basks in the loving smiles of Jesus; but when Jesus comes He will bring those glorified souls or spirits with Him, and soul and body will reunite, and the whole three measures of meal will be leavened, and the whole man will be saved. This view is the way it first came to me, and I have ever been satisfied with it. I see no comfort in the soul sleeper's doctrine, nor in the doctrine that the body returns to the earth to rise no more. It is a sweet thought to me that, "as we have borne the image of the earthy, we shall also bear the image of the heavenly." Years ago, I humbly hope, that something was done for my soul, and I mourned, wept, tried to pray, and I rejoiced in a Saviour's love. My old flesh was not changed to spirit. I am hoping now for this change from natural to spiritual. "My flesh shall rest in hope" of a glorious immortality in heaven. After this change was wrought in me I found a warfare in my members, or in me—the flesh

lusting against the spirit and the spirit against the flesh, and these are contrary the one to the other, so that we can not do the things we would. I know my condition was wonderfully changed. I had no further inclination to go to the dance, to play cards, to take the name of the Lord in vain, to associate with the wicked, but my desire was to be with God's people. Grace changes the deportment of the man. I do not believe a Christian loves sin after regeneration as well as he ever did. I believe, while the flesh is inclined to evil, still we hate sin with a perfect hatred. We see it in our members, and it distresses us. We now desire to live close to God. "Oh! wretched man that I am." As the colored man said, "Grace is like grease in a gourd—it will show on the outside." We would have but little evidence of the grace of God reigning in the soul if the man continued in the same deportment that he did before regeneration. Grace makes better men and better women. The very feet, that once led us to the drinking saloons, now lead us to the house of God. The very hands that held the garments of the young men until Stephen was stoned to death, could render service to God. The mouth that blasphemed, lisped the praises of God, and begged God for mercy. John the Baptist demanded fruits before baptism. We desire to see fruits now of a change in the life of an individual before we baptize them. Precious brethren, this is a mysterious subject that we can not fully comprehend now, for we see in part and understand in part; but these are some of my feeble thoughts; but, if you differ from me on this subject, let us be gentle, kind, and tender, and let us not fall out for these little differences. We need forbearance. We can not expect every one to see every little point as we do. Oh! that we could be more loving, forbearing, and forgiving. We are all imperfect creatures now, and at best know but little of the riches of God's grace; but we have sweet foretastes of heaven in our souls sometimes. It is so sweet then to think of that blessed "home of the soul." I sometimes long to go home and be at rest. I get tired of the vexations of earth; but I can not always feel that way. My greatest desire is to see Old Baptists sweetly united in love and

fellowship, and all contending for the truth as it is in Jesus, with hearts full of love, and tenderness; then it would be sweet to think of that blissful home of the soul:

"Oh, that home of the soul in my visions and dreams;
Its bright jasper walls I can see;
'Till I fancy but thinly the veil intervenes
Between the fair city and me."

May our hearts all glow with the love of God, and heaven be ours. L. H.

BAPTISM FOR THE DEAD.

"Why are they then baptized for the dead?"—1 Cor. 15:29.

Some think Paul referred to a custom that prevailed of baptizing living persons for those who were dead, having neglected it. If there was such a custom there is no reference to it in any other place in the Scriptures, and the language here does not justify the idea that there was such a practice then among the churches. Inasmuch as all other parts of the Bible are silent as to this matter, and in view of the fact that the language here does not *necessarily* convey this idea, there can be no probability that this is the true interpretation of the text. Paul refers to it in a way to give sanction to it, whatever is meant by it. He refers to it as an argument favoring the resurrection. He says, "I protest by your rejoicing." That is, your rejoicing is a strong reason why the claims of religion are true. He regards their rejoicing as something good, and as supporting what he was contending for. So Paul introduces this being baptized for the dead as an argument for that which he was affirming, and surely if it were an evil practice he would not have mentioned it in this connection. "If the dead rise not" this practice, whatever it was, would be unnecessary; but the dead do rise; therefore, it was wise and prudent to be baptized for the dead. This is a fair interpretation of the words. Baptism in some way taught the resurrection and pointed to it as a mercy in store for the dead—it symbolized the hope we have for the dead. It is baptism for the dead in that it sets forth our hope for our dead, for

our brethren who once labored with us, for relatives and friends, who are dead, and for ourselves, for we, too, shall be dead; and, by being baptized, we set forth our hope beyond the grave, for all the children of God to time's end. Take away the resurrection, and baptism would be a foolish, needless thing, was Paul's idea.

J. H. O.

IS IT PEACE? WHAT HAST THOU TO DO WITH PEACE? TURN THEE BEHIND ME.

2 Kings 9:18.

Ahab was a wicked and idolatrous King of Israel, and much of his weakness, inconsistency and idolatry is ascribed to his idolatrous wife, Jezebel, a good type of Babylon. Ahab was, nevertheless, an Israelite; but, when an Israelite is under the influence of Jezebel, Babylon, he is sure to go wrong. So Ahab was not only guilty of gross idolatry and sin, but he and his wicked queen were also guilty of persecuting the true prophets and servants of the Lord, and the spirit of this is true even down to our time and generation; for, when a spiritual Israelite is under the influence of and following the ways of Babylon, he is sure to persecute the faithful and steadfast servants of God.

After long suffering the Lord appointed and anointed Jehu to punish—cut off the house of Ahab, and Jehu was on his way for that purpose when the messenger sent by King Joram, Ahab's son, met him and asked him, "Is it peace?" What did "peace" as here used by King Joram mean? Why it meant, Are you friendly to me and my private and public life, religious, political, and otherwise? Hence peace from his viewpoint or way of seeing, believing and acting, meant the receiving, recognizing and fellowshiping the idolatry of the house of Ahab and the continued opposition to and persecution of the prophets and servants of God. So when Jehu replied by saying, "What hast thou to do with peace?" it was equivalent to saying, "What hast thou to do with peace, seeing that ye have disregarded and rejected the commandments and service of the God of Israel, and gone after the idols and service of the

heathen?" There is a lesson in all this to the Israel of God now; for it is quite common, for writers in various directions to write about peace, to clamor, long for, and mourn for peace, but upon what terms? It is often hard to tell, for the cry is so indefinite, the trumpet gives such an uncertain sound, that we can not understand and prepare ourselves to the battle. Genuine, true or scriptural peace are just such doctrine, principles and practice as were proclaimed, ordained or appointed by the King of Peace, the great Head of the church, long ago, which principles and practice are to remain, abide, continue with and govern the church till His second coming, or, to the end of the world. Amen. The true principles of peace and order, like their divine Author, are abiding and immutable, the same from age to age and from generation to generation.

In 1792 modern missionism was introduced into the Baptist family or church, and following this they introduced theological schools, Sunday Schools, four-days' and protracted member-getting meetings, and instrumental music, all of which they received and adopted from Babylon. The introduction of these Babylonish practices caused distress, grief, sorrow, alienation, and finally permanent separation in the Baptist church, so that in 1832 the orderly Baptists of the United States, after long and much labor with the innovators, rejected and non-fellowshiped those Babylonish customs. An elder in another State, referring to one of the practices non-fellowshiped by Old Baptists in 1832, says: "As to four-days' meetings being made a test of fellowship, that seems to me to be about the weakest argument I have heard." The Old Baptists in 1832 did not stop at four-days' meetings, but they included protracted meetings with the four-days' meetings, and if arguments against such things are weak now, they were weak in 1832. So we see that this elder sides with the Fullerites of 1832 and later, against the Old Baptists; and, when he is opposed by those of the old landmarks, I guess he will be ready to cry out, "Let us have peace." But see here: before we go any further, I wish to say, if any elder or anybody else under the sun, can cite me to any order or denomination of people that ever adopted the four-days'

and protracted meeting custom that did not go into Arminianism and modern popular idolatry, I shall take it as a favor, and I herewith ask them to do so.

The spirit of truth, simplicity, and consistency says to us: Don't introduce nor sympathize with nor encourage those that do introduce Babylonish practices and customs, and then when you are opposed by those satisfied with the good old way, cry out, "Is it peace?" for, under such circumstances, "What hast thou to do with peace?"

Don't get into doubtful or entangling alliances with modern religionists.

Don't become identified with the secret, oath-bound or religious societies of the day.

Don't encourage drunkenness in either elders or lay members by refusing to execute God's discipline against them in expelling them from the church.

Don't be a covenant-breaker with Primitive Baptists, nor with your fellow-men generally; for if we do, sooner or later, our sin will find us out; and at a time, perhaps, when we are not aware, Jehu will come driving furiously.

G. W. S.

REMARKS.

The Kehukee, the oldest and largest Primitive Baptist Association in the world, since it withdrew, in 1837, from these modern, humanly invented, man-pleasing, man-confiding, unscriptural, God-dishonoring, proselyting, debasing, and ruinous inventions of the religious world, the most of which were derived from Antichrist, Roman Catholicism, Mystical Babylon, the Mother of Harlots and Abominations of the Earth, and her Daughters, has, as the servant of God and the friend of man, kept utterly aloof from every one of them, and is entirely unpoisoned by them, and hopes, by Divine grace, thus to remain loyal forever to the God of the universe and of the Bible.

S. H.

QUESTIONS AND ANSWERS.

1. Q. What is the meaning of Isa. 55: 1—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy

wine and milk without money and without price"? A. The perfect graciousness or freedom of God's holy salvation, represented by water, milk, and wine (purity, nourishment, and encouragement) to all human beings who inwardly, heartily, and earnestly desire it. This desire proves that they, although unconscious of it, have already been quickened by God into spiritual life, and are His elect, redeemed, and regenerated children; and that Christ, having ransomed them from all their sins by His atoning death, they do not have to pay any ransom price.

2. Q. In Rev. 3:20 Christ says—"Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me"; what is the meaning? A. This language is addressed to the angel, messenger, or minister of the church of the Laodiceans (Rev. 3:14), and to those who have the Spirit of God (Rev. 3.22), and therefore are spiritually alive, but spiritually dormant or asleep to their Christian obligations and privileges; and Christ, by His Holy Spirit and word, thus arouses them to renewed obedience and comfort. We feast with Christ when, hearing and obeying Him, we have sweet fellowship with Him.

3. Q. Is Palestine, or the Holy Land, peculiar above all other countries in the world? A. It is in four respects: 1st, in being the center of the old world, the great continent of Asia, Europe, and Africa, so that from it the great, fundamental, momentous, and eternal truths of the Scriptures might readily be proclaimed in all the world; 2d, in being, although only about 12,000 square miles in extent, a world in miniature, containing all the climates and yielding all the productions of the world; 3d, in being separated from all the world by mountain and desert and sea; and 4th, in embracing all altitudes, from the deepest depression on the surface of the earth to the highest inhabited elevation, thus representing all the changes of Christian experience.

4. Q. Does history confirm the localities of ancient Jerusalem, Bethlehem, Joppa, Nazareth, Damascus, etc., to be the same as now? A. Yes, beyond all dispute.

5. Q. Are the Jews to possess the land of Canaan again? A. It seems so from such prophecies as Gen. 17:8; 48:4; Isa. 2:1-4; Jer. 3:18; 30:3-24; Ezek. 36:24; 37:15-28; Micah 4:1-5; and from the waning power of Turkey, which now holds Palestine; and from the re-gathering of the Jews in Palestine, in the last 25 years, more than ever before since the destruction of Jerusalem, A. D. 70.

6. Q. Did not Luther and Calvin, in some things, show their Catholic origin? A. Yes; in their fellowshiping of Catholics; their Catholic substitution of sprinkling or pouring for baptism; their sacramentalism (maintaining the efficacy of the sacraments or church ordinances to convey or bestow the grace of God); their alliances of Church and State; and their persecution of those whom they considered heretics. Luther made himself a Pope and a Council, in rejecting some books of the Bible (Esther, Jonah, James, and Revelation), and in criticizing others (Chronicles, Job, Proverbs, Ecclesiastes, Isaiah, Hebrews, and Jude). Calvin inflicted civil punishment upon excommunicated persons; and subjected each local church to a gradation of humanly-invented higher bodies (presbytery, synod, and general assembly).

7. Q. What is meant by the "swaddling clothes" in which the infant Jesus was wrapped (Luke 2:12)? A. A square piece of cloth, on which He was laid diagonally, two corners being turned over His body, one over His feet, and one under His head, the whole then being fastened by bands wound around the outside—no clothes having been made for Him by His poor mother. S. H.

REMARKABLE PROVIDENCES.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

TOLBERT, TEX., October 9, 1911.

DEAR BROTHER HASSELL:—Your "Remarkable Providences" are very interesting to me.

I was forcefully impressed with the remarks of Bro.

S. B. Luckett under that heading in the October GOSPEL MESSENGER, which caused my mind to reflect back to a very remarkable incident of my own life. In a part of 1888 and 1889 I was in very bad health, being confined to my bed and room about eight months of the time; but finally recovered, and went to work in a drug store. In July, 1890, I took a very severe spell of typhoid fever, and no one thought that I would ever recover. I was very poor, and the thought of having to leave my wife and five little children with no means of support was bitter grief to me. I poured out my soul in supplication to the Lord that I might recover and live to see my family reach the point where they could be self-supporting. One night, after being sick about six weeks, and being very low, I dreamed that I was traveling, and came to a place, an embankment of earth about ten feet high, perfectly perpendicular. I recognized it as the place I came to before when I was sick, and these words came to me—"I climbed this place two years ago, and I am going to climb it again." And I went to work and finally got to the top, perfectly exhausted. The next morning I called my wife to my bedside, and told her I was going to get well. She asked, "How do you know?" I said I had a dream last night that told me so. She said, "I thought you did not believe in dreams." I said, I believe that one, and told it to her.

I got able to walk around in my room about the first of October, and finally got well. That was twenty-one years ago, and I am still living, have a good home, and a family that I am proud of, all yet living that were living when I was sick except one precious boy who died in 1907 at seventeen years of age. He was our baby when I got sick, and I was often made to weep while I was sick, when I looked into the faces of my little children and wondered what would become of them if I was taken away.

Surely there is no god like our God, and no people like His dear people. I crave His protection and their sweet love and fellowship above all other things, and expect, by God's grace, to spend the balance of my life in the defense of the cause which they so greatly love.

W. T. FLOWERS.

IF IN ARREARS, PLEASE REMIT.

I have sent out no accounts to our subscribers for years; the date of the expiration of subscription is written plainly on each MESSENGER. I have to pay cash for the printing and mailing of THE MESSENGER; and I am, therefore, obliged to beg our subscribers, who are in arrears, to please send me the small amount of their indebtedness as soon as convenient, and also to renew their subscriptions. If any wish THE MESSENGER, and are not able to pay for it, they may, as heretofore, have it without charge. Pure scriptural truth is becoming more and more unpopular in this world; and the person who proclaims it by tongue or pen need not expect carnal reward or applause; but it is impossible for a poor man to print and mail periodicals containing such truth without the financial aid of the readers. In paying their own subscriptions our patrons are helping to send THE MESSENGER to hundreds of aged, indigent, and afflicted members. SYLVESTER HASSELL.

CLOSE OF VOLUME XXXIII.

With the present number the thirty-third volume of THE GOSPEL MESSENGER closes.

THE GOSPEL MESSENGER continues to maintain, in faithfulness and love, as I hope, the great and everlasting scriptural principles for which its editors have always contended, and upon which all the children of God under the influence of His Spirit would be united. While, notwithstanding the many laborious efforts for international arbitration and peace, still wars and rumors of wars, according to Christ's prophecy, continue among the nations of the earth, yet it is delightful to see that the Lord, the Creator and Ruler of the universe, and the Head of His church, has, by His Spirit, brought the most gracious and gifted of His people to a condition of more perfect peace than they have enjoyed for a quarter of a century upon the momentous and plainly revealed truths of the universal foreknowledge and sovereignty of God, and the resurrection of the

body, and the everlasting punishment of the wicked in addition to the everlasting happiness of the righteous. His most favored people have always received the doctrine of the infinite holiness of God and of His gracious election of His redeemed to eternal life. The truth of the Lord, as recorded in His written word, endureth forever.

May we have grace to thank the Lord for His preserving and abounding mercies, and to glorify Him in our bodies and our spirits, which are His. S. H.

EXTRACTS.

MONTGOMERY ST., MILLEDGEVILLE, GA., Oct. 9, 1911.

BRO. HASSELL:—I enclose post-office money order for $5.00; $1.00 credit to my subscription; $4.00 you can use to help pay expenses of printing THE GOSPEL MESSENGER. I wish Primitive Baptists that are able would give a little more than their subscriptions, so as to relieve you of any embarrassment that may occur in printing THE GOSPEL MESSENGER. May I live for the peace and comfort of others as well as myself, is my desire.

Your little brother, J. L. IVEY.

STATESBORO, GA., Sept. 1, 1911.

DEAR ELDER HASSELL:—Our September MESSENGER has been received, and your letter in it is so sweet and comforting to me I feel like I want to tell you about it. I esteem you highly as an humble follower of Christ, and when I read your testimony and can feel its truthfulness in my own heart, it causes me to take courage. So many times have I cried unto the Lord for help, and He has heard and delivered me. Many times in the midnight hours, while suffering physically, have I cried unto Him for relief and He has given it. I feel sure that sorrow and suffering await me, but His loving-kindness to me in the past causes my faith to look up, and I feel to say, "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee." Yes, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." But, Brother Hassell, I can't live as I desire. I do want to be humble and live as a little child; but the most of the time it seems I am the opposite; but I have not known one of the Lord's promises to fail. Pray for me that I may live close to Him, and may the Spirit of Christ abide with you. (MRS.) W. R. BLASINGAME.

372 WEST NORTH ST., GALESBURG, ILL., Sept. 13, 1911.

Eld. Sylvester Hassell—

VERY DEAR BROTHER IN CHRIST:—As the date of our subscription for THE MESSENGER has expired, enclosed herewith please find money order for $1.00 for another year's subscription. We appreciate the mild yet earnest way in which you contend for the faith once delivered to the saints.

My wife's father, Elder John Downey (now in his eighty-second year) is making his home with us. He is failing as the years go by; his sight has been too dim for reading for several years; his hearing, also, is quite dull, and his natural strength abating; but his spiritual strength is renewed from day to day, and he is much interested in the things pertaining to the kingdom of God's dear Son.

May you, Bro. Hassell, be blest with strength equal to your day and generation, is the desire of

Your unworthy brother, G. C. JORDAN.

INDIANOLA, IOWA, Oct. 27, 1911.

Eld. Sylvester Hassell—

DEAR BROTHER:—Labor on, dear brother, in the good and acceptable way. The labor you have bestowed is not in vain, I hope. I can not give up the dear old safe and conservative GOSPEL MESSENGER, which has found its way to my home for so many years. May your last day be your most precious to you and your brethren whom you have so faithfully served.

Your brother, M. E. YOUNG.

HAILE, LA., Aug. 31, 1911.

DEAR BROTHER HASSELL:—I herewith enclose money order for one dollar, for which please send THE MESSENGER another twelve months. I do so much admire the humble, Christ-like spirit manifested in its teachings, in avoiding everything that has a tendency to create strife and confusion among the people of God. It is all its motto implies, "Speaking the truth in love." All the widely separated writers seem to be actuated by the same spirit of love, all speaking the same things, there is not a dissenting voice anywhere along the line, if I am competent to judge. "Behold how good and pleasant it is for brethren to dwell together in unity!" Dear brother, I am getting old and am much afflicted, and do not feel that my stay here is long: therefore it is my earnest desire to take THE MESSENGER the remainder of my days on earth, as it is a source of great comfort to me in my declining years. May God in His infinite goodness and mercy sustain you and enable you by both tongue and pen to still proclaim the truth as it is in Christ Jesus our Lord.

Yours in trials and conflicts, J. R. HAILE.

ROUTE NO. 2, KENLY, N. C., Oct. 18, 1911.

DEAR BROTHER HASSELL:—I am sending you $1.00 for MESSENGER to renew for another year. I enjoy your paper so much—I am never satisfied to miss having it a regular visitor in our home. Please change my address from Miss Eula M. Whitley, Route No. 1, Archer, N. C., to Mrs. J. T. Colyer, Route No. 2, Kenly, N. C. Elder Colyer asks to be remembered to you in love. May the Lord continue His manifold blessings unto you, and make your last days your best days, and end your journey in peace and rest in the Lord.

Yours in sweet fellowship, EULA M. COLYER.

R. 4, PETERSBURG, TENN., Aug. 27, 1911.

Eld. Sylvester Hassell—

DEAR SIR:—Enclosed you will find $1.00 for my subscription to THE MESSENGER. The four copies you sent me have been received

and read with much comfort and appreciation. I feel that we can't say too much in praise of Him who has shown us so much goodness and mercy in this old world of sin. My father, Elder E. W. Walker, was a minister of the Primitive Baptist church, and used to take THE MESSENGER in our home in my childhood. Wishing much success to you and THE MESSENGER, and desiring an interest in your prayers, I am, Yours truly, MRS. T. J. BARHAM.

GIBSON, TENN., Oct. 7, 1911.

DEAR BROTHER HASSELL:—I am enclosing $1.00 to apply on my subscription to the dear old GOSPEL MESSENGER. Hope to be able to send you more funds before long. I do like the manner in which THE MESSENGER is conducted. I dearly love to read it—just brim full of good reasoning to those who are journeying along the pathway of life. I tell them the Old Baptists are the finest reasoners we have, and especially on Scripture. While I myself feel to be a castaway, so often in the dark, and without God's Spirit I am totally disabled to perform any good work acceptable in His sight. I have reached the point in life that I can not ask God acceptably to bless me or anything I do, unless I feel a need of such and such a blessing—so it is in prayer. May God bless you and yours, Brother Hassell, also the coëditors. Your unworthy brother in hope of a better world beyond the grave, E. A. GULLEDGE, M.D.

BONHAM, TEXAS, Sept. 5, 1911.

Eld. Sylvester Hassell—

VERY DEAR BROTHER:—I have just returned home from meeting, where it seemed to me to be one of the best I have had the pleasure of being in for many months. It seemed that peace reigned in every heart. How I desire that this peace should be in all the meetings of the churches! Two joined the church; and, from the expressions from others, I feel that there will be several more soon. The Predestinarian Baptists in this part of the country are in peace, and have some ingathering; all preaching salvation alone by grace, believing in the eternal holiness, wisdom, love and power of an Almighty God, and having no confidence in the flesh.

I am to devote my life in the future to the ministry. As I heretofore expressed, I hold no ill will to those who have opposed themselves. I still desire to live in peace with all men. I subscribe myself, yours in the Gospel ministry, desiring to be submissive to the will of God, JAMES WEST.

SELECTIONS.

THE CREATION OF EVIL.

"I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."—Isaiah 45:7.

The term "evil," as used in our text, we understand to mean judgments, calamities, afflictions and chastisements which are sent upon the children of men. They come not up out of the ground, nor do they fall upon us by chance. God's careful providence watches over us, and no evil can come nigh our dwelling except meted out in weight and measure, time, duration and result, by the unerring wis-

dom and power of God Himself. As it is written, Is there evil in a city, and the Lord hath not done it? Job said, Shall we receive good from the Lord, and not evil? That is, shall we receive prosperity, and not adversity, pleasure, and not pain, joy, and not sorrow? Wars, famine and pestilence are evils which come and go at God's command, and persecution and oppression are under His control. Men are used by Him as His sword and His hand; devils and wicked men are restrained or suffered to vent their malice, as God ordains, and under this conviction we are instructed to pray God to "lead us not into temptation, but deliver us from evil," and to shield us in the day of evil. As in our text light is contrasted with darkness, so is evil contrasted with peace. "I make peace, and create evil." By withholding peace and bringing evil upon them, the Israelites received evil at the hand of the Lord for their rebellion and idolatry when He sent fiery serpents into their camps, and when He caused their enemies to triumph over them; and so in His dealings with His children, sometimes He sends on them fiery trials, deep afflictions, sore temptations which disturb their peace, and bring labor, sorrow and grief upon them for the trial of their faith and as chastisement for their faults.

"I the Lord do all these things." This is consoling to the afflicted saints who have confidence in God. They know what He appoints for them is best, though it may call them to pass through flames or floods, for they know that all things work together for good to them, and they are led to say, It is the Lord, let Him do as seemeth Him good; for so said Eli when the Lord brought evil on him and upon his sons.—*Gilbert Beebe, Middletown, N. Y., Feb. 1, 1865.*

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

DEACON G. A. ZELLNER.

Brother Zellner was born in Monroe County, Ga., March 25, 1851, and died May 14, 1910, of blood poison from the bite of an insect on one of his fingers of his left hand. He did not think it would cause him any suffering, therefore was not much concerned about it until the next day. He took a trip of ten miles in the country; it being cold, he suffered much with it before he returned. He called in his physician, and he worked faithfully for a long time, and called in other skilled physicians, who thought amputation of the arm was necessary to save life, but his physician did not agree with them, but continued to work, lancing his arm in many places several times; his suffering was great. He bore it with as much patience as any man I ever saw, and it continued for more than a year. Brother Zellner united with the Primitive Baptist Church at Ephesus, together with his wife, July 17, 1893, and was baptized the day following by Elder D. G. McCowen. He was ordained deacon in 1894. He was married to Miss Susie E. Maynard, October 19, 1876. To them were born ten children—A. M., J. O., Geo. E., Chas. E., Zollie Bob, Rosalie, Willa, Florrie, Ellie May, and Nena. It is needless for me to comment upon the virtues of this good brother, as he was well known to those who are more interested in him than any one else; so that what I might say would be only a faint expression of

what I really feel; but I describe his character as best I can. It was no effort, seemingly, for him to be a good man, as he came from a good and prominent family in this county, who were noted both for their religious and political position. They were all Primitive in faith, with few exceptions. Some of his family held many positions of trust with honor and credit to themselves. Yet Brother G. A. Zellner did not aspire to anything but to be a good citizen, church man, and deacon, and in these characters none of his ancestors exceeded him. Everybody in every walk of life respected him for his moral and religious worth. It is sad to part with such a brother. We miss him as a citizen, and as a church member; but dear Sister Zellner and their children will and do miss him more than any one else. But the separation will not be always; for if you are faithful to the end, as was he, there with be a reunited family in the great beyond. Let us all try to live the life that he did; and serve the same God; that it might be as well with us as we hope it was with him. Some may claim to be more righteous than he did, as he did not pose as a saint—without fault, but mourned that he could not live without sin—always trying to do the best he could, trusting alone in the merits of a crucified and risen Saviour. He was an honest man—the noblest work of God. Another word of admonition to you, dear children: You are young; you will encounter many trials in this life if you live no longer than did your father; you will not surpass him in a good name. Only strive to have as good morals, and as good a religion, and be as good citizens, then you need not fear a failure. May you be all of this, is the humble prayer of, Yours respectfully,

Forsyth, Ga. J. W. NEWTON.

W. G. FOSHEE.

W. G. Foshee was born December 15, 1841, in Tallapoosa County, Ala., and departed this life August 7, 1911. He was married to Miss Lissie Edge in 1865; and to this union were born eight children; all are living but two; one died in infancy; one daughter died and left a husband and five children. He joined the Primitive Baptist Church at Ephesus, in Tallapoosa County, Ala., and was baptized by Elder Robert Carlisle. He moved to Kirby, Ark., about 1887, and was in the constitution of Pleasant Grove Church at Kirby, Ark., December 7, 1892, and lived a faithful member until his death. Brother Foshee always attended his meetings unless providentially hindered. He sometimes would open our meetings with a short talk and prayer. His talks were always admonishing the church to their duty; and he was always very humble in his prayers. While he was in his last sickness he talked with Elder D. M. Thrash, his pastor. He said he had no dread of eternity. He said his case was in the hands of an All-wise God, and he was satisfied with that. He died in a living faith, believing in salvation by grace alone. He was laid to rest in the Kirby cemetery, August 8, 1911, at which time a short discourse was delivered by Elder D. M. Thrash, his pastor. The church has lost a faithful member; the wife, a good husband; and the children, a good father. And we would say to the bereaved, Grieve not, for our loss is his eternal gain.

Done by order of the church, September 9, 1911.

D. M. THRASH,
R. H. PASLAY,
Committee.

MRS. ANNIE SMITH.

Though it has been some time since this young sister passed away (April 27, 1911), we still keenly feel the sadness of the parting. The writer, who baptized her into the church at Mt. Pisgah, Chambers County, Ala., on August 1, 1908, had watched her closely, and had been fully convinced that very few at so early an age manifested such devotion to the cause of truth and such love for the Word of God proclaimed by God's minister. We never failed to catch her face in our congregation whenever she was present, and nothing was a greater strength to our weak efforts than to see that face beaming with such light, and many times the silent tear trickled down her cheek, which gave evidence of a heart full of love. God gave her, and has taken her away, and we desire to bless His name and submit, knowing He doeth all things right. She was the daughter of Brother and Sister Joseph Smith, and granddaughter of Elder W. R. Avery, of Wehadkee, Ala. She departed this life at the tender age of 18 years, 5 months, and 1 day, and had been married to J. E. Smith, Jr., 6 months and 4 days, and suffered indescribable agonies for quite a while before her death. She was indeed a lovely and obedient daughter, and a most devoted young bride, and an humble and patient Christian. We can't have her come back to us, but hope to go to her. We pray the Lord to resign us to His holy will, and to bless the young husband who asks the prayers of God's people, and also strengthen the afflicted mother and all who mourn this death.

LaFayette, Ala. J. T. SATTERWHITE.

MRS. JENSIE PRICE.

In memory of our esteemed sister, Mrs. Jensie Price, who died at a ripe old age, being about 83 years of age. She passed away January 14, 1911. Her funeral was preached by Elder T. B. Chandler. Sister Price joined the Primitive Baptists, January 25, 1870; was baptized by Elder R. T. Speight, and lived an orderly Baptist forty-one years, proving her faith by her works. She often spoke of her favorite song, "Children of the Heavenly King," the one they were singing when she offered herself to the church. She had been an invalid many years, and ofttimes prayed to die to be relieved of misery. All she seemed to regret in that was leaving her children. She is survived by one son, Mr. J. W. Price, two daughters, Sister Martha Hudson and Mrs. J. L. Redding, all of Bremen, Ga. We are constrained to bow in humble submission to the will of Him who doeth all things well. Now let us say in the language of the Psalmist David, "Precious in the sight of the Lord is the death of His saints." ELDER T. B. CHANDLER.

MRS. PAULINA STALLINGS.

Sister Paulina Stallings, wife of Sanly Stallings, died October 15, 1911, aged 86 years. She joined the Primitive Baptist Church at Smithwick's Creek in August, 1832, and lived a consistent member until her death. She was the mother of sixteen children, of whom nine survive her; six of them are members of the Primitive Baptist Church. We mourn the loss of our dear sister, but we hope our loss is her eternal gain.

The church at Smithwick's Creek requests THE MESSENGER and *Landmark* to publish these few lines.

J. J. MANNING,
J. E. LILLY,
A. G. GRIFFIN,
Committee.

MRS. R. T. HANCOCK.

Mrs. Rebecca T. Hancock, daughter of Wm. C. and Elizabeth Watson, was born March 3, 1846, in Crawford County, Georgia; joined the Primitive Baptist church about the year 1864 or 1865, at old Ebenezer Church, Upson County, Ga., and was baptized by Elder John Dickey. She was married to Wm. G. Hancock, December 2, 1869. To this union were born ten children, seven sons and three daughters; one son and one daughter died in infancy. Her oldest son died several years ago. She died at 9 p. m., September 25, 1911, of fever, at the home of her eldest daughter, Mrs. J. M. Reeves, in Ben Hill County, Ga., making her stay on earth 65 years, 6 months, and 22 days. She leaves seven children, five sons and two daughters, one brother, seventeen grandchildren, besides other relatives and friends, to mourn her departure. After a short discourse by her pastor, Elder David Taylor, her body was laid to rest by the side of her husband's at old New Hope Church, of which she was a member, in Wilcox County, Ga. Of the seven children who survive her, five are members of the Primitive Baptists; the other two are not members of any order at all, but respect the Primitive Baptists in the highest sense of the word.

The above data were sent to me by Brother H. M. Hancock, of Dudley, Ga., with the request that I should write a tribute to his mother's memory. This good woman and her family were my special friends. Her husband, Wm. G. Hancock, was deacon of the church which called for my ordination, and I served them as pastor as long as they resided in this part of the State. Their home was always a pleasant place for me to visit, they being spiritual minded, loving to sing and talk of the goodness of the Lord. Sister Hancock was a faithful Christian, loving the church and service of her Saviour, a kind and affectionate wife, a good, loving mother, a true friend, and was beloved and honored by all that knew her. She, with her husband, endeavored to bring up their children in the nurture and admonition of the Lord and leave behind them the record of a faithful and true life, the memory of which will still linger with those who knew and loved them best. We bow in humble submission to Him who has taken her away, and may the grace of God comfort her bereaved children. May His mercy and love overshadow their pathways, and ultimately may we all be gathered in the presence of Him who loved us, and died for us, is my humble prayer. W. H. CHILDS.

Yatesville, Ga.

P. S.—By request, *The Pilgrim's Banner* and *The Primitive Baptist* will please copy.

CHANGE OF ADDRESS.

Elder A. V. Atkins has removed from Haskell, Texas, to 154 W. 45th St., Los Angeles, California. The latter is also the address of his wife, who is the proprietress of Lloyd's Hymn Books.

CHURCH AT LOS ANGELES, CAL.

The Primitive Baptist Church at Los Angeles, California, meets at 42d and Moneta Ave., near Yellow Car Line, at 11 a. m. on the second and fourth Sundays in each month.

FRONT ROYAL, VA., Sept. 6, 1911.

DEAR BROTHER HASSELL:—Please allow me to say to your readers that I now have in the press a book, setting forth my views on the Eternal and Time Salvation of God's Children; also showing the charges brought against our people and our disposition of them. The book will appear in pamphlet form, containing about 100 pages, with good paper back, and also containing an Appendix of two chapters. The price of the pamphlet will be 50 cents.

We have now nearly ready for the press a book containing a sketch of our early and later life, giving my experience and call to the ministry, together with my views on many parts of God's Word. This book will be bound in good cloth, will contain about 300 or 350 pages. The price of this book will be $1.25, making both books $1.75.

I have given my life to the Baptists, and now I am old and nearly worn out, I feel the Baptists should do me the favor to take these books and help me on that much in my old days. Those who feel to take the books (one or both), please write me, and they will be sent as soon as they are out, and those who can possibly send the money in advance will confer a great favor on me, and will aid me much in getting the books out.

I might say further, if, after you have read the books, you are not satisfied that you have your money's worth, return the books and we will cheerfully refund your money.

Please let me hear from you as early as you can, and greatly oblige, Your true but poor brother, T. S. DALTON.

Elder Dalton is one of the most able, tender, and faithful ministers that we have now living. His books will undoubtedly be of great interest and value. S. HASSELL.

PROFESSIONAL NOTICE.

E. A. Gulledge, M.D., Gibson, Gibson County, Tenn., is a general practicing physician. Any one suffering with Piles, Ulceration, Fissure, Fistula, and Eczema will do well to go to him for treatment, or he will send the following remedies and directions for self treatment at home by mail:

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